



CONCISE

DESCRIPTIVE CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE COLLECTION OF THE

ASIATIC SOCIETY OF BENGAL.

PRINTED AT THE BANGALORE  
PUBLISHED BY THE ASIATIC SOCIETY



# TABLE OF CONTENTS

	<i>Page</i>
Preface	vii
Brief review of the collection	xx
Note on the technical details of the Catalogue	xxvii
List of abbreviations	xxxv
 I History (Nos 1-211)	 1
1 General History (Nos 1-16)	1
2 Historical tradition and legends concerning Muhammad, his contemporaries and the Imams (Nos 47-70)	15
3 History of various dynasties and provinces in Iran and Turkestan (Nos 71-109)	23
4 History of India (Nos 110-183)	35
5 Histories of various provinces and local dynasties of India (Nos 184-209)	57
6 Histories of various dynasties in countries other than India, Persia and Turkestan (Nos 210-211)	66
 II Biography (Nos 212-278)	 69
1 Amirs (Nos 212-217)	69
2 Poets (Nos 218-233)	72
3 Saints (Nos 234-273)	78
4 Miscellaneous biographical works (Nos 274-278)	115
 III Geography and travels (Nos 279-289)	 119
 IV Fairy tales, anecdotes, legends etc (Nos 290-333)	 126
1 Moral, didactic and historical stories and anecdotes (Nos 290-305)	126
2 Fairy tales (Nos 306-320)	132
3 Old historical romances (Nos 321-322)	138
4 Religious legends (Nos 323-333)	139
 V Ornate prose epistles and collections of official letters, poetries, rhetorics and logographs (Nos 334-420)	 141
 VI Poetry (Nos 421-954)	 185
Anthologies (Nos 923-954)	429
 VII Muhammadan Theology (Nos 955-1148)	 462
A Works belonging to the Sunnite schools of Islam (Nos 955-1097)	462
1 Commentaries on the Coran (Nos 955-971)	462
2 Treatises on tajwid (Nos 972-986)	472
3 The Sunnite tradition (Nos 987-1021)	479
4 Works on fiqh (Nos 1022-1062)	49
5 Principles of Sunnite theology etc (Nos 1063-1097)	514
B Shiite theology (Nos 1098-1128)	528
1 Commentaries on the Coran (Nos 1098-1101)	528
2 Shiite Tradition (Nos 1102-1111)	529
3 Shiite Fiqh (Nos 1112-1114)	534
4 Exposition of the principles of Shiite theology etc (Nos 1115-1128)	534

VII	(Continued)	Page
	C Controversy and description of various religions (Nos 1129-1139)	542
	D Religious Miscellanies (Nos 1140-1148)	546
VIII	Sufism (Nos 1149-1356)	552
IX	The Sciences Mental Moral and Physical (Nos 1357-1630)	650
	1 Encyclopedias (Nos 1357-1368)	650
	2 Philosophy, Ethics and Politics (Nos 1369-1407)	655
	3 Logic (Nos 1408-1410)	670
	4 Lexicography, Grammar and Prosody (Nos 1411-1483)	672
	A Dictionaries (Nos 1411-1446)	672
	B Grammars (Nos 1447-1480)	684
	C Prosody and Poetics (Nos 1481-1483)	694
	5 Astronomy, Astrology, Mathematics, etc (Nos 1484-1507)	696
	6 Magic interpretation of dreams, etc (Nos 1508-1528)	705
	7 Medicine and cognate disciplines (Nos 1529-1607)	713
	8 Arts, technical and practical pursuits etc (Nos 1608-1630)	744
X	Vania (Nos 1631-1719)	754
	1 Historical dates and chronograms (Nos 1631-1634)	754
	2 Works of the Christian Missionaries (Nos 1635-1636)	755
	3 Taxation (No 1637)	756
	4 Residuals (Nos 1638-1639)	756
	5 Documents connected with the military and civil organisation of the government of Tipū the nawwāb of Mysore (Nos 1640-1693)	757
	6 Translations from Sanskrit (Nos 1694-1714)	769
	7 Scrap books (Nos 1715-1719)	779
Appendix I	Works in Arabic, Turkish Pashtu and Hindustani (Nos 1720-1748)	781
	1 Arabic (Nos 1720-1729)	781
	2 Turkish (Nos 1730-1731)	788
	3 Pashtu (Nos 1732-1734)	788
	4 Hindustani (and other Indian languages) (Nos 1735-1748)	790
Appendix II	Works in Persian which for various reasons have not been described in their proper places (Nos 1749-1781)	797
Indices		811
	1 Names of Persons	813
	2 Titles of works	869
	3 Principal subjects	899
	4 Names of copyists	909
	5 Places of copying	913
	6 Dates of copying	915
	7 Correspondence between library marks and numbers in this Catalogue	919
	8 List of MSS containing paintings and drawings	927
	9 List of vignettes	927
	10 List of calligraphically written MSS	927
Corrections and Additions		929

## PREFACE.

The present Catalogue contains a concise description of the larger part of the Persian Manuscripts preserved in the library of the Asiatic Society of Bengal namely those belonging to the so-called Society's collection. The MSS described, although not in a very good state of preservation, form one of the largest and most interesting collections in India.

Various unfavourable circumstances have prevented the Catalogue from having been made as complete and exhaustive as I would have desired with regard to details of numerous rare works mentioned in it and from attaining that degree of perfection which the importance of the library would have warranted.

The circumstance which has most handicapped the work, and which was entirely beyond my control, was the shortness of time allotted for the compilation and the printing, which together have barely occupied two and a half years. This is unquestionably an extremely short period considering the size of the collection, which contains 1501 volumes, or about 2500 separate items. It is, at the same time, a very difficult one to catalogue, because many volumes contain not one work, but numbers of minor, often fragmentary pamphlets, notes, etc. not rarely the productions of almost illiterate authors. This category of MSS always requires special attention and a great deal of time, often spent without any success in attempts at their proper identification, dating, and the gathering of references.

The time limit imposed inevitably compelled brevity in the descriptive notes, and precluded any possibility of extensive original research. In addition, reference material, so vital to cataloguing, was deplorably deficient in Calcutta.

In spite of these and other drawbacks, the principal aim of this Catalogue—which is to convey an adequate idea of the contents of the collection in order to render it as a whole accessible to every student,—has, I hope, been sufficiently attained. Every item of the material, however concisely described, is specified and made traceable. An attempt has been made to give more detailed descriptions of all rare works which are of importance in their respective sections of Persian literature and which had not hitherto been described in other catalogues. I express my hope that scholars who have sufficient leisure will contribute studies and monographs on Manuscripts which they may find deserving of their interest and which have not been described in detail in the present Catalogue.

To facilitate the actual handling of the collection and to help students to make the best use of its material a brief review of its most important items is given. This, together with the necessary explanations of the technical details of the Catalogue, will follow in the form of special notes a little further on. Here some information concerning the origin of the collection, and the previous attempts at its cataloguing may be appropriately given.

Most of the MSS in every collection are usually undated, either because of the carelessness of the scribes, or of defects in the copies as the opening and closing leaves in the MSS are the first to be lost or damaged. Those which in addition to the date of transcription also contain an indication as to the place of copying are very rare. In this collection (as in some others which I have had the opportunity to examine) the dated MSS form only about one-third of the whole number. The copies containing mention of the place of their origin are only few (here 130, or less than 7% of the whole number).<sup>1</sup>

Fortunately it is not always impossible to date the others. The same conservative tendencies and careful suppression of individuality which are so manifest in Persian literature are also clearly traceable in Persian calligraphy. The standards introduced by fashion, hold their own for a very long time in any particular country, and this circumstance renders great help in dealing with the undated or defective copies.<sup>2</sup>

Taking into account both the explicit and the conjectural dates of the MSS in this collection, as well as the indications as to their origins, it may be concluded that (1) It consists almost entirely of copies made in India (although *works* of Indian origin are in the minority),<sup>3</sup> and (2) that it consists chiefly of compari-

<sup>1</sup> This, however, only as to explicit statements concerning the place of copying. In many other MSS the country of origin may be inferred from the date if it is given in the form of the year of the reign of a particular prince. In others again the name of the scribe may be so distinctive as to leave no doubt as to his nationality.

<sup>2</sup> The varieties of Muhammadan handwriting can probably be easily reduced to a few generic types with their local or historical variations. The method which might be employed to study them and which is perhaps the most practical is the one which for centuries has been used amongst Oriental calligraphers themselves, i.e. a micrometric study of the proportions of letters and their elements. The formulas thus obtained will form a sound basis for the establishment of original types and the tracing of their typical deviations. An album of photographic reproductions of properly studied characters, with indices of their proportions would exclude almost all uncertainty in approximate identifications of the age of MSS, and would greatly help the discovery of forgeries in dates.

<sup>3</sup> In the small group of MSS containing indications of their place of copying it appears that only seven of them are of non Indian origin (out of some 130) Adrianople, No 1250 Bukhārā, Nos 73 1036, Damascus No 1032, Isfahan No 455 Kāshān, No 1118, Mashhad No 89. The others are divided almost equally between Upper and Central India especially the Deccan.

tively modern transcripts dating from the XIIc A H /XVIIIc A D and the beginning of the XIIIc /XIXc <sup>1</sup>

With regard to their age the MSS may be divided into the following classes

The earliest copies come from the VII or VIIIc XIII-XIVc There are only two of such MSS (Nos 955 and 956) The first of them was probably transcribed in Khorasan, and the second in Bukhara

The MSS of the IXc/XVe also are chiefly of non-Indian origin, although there is amongst them a very valuable copy of *Shāhnāma*, dated 882/1477 (No 421), indubitably Indian

The copies of the Xc, XVIc come chiefly from Bukhara and Herat, but some of them were transcribed in India (Tatā 958/1550, No 649 Agia 974/1566 Nos 604 610, Bijāpūr 989/1581, No 49)

The XIc XVIIc was in India the period of unprecedented literary splendour Many books were composed and transcribed in that time not only for eminent patrons but also for general use In spite of this the present collection is remarkably poor in MSS of that time (they constitute less than 19% of the whole) This seems all the stranger when this proportion is contrasted with that of Indian copies of that time still found outside India and preserved in other collections In 1914-1915 while collecting Persian, Arabic and Turkish manuscripts for the Asiatic Museum of the Russian Academy of Sciences, in Petrograd chiefly in Persia and Turkestan, I was surprised to find a very large number of Indian MSS of that century offered for sale Out of more than 1200 volumes collected there by me at that time almost one-third belonged to that period <sup>2</sup>

If the same conclusion were also to result from examination of other collections, it might prove an interesting historical paradox India imported Persian and Central Asian poets and scholars to create a period of literary brilliancy But she sent their works back to Turkestan and Persia as they apparently found little local demand, probably because the culture which they represented was too foreign to the country <sup>3</sup>

<sup>1</sup> This group forms approximately 70% of the collection

<sup>2</sup> It is interesting that copies coming from Kashmir and dating from the XIc A H, so rare in the present collection are very common in Turkestan That all these MSS are of genuine Indian origin is not only proved by frequent occasional indications (e.g., a note of collation, *muqābala* by the famous divine 'Abdu'l Haqq Dihlawī, dated 1024/1615 on MS No 922 of my Bukhara collection) but also by the names of the authors (Cf *Jannatu'l-firdaus* by Muhammad b. Nasr al-Dīn b. Najwīn Rājā b. Sultān Darūhār No 882 of the same collect.) and even the subject (I purchased only three years ago in the bazars of Mashhad a copy of a translation of the *Yogavasistha*)

<sup>3</sup> Probably a similar phenomenon only on a smaller scale, was seen at an earlier date, i.e. in the VIIIc /XIVc during the literary revival under the great

To facilitate the actual handling of the collection, and to help students to make the best use of its material a brief review of its most important items is given. This, together with the necessary explanations of the technical details of the Catalogue, will follow in the form of special notes a little further on. Here some information concerning the origin of the collection and the previous attempts at its cataloguing may be appropriately given.

Most of the MSS in every collection are usually undated, either because of the carelessness of the scribes, or of defects in the copies as the opening and closing leaves in the MSS are the first to be lost or damaged. Those which in addition to the date of transcription also contain an indication as to the place of copying are very rare. In this collection (as in some others which I have had the opportunity to examine) the dated MSS form only about one-third of the whole number. The copies containing mention of the place of their origin are only few (here 130 or less than 7% of the whole number).<sup>1</sup>

Fortunately it is not always impossible to date the others. The same conservative tendencies and careful suppression of individuality which are so manifest in Persian literature are also clearly traceable in Persian calligraphy. The standards introduced by fashion, hold their own for a very long time in any particular country, and this circumstance renders great help in dealing with the undated or defective copies.

Taking into account both the explicit and the conjectural dates of the MSS in this collection, as well as the indications as to their origins, it may be concluded that (1) It consists almost entirely of copies made in India (although *works* of Indian origin are in the minority)<sup>2</sup> and (2) that it consists chiefly of compara-

<sup>1</sup> This, however, only as to explicit statements concerning the place of copying. In many other MSS the country of origin may be inferred from the date if it is given in the form of the year of the reign of a particular prince. In other again the name of the scribe may be so distinctive as to leave no doubt as to his nationality.

<sup>2</sup> The varieties of Muhammadan handwriting can probably be easily reduced to a few generic types with their local or historical variations. The method which might be employed to study them and which is perhaps the most practical is the one which for centuries has been used amongst Oriental calligraphers themselves, i.e. a micrometric study of the proportions of letters and their elements. The formulas thus obtained will form a sound basis for the establishment of original types and the tracing of their typical deviations. An album of photographic reproductions of properly studied characters, with indices of their proportions would exclude almost all uncertainty in approximate identifications of the age of MSS, and would greatly help the discovery of forgeries in dates.

<sup>3</sup> In the small group of MSS containing indications of their place of copying it appears that only seven of them are of non Indian origin (out of some 130) Adrianople, No 1250 Bukhārā, Nos 73 1036 Damascus No 1032, Isfahan No 455 Kāshān, No 1118 Mashhad No 89. The others are divided almost equally between Upper and Central India especially the Deccan.

tively modern transcripts dating from the XIIc A H /XVIIIc A D and the beginning of the XIIIc /XIXc <sup>1</sup>

With regard to their age the MSS may be divided into the following classes

The earliest copies come from the VII or VIIIc XIII-XIVc. There are only two of such MSS (Nos 955 and 956). The first of them was probably transcribed in Khorasan, and the second in Bukhara.

The MSS of the IXc /XVc also are chiefly of non-Indian origin, although there is amongst them a very valuable copy of *Shāhnāma*, dated 882/1477 (No 421), indubitably Indian.

The copies of the Xc /XVIc come chiefly from Bukhara and Herat, but some of them were transcribed in India (Tata, 958/1550, No 649. Agra, 974/1566 Nos 604-610, Bījāpūr 989/1581, No 49).

The XIc /XVIIc was in India the period of unprecedented literary splendour. Many books were composed and transcribed in that time not only for eminent patrons but also for general use. In spite of this the present collection is remarkably poor in MSS of that time (they constitute less than 19% of the whole). This seems all the stranger when this proportion is contrasted with that of Indian copies of that time still found outside India and preserved in other collections. In 1914-1915 while collecting Persian, Arabic and Turkish manuscripts for the Asiatic Museum of the Russian Academy of Sciences, in Petrograd chiefly in Persia and Turkestan, I was surprised to find a very large number of Indian MSS of that century offered for sale. Out of more than 1200 volumes collected there by me at that time almost one-third belonged to that period <sup>2</sup>.

If the same conclusion were also to result from examination of other collections it might prove an interesting historical paradox. India imported Persian and Central Asian poets and scholars to create a period of literary brilliancy. But she sent their works back to Turkestan and Persia as they apparently found little local demand, probably because the culture which they represented was too foreign to the country <sup>3</sup>.

<sup>1</sup> This group forms approximately 70% of the collection.

<sup>2</sup> It is interesting that copies coming from Kashmir and dating from the XIc A H so rare in the present collection are very common in Turkestan. That all these MSS are of genuine Indian origin is not only proved by frequent occasional indications (e.g. a note of collation *muqūbala* by the famous divine 'Abd al Haqq Dihlawī dated 1024/1615 on MS No 922 of my Bukhara collection) but also by the names of the authors (Cf. *Jannatu'l firdaus* by Muḥammad b. 'Alī-rīd Dīn b. Najwīn Rājā b. Sultān Darūhār No 882 of the same collect.) and even the subject (I purchased only three years ago in the bazars of Mashhad a copy of a translation of the *Yogavāsishtha*).

<sup>3</sup> Probably a similar phenomenon only on a smaller scale was seen at an earlier date i.e. in the VIIIc /XIVc during the literary revival under the great

It is also remarkable that in this collection a comparatively considerable number of MSS dating from the XIc /XVIc come not from the empire of the Indian Timuroids, but from the Deccan

The XIc, XVIIIc and the first quarter of the XIIIc /XIXc constitute the period during which the great majority of copies in the collection were transcribed. They show a rapid process of degeneration in calligraphy and quality of paper.

Amongst the more modern copies there are many which were transcribed by order of European scholars. Many also were prepared for the Society itself, or are new copies of decaying original MSS of works which were already contained in this library.

The MSS have come into the possession of the Asiatic Society through very different channels. It is a prevalent opinion amongst the Muhammadans in Calcutta that the present collection (as well as that of the Arabic MSS of the Asiatic Society of Bengal) are nothing but the library which once belonged to Tipū the nawwāb of Mysore, and which in 1799, as the result of the conquest of that province became the property of the British Government. This is somewhat incorrect. In reality Tipū's library constitutes not more than one quarter of the collection. This is evident not only from the fact that a comparatively very small number of MSS bear Tipū's seal but also from a simple calculation. C. Stewart, who prepared a brief description of the Mysore library only a few years after its acquisition,<sup>1</sup> speaks of 2000 volumes. About a half of this number, if not more were afterwards forwarded to the library of the India Office.<sup>2</sup> The portion of the collection which finally was entrusted to the Asiatic Society in 1835<sup>3</sup> was considerably reduced by the 'loss' of many valuable copies. In spite of this the number of volumes in both collections, Persian and Arabic totals at present about 2500. It is therefore clear that the original Mysore library can constitute only a minor portion of all works forming the present collections of the Society.

C. Stewart who made a special study of the history of Mysore thus describes in his preface the origin of the library in the possession of Tipū. 'Very few of these books had been purchased by Tippon or his father. They were part of the plunder

patron of theological writers. Firūz Shāh III of Delhi. Indian MSS from that time also are occasionally found in Central Asia.

<sup>1</sup> A descriptive Catalogue of the Oriental library of the late Tippoo Sultan of Mysore by Charles Stewart Cambridge, 1809.

<sup>2</sup> They are described in H. Ffrench's Catalogue of Persian MSS in the library of the India Office, vol. I. London, 1903.

<sup>3</sup> See Centenary Review of the Asiatic Society of Bengal (1784-1883), Calcutta 1885, pp. 24-25.

brought from Sanool, Cuddapāh and the Carnatic. Some of them had formerly belonged to the Mohammedan kings of Bijāpore and Golkondah, but the great number had been the property of the Nabob Nesir Addowleh Abd al Vāhib Khān, brother of Mohammed Ali of the Carnatic, and were taken by Hyder in the fort of Chitor, during the year 1780.<sup>1</sup>

Very unfortunately no accession lists or other records have ever been kept in the Asiatic Society of Bengal of the MSS or other Muhammadan books. It is therefore now impossible to trace the origin of any book in the Society's possession. Division into collections bearing the names of the donors, as practiced in other libraries, also does not exist here. Therefore the only, although not very reliable, way to form an idea as to the possible origin of the MSS is to study the notes, signatures and seals which they occasionally bear. An inquiry of this kind reveals a large number of copies which sometime belonged to various Europeans, mostly those who lived in India towards the end of the XVIIIc or the beginning of the XIXc. The majority of them were most probably British officials who took a special interest in Oriental research. Then books were apparently bequeathed or presented to the College of Fort William and from there they came into the Society's library. Some of these donations were probably quite considerable, such as those from Henry Boileau (cf Nos 448, 673, 885, 954 etc), or Colonel J Bailhe (cf Nos 193-954) also Charles de Landolf (note Brousse, 1779) see No 1250, Captain S Boddam (Lucknow and Calcutta, 1786-1787), Nos 195-1425, 1498, H A Darell (Lucknow, 1792), Nos 122, 422, C Bayley, Nos 194, 195 J Delmerick (1876), No 182, T Hannay (1800), No 294 G Swinton (1804), No 612,<sup>2</sup> Claude Martin, No 1209 and a great number of others. Donations were probably not rare and still continue to be made even nowadays.

The attempts at cataloguing the collection, as we have seen began very early, with the Catalogue of C Stewart, referred to above.<sup>3</sup> When the College of Fort William was abolished in 1835, and the Oriental MSS were entrusted to the Asiatic Society

<sup>1</sup> C Stewart, op cit p 17

<sup>2</sup> This MS is a striking example of the travels of a book. It once belonged to the library of the Shaybānī prince of Turkestan Naurūz Ahmad-Khān who reigned in 959-963/1551-1556. It was afterwards brought to India and bears signatures which some people take for the names of the librarians of Aurangzib. In 1804 it was in possession of G Swinton and from him it passed to the Society's library (probably having first been presented to the library of the College of Fort William).

<sup>3</sup> The methodology of this Catalogue was not quite up to date even at the time of its publication. In fact it is often quite impossible to find which MS is exactly referred to. In all cases when the identity seems certain references are made to it in the present Catalogue, not so much for the information given by C Stewart as for the history of every individual copy.

of Bengal,<sup>1</sup> a list of Persian and Arabic MSS and printed books was compiled and published in 1837,<sup>2</sup> under the guidance of James Prinsep the secretary.<sup>3</sup> Next, an important attempt was made by the eminent German scholar, A. Sprenger, who, judging from the only volume of his Catalogue which has appeared<sup>4</sup> had examined the contents of the Society's library almost completely. Although he does not mention the fact of his work in the Society the Catalogue itself contains not only references to the MSS in it but, in a great many cases, special descriptions of them.<sup>5</sup> From his preface it may be concluded that he was working in the Asiatic Society's library some time about 1850.

Another eminent German orientalist, H. Blochmann, who enriched the library with a number of valuable transcripts of various rare works executed under his guidance (in or about 1870-1873), did not, as far as I know, undertake any systematic cataloguing. But he occasionally contributed to the Proceedings of the Asiatic Society notes on rare works in the collection.

Later on, in 1890-1895 a list (called a 'catalogue') of the Persian and Arabic MSS was prepared by Mīrzā Ashraf Ali.<sup>6</sup> The less said about it, the better.

Another attempt has since been made at cataloguing the collection but was not completed.

The idea of preparing the present Catalogue is due to Colonel G. S. A. Ranking, himself an eminent Persian scholar. He suggested it to the late Sir Asutosh Mukerjee, at that time the President of the Society who recommended it to the Council. But it could never have attained fruition but for the invaluable aid of Mr. Johan van Manen. On being elected General Secretary to the Society in February 1923, he not only did everything possible to accelerate its publication, but has also personally twice read the whole work (in manuscript and in proof) correcting my English and frequently giving extremely valuable advice on various points.

<sup>1</sup> See Centenary Review, p. 25. The seal of the College, however, is still in use with the Board of Examiners (now at Delhi), the direct successors of the College who stamp it on their acquisitions.

<sup>2</sup> The title is *مجلد کتاب علمی و مطبوع کتبخانه اسنادی سوسنلی* ۱۲۵۷.

(Calcutta). Regarding its merits see Centenary Review, p. 25.

<sup>3</sup> Centenary Review, p. 25.

<sup>4</sup> A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh. Vol. I. Persian and Hindustani Poetry. Calcutta 1854.

<sup>5</sup> As is known, the Lucknow libraries were destroyed during the Mutiny. In Europe it is therefore generally believed that all the rare works described by A. Sprenger have perished. I feel considerable satisfaction in being able to state that a great number of rare MSS referred to there are still safely extant as they belonged not to the Oudh libraries but to the Asiatic Society of Bengal.

<sup>6</sup> A Catalogue of the Persian books and Manuscripts in the library of the Asiatic Society of Bengal. Compiled by Maulavi Mirza Ashraf Ali, under the supervision of the Honorary Philological Secretary. Fase I III, Calcutta 1890-1892.

## BRIEF REVIEW OF THE COLLECTION

In accordance with general practice a brief review is here given of the rare works described in this Catalogue. In order to make it systematic and helpful to students, the works are not grouped under the traditional heads of the Catalogue but under the principal subjects of Oriental research. The term 'unique' is avoided as far as possible because it is rather unreliable. The term 'rare' is here used in a purely conventional sense and applied to those works of which not more than *three copies* (including the one described in the present Catalogue) are known.

Many Persian works deal with a variety of subjects, being equally interesting or even important from different points of view. Such works may, in the present review, be referred to several times, in different connections.

### I HISTORY

The present collection contains a considerable number of valuable historical works, chiefly dealing with India. It is very rarely that one meets with an entirely unknown historical composition because this particular branch of the Persian literary inheritance is the one best explored. In spite of this, however, there are several rare historical works in the library. The book which probably is not known in other collections is a general history (No. 8) up to 817/1414 composed in 820/1417, which regardless of its brevity may perhaps contain interesting information about the early Timurides.

Other works which are rare and important —

1 *Muḡmal-i-mafassal* (composed *circa* 1065/1655) dealing chiefly with the Indian Timurides (No. 43)

2 A valuable copy of *Ma'āthir-i-Rahīmī*, with emendations in the handwriting of the author himself (No. 140)

3 Comparatively rare is *Hadīqatu's-safā* (comp. 1173/1759) (No. 45)

Although not exceptionally rare yet extremely important is *Muḡmal-i-Fasīhī* (No. 9), unfortunately in a modern and a slightly incomplete transcript.

Works on the history of Persia present nothing remarkable except for the Memoirs of Shāh Tahmāsp I (No. 87). Afghan modern history is dealt with in two rare works, No. 105 (without title), and *Khulāsatu'l-akhbār* (No. 106).

In addition to these purely historical works much valuable information can be gathered from other sources, especially con-

concerning Indian History. These materials may be divided into several groups —

**A Historical documents** Many of them are contained in collections of epistolary models or are accidentally preserved in scrap-books

1 *Munsha'āt-i-Māhīn*, dating from the end of the XIIc / XIc, contains many valuable documents shedding light on the condition of life at that period in Sind and India generally (No 338)

2 *Inshā-i-Qāsim 'Abbāsī* dating from the end of the Xc / XVIc. Valuable documents for the study of the history of the Deccan and its diplomatic relations with Persia (No 350)

3 *Ruq'āt-i-'Abdū'l-latif*, beg XIIc / XVIIc. Documents concerning Indian politics under Jahāngīr and Shāhjahān (No 364)

4 *Mukātabāt-i-Muqīmā*, completed before 1670-1660. Documents from Shāhjahān's time (No 370)

5 Several documents, found in a *maymū'a* (No 374), from the time of Aurangzib (some well-known collections of the letters of the latter are found in Nos 378, 379, 382, 383)

6 Letters of 'Abid-Khān (XIIc / XVIIIc) (No 391)

7 *Gulshan-i-'ajā'ib* correspondence of Farrukh-siyar and Muḥammad Shāh (No 392)

8 Interesting collection of official letters from the XI-XIIc / XVII-XVIIIc, chiefly of a diplomatic nature (No 401)

9 *Tilismātu'l-khiyāl* collected ca 1200-1786. An important collection of documents from the XIIc / XVIIIc (No 403)

10 A collection of letters from the XI and XIIc / XVII-XVIIIc (No 405)

For various stray letters and notes from the same period see Nos 416-418, 925 (5), 935 (3, 11) etc

**B Poetico-historical works** Besides the isolated and scattered chronograms of different events etc, found in many *diwāns* and other poetical works, there are some compositions, which although compiled in a laudatory style, deal with the history of particular dynasties or individual persons. The rarer of them are

1 Two versions of the *Nasab-nāma*, a versified history of the Qutb-Shāhs from the origin of the dynasty till about 1000/1592 (Nos 690-691)

2 *Anwar-nāma* the story of Anwar-Khān of the Carnatic, composed in 1174/1761 (No 872)

3 *Najīb-nāma*, the story of the Rohila chief Najīb-Khān, composed in 1185/1771 (No 870)

4 *Zafar-nāma*, a laudatory account of the campaigns of General G Lake (1800-1807), (No 886)

5 *Akbar-nāma*, the story of Akbar-Khān son of Dost-Muhammad, composed in 1260/1844 (No 889)

C References to the general conditions of life in India at different periods. Such references may be found in works on theology, Sufism etc.

1 *Khulāṣatu'l-ahkām*, comp. 755/1354, chiefly dealing with theology (No 1068)

2 *Fauā'id-i-Fīrūz Shāhī* comp. in the end of the VIIIc / XIVc, a theologico-ethical encyclopaedia (No 1069)

3 *Rāhatu'l-insān* dating from the same time as the preceding work deals with medicine and refers to many customs, observances, magical practices etc (No 1535)

4 *Malḥūzāt-i-Aḥmad Maḥṣūbī*, composed about the same time as the preceding work. Gives many particulars as to the life in India at the time of the invasion by Tīmūr (No 247)

5 *Gulzār-i-abīn*, composed about 1022/1613. A Sufic hagiology especially dealing with the Deccan and containing many historical allusions (No 259)

6 *Tadhkīr-i-mashā'ikh-i-Kashmīr*, composed about the same time as the preceding work. Contains abundant allusions to the conditions of life in mediaeval Kashmir (No 260)

7 *Sharā'if-i-'Uthmānī*, composed towards the end of the XIIc / XVIIIc. Many details and documents concerning the history of Balgrām (No 277)

To these may be added some other works of different contents,

1 *Ādābu'l-harb wa'sh-shujā'at*, an exceedingly interesting work on the organisation of the army, customs connected with war, etc., composed in the beginning of the VIIc / XIIIc, in India. (No 1608)

2 Three political pamphlets concerning events in the Deccan in or about 1167/1754 (No 1397)

3 *Maqāl-nāma*, a work on politics written about the same time, also in the Deccan (Nos 1404-1405)

4 A part of the archives of Tīpū, nawwāb of Mysore (Nos 1634, 1640-1693, etc.)

For the religious history of Persia interesting information may be found in a very rare Shi'ite book *Kāmil-i-Bahā'i*, composed about 678/1279 (No 1102)

## II POETRY

The section of poetry is remarkably rich in the present collection. It contains a very considerable number of rare *dīwāns* and *kullīyyāts* from the earlier periods of Persian poetry, and an exceptionally complete set of the productions of the Indo-Persian poetical art for the last three centuries. The rarer works of interest for the study of Persian poetry are

**A Biographies of poets and anthologies** Besides works which are valuable, but not so rare, like *Haft iqīm* (Nos 282-283), *Tadhkhas* of Nasībādī (No 220) Saikhūsh (No 221) Shūkhān Lodī (Nos 223-224), Hazīn (Nos 225-229) Wāhīh Dāghistānī (No 230 a good copy) and Azād (*Khazāna-i-Āmma*) (No 232) the following compositions may be mentioned

1 *Mudhakkiyāt-akbāb* composed in 974/1566, a rare *tadhkha* of the poets of Khorasan in the Xc XVIc (No 219)

2 Several voluminous anthologies dating from the XI-XIIc /XVII-XVIIIc especially Nos 923-927 934 and 943

**B Works on poetics, etc** In addition to several treatises on these subjects which, although not common are already known, there are

1 *Anīsū'sh-shu'arā* (probably dating from the IXc /XVc) (No 1481)

2 *Dād-i-sukhan*, by Āzūz (d 1169/1756) (No 393)

3 *Atīyya-i-kubrā* by the same (No 394)

4 *Āsāsū'l-fadl* (No 408)

5 *Mukhtasari'l-muqtasar* (versified) (No 902)

(The last two of uncertain date but not later than the middle of the XIIc /XVIIIc)

The poetical works themselves may be divided into the following principal groups

(a) **Epics** There is a very valuable copy of the *Shāhnāma*, transcribed in 882/1447 apparently in India (No 421). Of its imitations the following may be mentioned as being very rare

1 *Anbūyā-nāma* comp about 700/1301 dealing with the history of the ancient prophets, Muhammad the first Khalīfs etc (No 1754)

2 *Maulūd-i-nūr-i-Ahmadī* composed in 887/1482 dealing with the same matters as the preceding work (No 611)

3 *Nasab-nāma* (two different versions) composed about 1000/1592, deals with the history of the Qutb-Shāh dynasty (No 690-691)

4 *Harba-i-Haydarī*, composed 1149/1137, deals with the exploits of 'Alī and Husayn (No 850)

5 *Anwar-nāma*, composed 1171/1761, deals with the adventures of Anwar-khān a nawwāb of the Cainatic (No 872)

6 *Nāma-i-tuṣṭa* (or *Najīb-nāma*), composed 1185-1771, deals with the adventures of Najīb-khān, a Rohila chief (No 870)

7 *Zafar-nāma* composed about 1807, deals with the campaigns of General G. Lake (No 886)

8 *Khudāwand-nāma*, composed about the same time as the preceding work, deals with the history of Muhammad and the Imāms (No 888)

9 *Akbar-nāma*, composed 1260/1844, deals with the adventures of Akbar-Khān, son of Dost-Muhammad (No 889)

(b) **Romantic poetry** This group although well represented by the works of the popular poets, contains only a few rare items. The following poems need mention in this connection

1 *Farhād-u Shīrīn* by Sharīf Kāshī (d 1030/1621) (Nos 719-720)

2 *Haft akhtar*, by 'Ayshī (comp. in 1070/1660) (No 768)

3 *Khusraw-u Shīrīn* and *Laylā wa Majnūn*, by Nāmī (d 1204/1790) (No 880)

(c) **Lyric poetry** This group, on the contrary is very rich in rare dīwāns and kullīyyāts by different poets

1 Qatrān (Vc/XIc) (No 430)

2 Mukhtārī (d ca 554/1159) (No 1753)

3 Sūzanī (d 569/1173) (No 449)

4 Shufurwa (Sharaf) Isfahānī (d ca 600/1204) (No 465)

5 Imāmī (d 667/1269) (No 489)

6 'Imād Faqīh (d 773/1372) (No 583)

7 Ādhārī (d 866/1462) (No 606)

8 Suhaylī (d 907/1502) (No 643)

9 'Ubaydī (d 946/1539) (No 1759)

10 Haydar Hārātī (d 959/1552) (Nos 665-666, 1760)

11 Saqqā (d ca 966/1558) (Nos 669-670)

12 Sharaf-i-Jahān (d ca 968/1560) (Nos 671-672)

13 Bahlūl (d ca 970/1562) (No 674)

14 Aislān (d 995/1587) (No 678)

15 Maiwī (end of the Xc/XVIc) (No 682)

16 Damīnī Balgrāmī (beg XIc/XVIIc) (No 689)

17 Maḥārī (d 1018/1609) (No 702)

18 Sharīf Kāshānī (d ca 1030/1621) (Nos 719-720)

19 Bāqū (beg XIc/XVIIc) (No 725)

20 Taqī Auhadī (d after 1040/1630) (No 733)

21 Masīh (d ca 1066/1656) (No 1763)

22 Qaplān-Beg (d after 1041/1631) (No 734)

23 Razmī Rūmī (XIc/XVIIc) (No 741)

24 Hāshim (d after 1056/1646) (No 747)

- 25 Ad'ham (d 1060/1650) (No 753)
- 26 Sā'ī (d after 1071/1661) (No 769)
- 27 Sā'id (d about the same time) (No 771)
- 28 'Abd-ī-Nabī (also about the same time) (No 772)
- 29 Hālī ('Abdu'l-lah) (d 1090, 1580) (No 789)
- 30 Mufīd Bāfqī (d ca 1091/1680) (No 790)
- 31 'Aīshī (d 1091/1680) (Nos 791-792)
- 32 Nasībī (end XIc /XVIIc) (No 794)
- 33 Nauīas (the same time) (No 799)
- 34 Hasan Shāmlū (the same time) (No 800)
- 35 Sābiq (d 1103/1692) (Nos 801-802)
- 36 Kīnāmī (d after 1105/1694) (No 804)
- 37 Muthī' (beg XIIc /XVIIc) (No 825)
- 38 Wahdat (d 1126/1714) (No 831)
- 39 Nusrat (d 1139/1727) (No 846)
- 40 'Ishqī (d after 1154/1741) (No 853)
- 41 'Azīz (end XIIc /XVIIIc) (No 859)
- 42 Hījri (the same time) (No 867)
- 43 Nīyāzī (d 1188/1774) (No 869)
- 44 Abjadī (the same time) (No 873)
- 45 Wāsīlī (the same time) (No 879)

*Poets of uncertain date*

- 46 Jalālī (No 890)
- 47 Muttaqī (No 891)
- 48 Sālih (No 892)
- 49 Wafāī (No 893)
- 50 Mahmūd (Nos 894-895)
- 51 Wahshat (No 896)
- 52 Kīhtai (No 898)
- 53 Munzawī (No 903)
- 54 Muhyī (No 904)
- 55 Qādūī (No 905)
- 56 Tamkīn (No 910)
- 57 Nādī (No 913)
- 58 Mukhtāī (No 914)
- 59 Rādī (No 916)
- 60 Miskīn (No 921)

(d) Sufic poetry will be dealt with in the section on Sufism

### III. THEOLOGY

This section is not particularly rich, but contains several rare and interesting works

(a) **Sunnite Theology**

- 1 An old copy of the Persian version of Tabat̄ī's great *Tafs̄īn* (No 955)
- 2 Part of a probably unique Persian *Tafs̄īn*, dating apparently from the VI-VIIc /XII-XIIIc (No 956)
- 3 *Tafs̄īn-i-Shāh* (comp 1057/1617) (No 969)
- 4 *Hayatu'l-fuqahā*, on fiqh (ca 700/1301) (No 1024)
- 5 *Fatāwī-i-Qarākhānī*, on fiqh (end VIIc /XIVc (No 1034)
- 6 *Khulāsat̄u'l-ahlām*, on 'aqā'id (comp in 755/1354) (No 1068)
- 7 *Fawā'id-i-Fīrūz-Shāhī*, on 'aqā'id (end VIIc /XIVc) (No 1069)
8. *Muḥit̄u'l-wā'izīn*, religious encyclopaedia (end XIc /XVIIc ?) (No 1089)

(b) **Shī'ite Theology**

- 1 *Kāmil-i-Bahāī*, on tradition (comp ca 678/1279) (No 1102)

(c) **Controversy**

- 1 *Muzḥim̄u'l-haqq* (the date of composition is unknown) (No 1133)

#### IV SUFISM

The collection is particularly rich in works on different branches of the Sufic doctrine, chiefly composed in India. A great number of them are unknown in other libraries. Many of them belong to the little known mediaeval Sufic literature of the Deccan. The others reflect the currents of the period of gradual decadence of Sufism during the last four centuries, when the original ethico-philosophical theories steadily degenerated into a peculiar system of magic and cabbalistic beliefs. There are also a great many works by almost illiterate authors, who are unidentifiable, and for whom there is no key to their chronology. The history and analysis of the last four centuries of Indian Sufism still remain an entirely 'uncharted sea' for explorers. Its literature, however, promises many valuable finds to the students of the social and religious history of Muhammadan India and generally the later developments of Islamism.

The rare works belonging to this section may be classed in groups as follows

A **Sufic hagiology**

- 1 *Tabaqāt* of 'Abdu'l-lah Ansāī (completed shortly after 481/1088) (No 234)
- 2 *Lata'if-i-Ashrafī* (ca 825/1422, life of Ashraf Jahāngīr Samnānī) the most valuable Sufic encyclopaedia (No 1214)

3 *Khulāsatu'l-maḡāmāt* (ca 840/1436, life of Ahmad-i-Jāmī) (No 245)

4 *Ta'rīkh-i-habībī na tadhlīl-i-murshidī* (comp 849/1445, life of Gīsūdrāz) (No 246)

5 *Mal'ūzāt-i-Ahmad Maḡhribī* (about the same time, life of Ahmad-i-K'hatū) (No 247)

6 *Manāḡib-i-Khuāja Ahmār* (ca 900/1496) (No 1245)

7 *Gulzār-i-abīār* (ca 1022/1613 a most valuable work on the history of Indian Sufism) (No 259)

8 A work on the Sufic saints of Kashmīr (comp about the same time) (No 260)

9 *Ma'ātu l-asīār* (comp 1065/1655 a general history of Sufism) (No 264)

10 *Karāmātu'l-awḡyā* (comp 1068/1658 also a general hagiology of Sufism) (No 265)

11 *Mukhbarru l-uṣṣilīn* (comp about the same time in verse)

12 *Makhzanu l-a'rās* (comp ca 1156/1743) (Nos 1631-1632)

13 *Al-hbār l-awḡyā min lisām'l-asfiyā* (end XIIc /XVIIIc biographies of Sufis of Afghan origin) (No 273)

14 Different biographies of 'Abdu l-Qādu Jīlānī chiefly based on the famous work of Yāfī (Nos 242 266; 267 268-270 271, 749)

Some biographical material concerning Sufic saints of different periods may be also found in

1 *Hukm-nāma-i-Sharāfu'd-Dīn* (beg VIIc /XIVc) (No 1196)

2 *Dalīlu l-āshiqīn* (end VIIc /XIVc) (No 1204)

3 *Khulāsatu'l-alfāz* (ca 782/1381) (No 1209)

4 Another fragmentary work on the sayings of Jalālu d-Dīn Bukhārī (end VIIc /XIVc) (No 1210)

5 A note on Nī'matu l-lah's spiritual pedigree, by himself (No 1239, 26)

6 *Najātu-i-rashīd* (comp 999/1591) a rare Suficoethical work by Badāūnī (No 1263)

7 Some short treatises on Chishtī Shavkh by Muhammad Chishtī (No 1265, 3, 4)

8 *Gauḡ-i-sa'ādat* (comp 1073/1663) (No 1275)

9 *Arūs-i-'n fān* (comp 1117/1705) (No 1283)

B **Orthodox Sufism** (which may be so called on account of its strict following of the general traditions of early Sufic doctrine still closely connected with orthodox Sunnism). They are mostly well-known original Persian compositions or translations of standard Arabic works. Almost all of them belong to a comparatively early period. The later works of this class are

1 *Unsu't-tā'ibīn* (beg VIc /XIIc) (No 1169)

2 *Kutāb-i-sittīn* (an early work of uncertain date) (No 1241)

- 3 *Bahū's-sa ādat* (beg. IXc /XVc) (No 1216)
- 4 *Kanzu'l-'āshiqīn* (beg IXc /XVc) (No 1238)
- 5 *Ikhtār-i-sa ādat* (comp 1143/1730 based as the preceding one, on Ghazālī's works) (No 1288) etc

C **Sufico-poetical works** (all of them equally belonging to the section of Poetry) The rarer items are —

- 1 A very fine and complete copy of '*Attār's Jauhar-n'dh-Dhat* (from the end of the IXc /XVc) (No 482)
- 2 *Mathnawī-i-Waladī* (comp 690/1291, an imitation of Rūmī's great Mathnawī) (No 547)
- 3 *Mathnawīyyāt-i-Jamālī* (end IXc /XVc, also imitating the same Mathnawī) (No 648)
- 4 *Muragga'* (by 'Āqil-khān Rāzī d 1108/1696 also imitating the Mathnawī) (No 812)
- 6 *Rumūzu't-tāhūnīn* (comp 1139/1727 also imitating the Mathnawī) (No 847)

There is also a very good collection of commentaries on the *Mathnawī* (Nos 494-517)

There are a large number of imitations of the *Makhzanu'l-asrār* of Nizāmī, a great many Sufico-lyrical poems Sufico-romantic compositions or even versified theoretical Sufic treatises of the type of the *Gulshan-i-rāz* but they cannot be called rarities. Only one interesting work of this type is rather rare viz Imād Faqīh's *Misbāhu'l-hidāyat* (comp 750/1350) (No 583,1)

D **Sufico-magical works** The works of this class have never been adequately studied, and only a few libraries contain them. To a great extent they are chiefly peculiar to India, where they developed probably as a syncretic form of early Sufism mixed with local beliefs and superstitions. Although almost all works of this group are scarce it will be sufficient to name only the more important of them —

- 1 *Tauālī n'sh-shumūs* (comp before 643/1246) (Nos 1183-1184)
- 2 *Shamā'il-i-anqiyā* (beg VIIIc /XIVc) (Nos 1197-1198)
- 3 *Khulāsatu l-alfāz* (ca 782/1381) (No 1209)
- 4 A collection of works of the famous Sufic saint of the Deccan Muhammad b Yūsuf Husaynī surnamed Gīsūdūz (d 825/1422) (Nos 1219-1233)
- 5 A collection of prose works of Nīmatu l-lah Walī (d 834/1431) (Nos 1239-1240)
- 6 *Latā'if-i-Shāhī* (IXc /XVc) (No 1242)
- 7 *Ilazā'it-i-Shāhī* (the same time) (No 1243)
- 8 *Risāla-i-Shattāriyya* (Xc /XVc) (No 1303)
- 9 *Risāla-i-Saltāniyya* (the same time) (No 1304)
- 10 *Sab saqābil* (comp 969/1562) (No 1253)

- 11 A cabbalistic treatise by Zinda dil (d. 990/1582) (Nos 1257-1258)
- 12 *ʿAynū'l-ma ānī* (comp. 997/1589) (No 1259)
- 13 *Adhikār-i-Qādirīyya* (end Xc /XVIc) (No 1261)
- 14 *ʿIshqīyya* (end Xc /XVIc) (No 1264)
- 15 A collection of works of Muḥammad ʿAlī-shīrī (beg XIc /XVIIc) (No 1265)
- 16 *Risāla-i-shathīyyat* (comp. 1002/1652 by Dārā-Shukūh) (No 1270)
- 17 *Ma ānu'l-mulūk* (comp. 1066/1656) (No 1271)
- 18 *Mushāhidat* (comp. before 1069/1658) (No 1274)
- 19 *Ādābu'dh-dhikr* (comp. 1097/1686) (No 1280)
- 20 *Mahāmu'l-asāī* (comp. 1110/1698) (No 1282)
- 21 *ʿIrīs-i-ʿanfān* (comp. 1117/1705) (Nos 1283-1284)
- 22 *Silk-i-jawāhn* (middle XIIc /XVIIIc) (No 1286)
- 23 *Mashhadu'l-wuḥūd ʿaynu'l-maqsūd* (comp. ca. 1116/1733) (Nos 1290-1291)
- 24 *Lalāʾifu'l-wazāʾif* (comp. 1158/1745) (No 1292)
- 25 *Thamāʾātu'l-Makkīyya* (comp. 1198/1784) (No 1293)
- 26 Treatises of ʿAbdu'l-lah Khwāshagī (end XIIc /XVIIIc) (No 1294)
- 27 *Bahru'l-hayāt* (date of composition unknown) (No 1296)
- Other works of similar contents Nos 1297, 1298, 1305, 1309, 1312, 1313, 1314, 1315, 1316, 1319 etc.

**E Popular Sufic Works** This group consists of elementary treatises or simply occasional notes on different points of Sufic ethics, prayers dhikr, etc. The majority of them are productions of beginners illiterate dāwishes etc. who often try to systematise the instruction received from their preceptors. Sometimes they are compiled in catechetical form. Occasionally they are attributed to the authorship of Imām Jaʿfar Sādiq, Abū l-Hasan Kharrāqānī, and other early saints. As few people cared for these writings they have rarely been transcribed, and therefore there may be amongst them a large proportion of autographs. The more typical specimens of this literature are Nos 1323 (1-3), 1325 (5), 1338, 1339, 1340, 1343 (2), 1346 (2), 1347 (2-3), 1349 (6), 1350 (2), 1353, etc.

## V FOLK LORE

Systematic research into Muhammadan and Persian folk-lore has not yet begun. The materials however are abundant. They may be divided into the following groups —

**A Legends, fairy tales, etc.** The legends connected with religious mythology are contained in many works on tradition in prose (cf. Nos 323-333) and in verse (concerning rare works

see in the section of imitations of the *Shāhnāma*) Legends of ancient kings are often found scattered in ethical works (especially interesting and rare is No 1370), etc The group of fairy tales in prose and verse, contains several rare works

- 1 *Dāstān-i-gunjishk na La'l-parī* (in prose, comp 1144/1731) (No 304)
- 2 *Dāstān-i-Bakhtiyār* (in verse, comp 1019/1610) (No 701)
- 3 *Zībā wa Nigān* (in verse, comp 1053/1643) (No 743)
- 4 *'Ishq-nāma* (in verse, comp 1105/1694) (No 305)
- 5 *Hār-u Rāḡhan* (in verse) (No 918), etc

To this group belong also numerous poetic works, dealing with epic and romantic stories

**B Magic, Divination, etc** In addition to a series of works specially dealing with these matters (Nos 1508-1523 in prose and Nos 551, 908, etc, in verse), there are a great number of treatises of the most heterogeneous contents, which touch on these subjects Biography (Nos 223-224), Geography (No 280, on 'wonders'), Theology (cf Nos 1069, 1079-1083, 1119, 1120, 1144 1146, 1147, 1148), Sufism (see above), Encyclopaedias (cf Nos 1358, 1359, 1360, 1368), Philosophy (cf No 1371), Medicine (cf Nos 1535, 1579, 1585), etc A great many short notes, isolated amulets, magic prayers, etc, are scattered over the fly leaves of several MSS (see the Index of subjects)

## VI SCIENCES AND ARTS

The rare works dealing with the different disciplines are

### I Encyclopaedias

- 1 *Faḥrang-i-Awraṅ-shāhī* (end XIc /XVIIIc) (No 1367)
- 2 *Mukhtasar-i-mufīd* (comp 1201/1787) (No 1368)

### II Ethics, etc

- 1 *Ḡanṣu'l-ḡanṣ* (ca 508/1114) (No 1370)
- 2 *Rabī'u'l-asīār* (middle VIIc /XIIIc) (No 1371)
- 3 *Nafā'is-i-Wajīhī* (ca 1037/1628) (No 1359)
- 4 *Akhḡlāq-i-suyar-i-p-dshāhān* (ca 1055/1645) (No 1391)
- 5 *Dastūr-nāma* (comp 1202/1788) (No 1398)

### III Lexicography

- 1 *Burhānu'l-īmān* (date of comp unknown) (No 1419)
- 2 *Majma'u'l-lughāt-i-khānī* (comp 1053/1643) (No 1425)
- 3 *Ashḡharu'l-lughāt* (comp 1082/1671) (No 1433)
- 4 *Muntakhab-i-Bahār-i-'ajam* (comp 1182/1768) (No 1437)
- 5 *Madīnatu'l-istilāḡ* (comp 1191/1777) (No 1438)

IV Grammars (Persian, of modern origin) (Nos 1478, 1479, 1480)

V Medicine

- 1 *Nūru'l-'uyūn* (Vc /XIc) (No 1529)
- 2 *Rāhatu'l-insān* (comp 778/1376) (No 1535)
- 3 A collection of works of Yūsufī (middle Xc XVIc)  
(Nos 1543-1544)
- 4 *Khulāṣa-ṭ-Baṣṣā* (comp 996/1588) (No 1549)
- 5 *Muḥṣadāt-i-Nāmī* (before 1015/1607) (No 1550)
- 6 *Qarābādīn-i-Ma'sūmī* (comp 1059/1649) (No 1557)
- 7 *Faua'idu l-'u'ūd* (comp 1066/1656) (No 1558)

VI Art of war

- 1 *Ādābu'l-harb wa sh-shujā'at* (beg VIIc /XIIIc) (No 1608)

VII Hunting

- 1 *Ladhdhatu'l-hawwām* (Xc XVIc ?) (No 1611)

VIII Mineralogy

- 1 *Tangsūq-nāma* (VII or IXc /XII or XVc) (No 1615)

IX Calligraphy

- 1 A collection of short treatises on calligraphy (Nos 1623-1624)

X Music

- 1 *Misbāhu's-sarīf* (comp 1071/1664) (No 1629)

VII VARIA

A Translations from Sanskrit, the later works are

- 1 *Tarjuma-i-Mitachhara* (No 1710)
- 2 A collection of translations of different Sanskrit works  
(No 1714)

B Works in the Pashtu language

- 1 *Yūsuf-Zulaykhā* (No 1733)
- (C) A number of works in Dak'hanī Hindi and Urdū contain some poems which may be old and rare (Nos 1735-1748)

# NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE

## I GENERAL REMARKS

1 **Description** As far as practicable the principle has been observed that every independent work should be given a separate description in its proper place,<sup>1</sup> regardless of the question whether it forms a separate volume or is bound in one cover with other works. Deviations from this principle have been made in the following cases —

- (a) Collections of works of one author
- (b) Short works dealing with one subject
- (c) Scraps of all descriptions which do not justify separate notes. (For the details concerning the descriptive notes in general see further on, II)

2 **Transliteration** (a) The transliteration has been made as *simple* as possible and the use of special diacritical dots, underlinings etc., has been reduced to a minimum.

(b) This system is intended to represent the Persian and other words as they are *written*, not actually *pronounced* in different Muhammadan countries.

(c) Vocalisation is given according to the usages of standard Persian, *spoken in Persia*.<sup>2</sup>

(d) Some concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article ال. Being of no importance to people who know Arabic they often mislead those who do not. Therefore, instead of *Abd al Rahīm* as is given in different catalogues, the form of 'Abdu'r-Rahīm is used or in the Genitive case, with *Ibn* or *Abū*, forms like 'Abdu'r-Rahīm.

(e) *Hamza* (ء) is marked only in the transliteration of *Arabic*

---

<sup>1</sup> i.e. the correct chronological position amongst other works dealing with the same subject. As far as possible exact dates of composition have been taken into consideration. There are however a number of works, chiefly short or fragmentary pamphlets whose chronology has not been fixed. In every section they are grouped at the end under the special heading 'works of uncertain date'.

<sup>2</sup> In India many Persian words are systematically misspelt, probably under the influence of the phonetic rules of the local languages, foreign to Persian. Numerous examples can be given such as *bahār* (بهار) instead of the correct *bihār* or *buhār*, etc. Most remarkable are persistent and amazing misspellings of the commonest geographical names. *Bīrī* (for Bacrī), *Tībrī* (for Tabarī) *Ishānī* (for I fahānī), etc. These examples are taken not from the writings of illiterate authors, but from the works of first class scholars.

expressions (as ' ) As the sound does not exist in the Persian phonetic system (and the sign ' is usually pronounced either as a simple hiatus, or, sometimes, as a glide *y*), its equivalent is omitted in all Persian words as well as Arabic loan words in a Persian context

(f) The following table shows the system of transliteration —

ا a, ı, u, (ā)	س -h
ب b ( bh)	ص v
پ p ( ph)	د d
ت t ( t'h)	ط t
ث th	ظ /
ز z	ع
ح ı ( jh)	غ gh
چ ch ( chh)	ف f
ه h	ق q
خ kh	ک k g ( k'h)
د d ( d'h)	گ g ( g'h)
ذ dh	ل l
ځ d	م m
ر r	ن n
ړ /	و w, u (ū)
ژ zh	ز h
س s	ی ī (ī)

Note 1 The letters o, o, v, x are used only in words of non Persian and non Arabic origin (Turkish, Indian, etc)

Note 2 Diphthongs *ay* for اے and *au* (or *aw*) for او

Note 3 Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant the apostrophe ( ' ) is used (e.g. *niz hat*)

Note 4 In all quotations from the earlier MSS in which the old orthography is used which does not distinguish ب from پ, ح from خ, ک from گ, this old usage has been preserved but in the transliteration the words are given in the form of their actual pronunciation

Note 5 The dash (-) is used (a) to join two different words whenever they form one compound word (b) with the Arabic article ال, (c) with the Persian *idāfa* (d) with the Persian conjunction و when it is pronounced like u after words ending with a consonant

## II EXPLANATION OF THE SYSTEM OF THE DESCRIPTIVE NOTES

1 **Numbers** Serial numbers of the notes do *not* coincide with the actual numbers of the MSS on the shelves of the library. The latter are to be found on the right at the top of every note. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

2 **Titles** Whenever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3 **Dates** (a) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A. H. or A. D. are omitted.

4 **References to folios in MSS** Contrary to the general practice established in all learned libraries, according to which the folios of every MS are numbered as soon as it is added to the collection, the great majority of the MSS in the possession of the Asiatic Society of Bengal remain without any numeration of folios. A number of volumes have an erratic and careless *pagination*, often executed in such a way that different parts of the same volume, or even chapters of the same work, are *paged separately* (<sup>1</sup>). Blank leaves, or those occupied by notes, etc., have often been disregarded in such volumes.

The shortness of the time allotted for the work rendered it out of question to undertake the arduous task of numbering folios and verifying their proper order in 1500 volumes of MSS as a mere appendix to my other duties as a catalogue. Although pressing necessity forced me to number personally the folios in several hundreds of volumes, I was unable to do the same for all unfoliated works of the collection, especially for bulky MSS <sup>1</sup>.

In consequence the folio number is sometimes not shown in

<sup>1</sup> At my insistent requests, by the orders of the Society's authorities the folios in about 200 vols. have been numbered by the Society's maulvis during the last two years and a half.

the descriptive notes in such cases it was useless to give a table of contents and impossible to give exact references to folios for other purposes

In some cases when comparing the volumes which had an old foliation after the descriptive notes have been printed it was discovered that the numeration was incorrect

5 **References to other publications** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest in publication always being given first —

(a) *General works* on Persian literature

(b) *Catalogues* of the Persian MSS in different libraries in so far as locally accessible <sup>1</sup> (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India)

(c) Critical editions, translations or other publications As the Society's library is very poor in this respect the information given here is often based on earlier catalogues and other sources

(d) Whenever possible references are given to Oriental editions This kind of literature is scarcely represented at all in the Society's library The recent publication *A Catalogue of the Persian printed books in the British Museum*, by E Edwards 1922, was of great help But although being perhaps the fullest collection of Indian printed editions it is *very far* from complete *Persian* lithographs reach the British Museum apparently very rarely even the most common and widely used ones and the books published at Tashkand, Samarkand<sup>2</sup> the Caucasus etc seem almost never to arrive in the institution In mentioning such publications I had to rely almost entirely on my own memory, and this did not of course allow me to give exact references

6 **Quotations** Of initial words only so much is quoted as is sufficient for identification regardless of the question whether they form a complete sentence, or not <sup>3</sup>

<sup>1</sup> To my great regret the following catalogues were not accessible to me —

(a) Catalogue of two collections of Persian and Arabic MSS preserved in the India Office library by Sir E Denison Ross and Prof E G Browne London 1907

(b) Kahl *A Catalogue of Persian and Turkish MSS in Tashkand Public Library*, Tashkand, 1898 (*in Russian*)

(c) B Dorn, *Das Asiatische Museum d K Akademie zu St Petersburg*, 1846

(d) Rehatsek, *Catalogue of the Arabic, etc, MSS in the Mulla Firuz library*, Bombay, 1873

<sup>2</sup> The Turkestan editions, amongst which there are many very valuable ones, are usually superior to those lithographed in India with regard to the carefulness of execution and the quality of paper They are however, not as cheap as the latter

<sup>3</sup> The stereotyped initial invocation الحمد لله رب العالمين الح is abbreviated into الحمد, and the beginning of the first independent sentence is given The opening words of fragmentary MSS are also given, unless the work is either well known or scrappy

The *orthography* if thoroughly uniform and consistent in the MSS, is reproduced in its original form. If inconsistent, and containing obvious and trivial mistakes the latter are corrected without special remarks.

*Note 1* Many scribes, especially Indian, are extremely careless in the use of *o* and *u*, which they do not distinguish at all. Here all such cases are rectified in accordance with the rules of Arabic grammar.

*Note 2* In versified passages the recognised rules of prosody are very often violated. The original orthography is reproduced in all of them.

*Note 3* Old orthography (*o* for *b* and *p*, *ح* for *g* and *ch*, *ک* for *k*, *ا* for *ā*, etc.) is preserved in quotations from MSS which observe it throughout. In quotations from those MSS which mix the old and the new ways of spelling the distinction between *b* and *p*, etc. is reconstructed. The letter *ک* (which is much used in Turkish, Urdu, etc. but almost never appears in Persian MSS or lithographed editions, except in modern school books, etc.) is avoided and *q* is uniformly written as *ق*, except wherever *ک* is absolutely necessary on account of possible ambiguity (as in *ک* = *ک* or in transliterations of Indian terms).

*Note 4* To my great astonishment I have discovered that quite a number of people in India have most confused and perverse ideas concerning the use of the sign of interrogation (?) or the expression *sic*. To avoid misunderstanding an explanation is demanded here.

(a) The signs (?) or (*sic*) mean that there is some doubt as to the correctness of the word as reproduced on account of (1) either the word being not clearly legible in the MSS or altered by a later hand or (2) on account of some damage to the MSS, such as, for instance, a worm hole, traces of dampness, a piece of paper being pasted over, etc., (3) or on account of some conflict with the context, obsolete meaning, etc.

(b) The expressions (*sic*) or (*sic*) are intended to show that although the word, as it is printed, is an exact reproduction of the original text it is however not in perfect agreement with general rules, practices, usages, standard orthography, etc. For instance (*see* No. 436, on p. 19) *و* is an Indian fashion of writing instead of the usual Persian *و*. Therefore it needs a (*sic*).

7 **Description of the appearance of MSS.** All information concerning the external appearance of the MSS is arranged in a strictly uniform order as follows:

1 Number of folios (Ff), whenever it is known. Doubtful figures are given in brackets.

2 The measurements of a page (S) *in millimetres*. First the size of the paper, and secondly of the place occupied by the text on a page.

3 Number of lines (ll) on a page.

4 Quality of paper (pap) mostly only distinguished as Oriental (Or), or European (Eur), unless specially identified.

5 General type of the handwriting.

6 The state of preservation of the MS.

7 'Ex libris' of the College of Fort William (CFW) if dated, or signatures of former owners etc. if given.

8 Vignettes or illustrations mentioned if found in the MS.

## III NOTES ON THE INDICES

I **Persons' names** (1) All references are to the *numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded*, as well as other expressions which do not constitute the *principal* part of a name unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows —

ABU	HĀLIZ	S ( <i>Sayyid</i> )
ABĪ	HĀJJĪ	SH ( <i>Shaykh</i> )
AL-(Arabic definite article in all its modifications)	HAKĪM	SHĀH
	IBN ( <i>b</i> )	SULTĀN
AMĪR	KHWĀJA	<i>also</i> Persian idafa (-i-), and
ĀQĀ	MAKHDUM	Arabic case terminations
B ( <i>ibn</i> )	MAWLĀNĀ	-ū, -ī
BĀBĀ	MĪR	
BHĀĪ	MĪRZĀ	
	MĪYĀN	

(3) For reasons of economy of space names repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. A hyphen corresponds to one name only, except those composed with 'Abd-, -Allah, -Daula, -Dīn which are treated as one single word.

(4) For abbreviations see the list of them appended below.

II **Titles of works** (1) References are to *numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are

AL-(Arabic definite article, in all modifications)	FĪ
BIYĀN (or <i>bayān</i> )	INTIKHĀB
DAR	KITĀB
	MAJMUʿA

MUKHTASAR  
MUNTAKHAB  
RISĀLA (-T)

SHARH  
TARJUMA (-T)

Also the Persian *idāfa* (-I-), or Arabic case terminations -U, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

*Note* Short incidental quotations from different poets are not referred to in the index. They must be looked for under the name of their authors in the Index of Persons' names.

(5) For abbreviations see the general list of them, appended below.

**III Principal subjects** The chief purpose of this index is to facilitate reference to the material contained in works which for various reasons have no proper title, and short, fragmentary and scatty items. For other works it is supplemented by the Table of contents and Index II.

**IV-VI Indices of scribes and the places of copying** Names not clearly legible, or containing no diacritical dots, etc., are not included.

**VII** The gaps in the series of the Library numbers of the MSS are due either to

- (1) Losses of MSS
- (2) Mistakes in the original numeration
- (3) Exclusion of printed and lithographed books which have originally been numbered together with MSS



## LIST OF ABBREVIATIONS.

AD = A D

agric = work, or writer, on *agriculture*

AH = A H

anecd = work, or writer, on *anecdotes*,  
tales, etc

Ar = Arabic

astrol = work, or writer, on *astrology*

astron = work, or writer on *astronomy*

Aum = J. Aumer, *Die Persischen Handschriften der K. Hof und Staatsbibliothek in München*, München 1866 (*References are to pages*)

b = ب or با son of

Bd v = bound in one cover with other pamphlets, described separately

beg = beginning, or beginning with

Bli = Catalogue of the Persian Manuscripts in the Bihar Library (Calcutta) by Maulvi 'Abdu'l Muqtadir Calcutta 1911 (*References are to numbers*)

Bibl. Indien = Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta

biogr = work, or writer, on *biography*

Bk = Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Benikpore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published) (*References are to numbers*)

Bl = E. Blochet, *Catalogue des Manuscrits Persans de la Bibliothèque Nationale*, vols I-II, Paris, 1907, 1915 (*References are to numbers*)

Br = E. G. Browne, *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, Cambridge, 1896 (*References are to numbers*, but the Roman figures are substituted by Arabic ones)

Br Lit Hist = E. G. Browne, *A Literary History of Persia*, I (From the earliest times until Firdawsī), London, 1908 II (From Firdawsī to Sa'dī), London, 1906, III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920

Brockelmann = C. Brockelmann, *Geschichte der Arabischen Literatur*, vols I-II (Weimar, 1898, Berlin, 1902)

c = century

ca = circa

callgr = work, or writer, on *calligraphy*

CFW = College of Fort William

comm = commentary or commentator

comp = composed

cond = condition state of preservation

d = died

dat = dated

Dorn C = Catalogue des Manuscrits et xylographes Orientaux de la Bibliothèque Impériale Publique de St. Petersbourg St. Petersburg, 1852 (the Muhammadan MSS described by B. Dorn) (*References are to pages*)

LB = L. Sachau and H. Lihé, *Catalogue of the Persian, Turkish Hindūstānī and Pushtū Manuscripts in the Bodleian Library*, vol I, Oxford, 1889 (*References are to numbers*)

LIO = H. Lihé, *Catalogue of Persian Manuscripts in the Library of the India Office*, vol I Oxford, 1923 (*References are to numbers*)

Elliot, Hist of India = Sir H. M. Elliot, *The History of India as told by its own Historians: The Muhammadan Period* Vols I-VIII London, 1867-1877

Elliot, Bibliogr. Index = Sir H. M. Elliot, *Bibliographical Index of the Historians of Muhammadan India*, vol I, Calcutta 1819

encycl = encyclopedia, or encyclopedist

epist = work or writer on *epistolography*

Eur = European (paper)

f, ff = folio, folios

Fl = G. Flügel, *Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien* vols I-III, Wien, 1865-1867 (*References are to pages*)

Fleischer, Dresden C = H. Fleischer, *Catalogus Codicum orientalium bibliothecae regiae Dresdensis*, Lipsiae 1831 (*References are to pages*)

Fleischer, Leipzig C = H. Fleischer, *Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservantur*, Grimmae, 1834 (*References are to pages*)

fragm = fragment

GC I = *List of Arabic and Persian MSS* acquired on behalf of the Government of India by the Asiatic Society of Bengal during 1903-1907 By Maulvi Hidayat Husain (Calcutta, 1908)

GC II = The same during 1908-1910 (Calcutta no date) (*References to both are to numbers*)

geogr = work, or writer, on *geography*

GIPH = H Ethé *Neupersische Litteratur in Grundrissen der Indischen Philologie* vol II (Strassburg, 1896-1901) pp 212-368 (*References are to pages*)

Gotha C = W Portsch *Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha* Wien, 1859 (*References are to pages*)

gram = work, or writer, on *grammar*

haqiol = work, or writer, on *hagiology*

Hājji Khalifa = *Lexicon Bibliographicum et Encyclopaedicum a Haji Khalifa compositum*, ed G Flugel, vols I-VII, London 1835-1858

Hind = Hindustani Urdu

hist = history, or historian

Horn = P Horn, *Geschichte der Persischen Litteratur*, Leipzig, 1901 (*References are to pages*)

Ind = Indian

Ind libr = Libraries in India

JA = *Journal Asiatique* (Paris)

JASB = *Journal (and Proceedings) of the Asiatic Society of Bengal* (Calcutta)

JRAS = *Journal of the Royal Asiatic Society* (London)

Krafft = A Krafft, *Die Arabischen, Persischen und Türkischen Handschriften der K K Orientalischen Akademie zu Wien*, Wien 1842 (*References are to pages*)

Leyden C = *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno Batavae* (by R Dozy, P de Jong, M de Goeje, and M Houtsma), vols I-VI, 1851-1877, Lugduni Batavorum (*References are to pages*)

lex = work, or writer, on *lexicography*

lith = lithographed, lithograph

ll = number of lines on a page

M = Muhammad (in the indices only)

Madr = *Catalogue of the Arabic and Persian MSS in the Library of the Calcutta Madrasah*, by Kamālud Din Ahmad and 'Abdu'l Muqtadir, Calcutta, 1905 (*References are to*

*numbers*, but the Roman figures are replaced by Arabic ones)

mag = work, or writer on *magic*

mathem = work, or writer, on *mathematics*

med = work, or writer, on *medicine*

Mehren = A F Mehren, *Codices Persici Turci, Hindustanici varique alii bibliothecae regiae Hafniensis* Hafniae 1877 (*References are to pages*)

moral = work, or writer, on *moral philosophy*

Morl = W Morley, *A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages preserved in the library of the Royal Asiatic Society of Great Britain and Ireland*, London 1851 (*References are to pages*)

nast = nasta'liq

occult = work or writer on *occult sciences*

Or = *Oriental (paper)*

orn pr = work or author of a work in *ornate prose*

p, pp = page, pages

p = *poetical work, or poet*

pap = *paper*

Pe = *Persian*

philos = work or writer, on *philosophy*

Pizzi = Italo Pizzi, *Storia della Poesia Persiana* vols I-II, Torino 1904 (*References are to pages*)

polit = work, or writer, on *politics*

polytechn = work or writer on *polytechnics*

Pr = W Portsch, *Die Handschriften Verzeichnisse der Königl. Bibliothek zu Berlin* Vierter Band Verzeichniss der Persischen Handschriften Berlin, 1888 (*References are to pages*)

R = C Rion, *Catalogue of the Persian Manuscripts in the British Museum* vols I-III, London 1879-1883 (*References are to pages*)

Ros = Baron V Rosen, *Collections Scientifiques de l'Institut des langues orientales* III *Les Manuscrits Persans* St-Petersbourg, 1886 (*References are to pages*)

RS = C Rion, *Supplement to the Catalogue of the Persian Manuscripts in the British Museum*, London, 1895 (*References are to numbers*)

S = *size (length and width of the pages of the MSS)*

S = *Sayid (in the indices only)*

- Sh = Shaykh (in the indices only)
- shul = shukasta
- Sp = A. Sprenger, A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh vol. I Calcutta, 1854 (*References are to pages*)
- St = C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore Cambridge, 1809 (*References are both to numbers and pages*)
- st = work, or writer on *Sufism*
- st sh = Sufi shaykh
- sur = surname, or with the takhallus of
- teo = work, or writer on *theology*
- Ternberg = C. I. Ternberg, Codices Arabici Persici et Turci Bibliothecae regiae universitatis Upsalensis Upsalae 1849 (*References are to pages*)
- tr = transl = translated translation translator
- tr Sanskr = translation or translator from the Sanskrit
- Turk, Turkestan = W. Barthold, Turkestan at the period of the Mongol invasion (*in Russian*), vol. II St. Petersburg, 1901
- v = vol = vols = volume, volumes
- v = (after a folio number) verso
- v = work or writer on diseases of animals
- vul = vulgar (handwriting)
- w = wrote, was engaged in composition
- ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin)



# I. HISTORY.

## i. General History.

1.

تاریخ طبری

TA'RĪKH-I-TABARĪ

D 114 and D 115.

A condensed Persian translation of the annals of Muhammad b Jarīn b Yazīd Tabarī (d 310/923), prepared in 352/963 by Abū 'Alī Muhammad b Muhammad Bal'amī (d 363/974),<sup>1</sup> at the request of the Samanide prince Mansūr (I) b Nūh (350-365/961-976). The narrative was continued by Muhammad b 'Abdī'l-Malik Hamadānī (d 521/1127) to the time of the Abbaside khalīf Mustazhī-bī'l-lahī (487-512/1094-1118). The work was translated into French by H. Zotenberg, *Chronique de Tabarī, traduite sur la version persane de Bel'amī*, 1867-1874. See B<sub>1</sub> Lit Hist II, 115, GIPh 355, Bl I 238-244, EIO 2-13, B<sub>1</sub> 39, EB 2-13, Ros Nos 4-5, P<sub>1</sub> Nos 363-366, R 68, Fl II 64, Morl 17. *In Indian libraries* see Bk 449-450, St No 4 on p 5. Lith in India. The present copy, in two vols, was transcribed in 1029 AH by Tāhūr (b) 'Abdī'l-Qādī 'Adlābādī.

Vol I (D 115) deals with the pre-Islamic period. It is defective at the end. Beg

سپاس و آفرین مرحدایرا که کاسکار الح

Vol II (D 114) contains the history of the Muhammadan time. Short notes on the khalīfs Musta'in, Mu'tazz, Muhtadī and Mu'tamid are added at the end. Beg

الحمد لله ..... وصل در ذکر آعار احبار دمعمر الح

2 vols S 240 x 130 (v II 255 x 140) and (both) 175 x 95, ll 21. Or paper. Good. Ind nast Cond good. A vignette at the beg of D 115.

2.

The same

D 113.

Another copy of the same, dating from the XIIc AH. Some portions in the beginning and in the middle of the text are written in a more modern handwriting. Beg as in No 1.

Ff (690), S 270 x 165 180 x 100, ll 20. Or col paper, clear Ind nast Cond good. An index is appended.

<sup>1</sup> Rieu (Cat, p 70) gives 386/996 as the date of his death, but, as W. Barthold observes (*Turkestan*, vol II note 5 on p 10), there is a mistake in the reference to *Notices et Extraits*, IV, 363. The date as above is given by Gardīzī (MS of the Bodl Library, Cod Ousley, 240 fol 129).

## 3.

The same

D 112 and D 116

Another and modern copy of the same, in 2 vols, dating from the XIIIc AH Beg as in No 1

2 vols S 300×210, 230×125, ll 18 Or pap Modern Ind nast Cond bad, spoiled by dampness

## 4.

جامع الدوار بج

JĀMI'U'T-TAWĀRIKH

D 31

A small portion of the great historical work of Rashīdu d-Dīn also called Rashīd-Tabīb, whose real name was Fadlu'l-lah b 'Imādī'd-Daula (d 718/1318) For his biography see B1 Lit Hist III, 72-75, W Barthold, 'Min Islama,' vol I (1912), pp 56-107, also his Turkestan, vol II, 45-49, Elliott, History of India, III, 1-21, also his Bibliogr Index, pp 1-47, Quatremère, Histoire des Mongols de la Perse, vol I (1836), preface, also his articles in Journal des Savants, 1850, pp 515-522, and JRAS VI 11-41, VII, 267-272 His book GIPh 359, B1 I 254-258, EIO 17, 2828, RS 25-26, EB 23, R 74, Aum 69, Fl II 179-181 Moil 1-11, etc The portion contained in the present MS corresponds almost exactly with the section of Rashīd's work, edited by E Blochet, Djamiel Tévaikh, 1911, Gibb Mem Series, vol XVIII (See the preface of this edition for a biography of Rashīdu'd-Dīn) Similarly to this edition, the present MS contains a part of *bāb* II of the first vol, dealing with the ramifications of the house of Chingiz and the history of his sons Blochet's text begins here on fol numbered 13 (the numeration differs by two from the actual folio number in the MS) But on fol 118, corresponding to Blochet's p 391 (dealing with the narrative about Qūbilāy) the story breaks off, and, as a continuation, there commences the account of Hulāgū (not contained in Blochet's book) The copy which may date from the end of the IX or beg Xc AH, is a kind of édition de luxe A great many pages, entirely or partly, are left blank, mostly being reserved for pictures, of which only 21 were actually drawn (on ff numbered 22, 22v, 23v 46, 56, 58v, 59, 59v 62v, 87, 88, 89, 89v, 90v, 92, 93, 93v, 104, 108 108v, and 123) Their style shows still fresh traces of Chinese influence, and they may be classed as belonging to the early Mongolian period of Persian art They are very badly preserved, many being partly effaced or damaged by dampness Beg

قسم اول ار داستان تولوی جان در تعزیر ذکر الحج

Ff (124), S 470×320, 340×200, ll 25 Or pap Khorasani nast Cond not good

## 5.

The same

D 32

A modern copy of the same work, not older than some 20-30 years, probably prepared to save the text of the perishing MS mentioned in the preceding No, from final destruction

Ff (204), S 295 × 200, 225 × 120, ll 19 Eur pap Ind modern nast Cond good

## 6.

تاریخ کزیده

TA'RĪKH-I-GUZĪDA

D 44

The well-known history of the Muhammadan countries with special reference to Persia, comp in 735/1335, originally ending with the events of 730/1330. It was subsequently continued to 744/1343-1344 by the author, Hamdu'l-lah b Abī Bakr b Ahmad Mustawfi Qazwīnī. See regarding him and his book Br Lit Hist III, 87-95, GIPh 275, Bl I 264-268, EIO 19-20, B1 40-41, EB 26-30, Ros No 6, R 80, etc. Also Barthold, Tuik v II, pp 50-51. *Ind lib* Bl 1, Bk 453-454, St No 5 on p 5. The work was edited, in facsimile, by E Browne, Gibb Mem Series, vol XIV 1910, and a condensed translation is given by him in part II (1913). The present copy, which is defective at the end, dates from the XIc AH, but many folios, originally lost, are restored in a modern handwriting. Beg

سپاس و ستائس بادشاهی را که ملک او الح

Ff (280), S 235 × 135, 165 × 95, ll 19 Or (and Europ) paper Ind nast cond tolerably good CFW 1809 An index is prefixed

## 7.

مجمع الانساب

MAJMA'U'L-ANSĀB

D 272

A concise general history from the creation of the world to the death of Sultān Abū-Sa'īd, 736/1335. It was composed by Muhammad b 'Alī b Muhammad (b Hasan b Abī Bakr Shabān-gāī) in 733/1333, but subsequently rewritten, expanded and completed in 743/1343. See B1 Lit Hist III, 103, Bl I 269, EIO 21, Br 42, EB 31, R 83, Morl 28-30, St No 16 on p 8, etc Cf also Barthold, Tuik, vol II, 47. Copied apparently in XIc AH. Beg

الحمد لله الذي جعل الحمد مفتاحاً لذكره الح

Ff (145), S 255 × 150, 175 × 95, ll 15 Or pap Ind nast cond good CFW 1809

8.

(کتاب تاریخ)

(KITĀB-I-TA'RĪKH)

D 12

A concise general history, chiefly with reference to Persia, from the creation of the world to 817/1414. The author Ja'far b Muhammad Husaynī, composed it, as stated in his preface, f 2, in 820/1417, and dedicated it to Shāhrukh (807-850/1401-1447). I have been unable so far to find any references to this work elsewhere except St No 21 on p 9, which probably alludes exactly to the present copy. The beginning, probably one leaf, is lost.

Ff 1-2v are occupied with the preface and dedications.

„ 2v-3 contain a few words on eias.

3-51v deal with pre-Islamic history.

„ 51v-98 contain the history of Muhammad and his immediate successors, to the death of 'Alī (40/661).

„ 98v-118 deal with the history of the Omayyad dynasty.

„ 118-168v deal with the history of the Abbasid empire and the contemporary dynasties of Persia.

„ 168v-197v Brief history of the Mongols, Muzaffarides, etc.

„ 197v-202v The campaigns of Timur.

„ 203v-220 A history of the Timurids up to about 817/1414.

The copy is dated 988 AH. To facilitate possible identification, should another copy of this work be found somewhere, the initial words of a chapter at the beginning, and one at the end are here given.

(f 3) در ابتدا آفریدس عالم، کویدد حق سدکانه و تعالی اول چتری که  
آفرید نور احمد بود الحج

(f 197v) ذکر سلطنت حافل اعظم امیر قطب الدوله و الدین امیر تیمور  
کورگان انار الله برهانه و مدت ملک او و عدد فرزندان او و سبب وفات او  
و امیر اعظم قطب الحق و السلطنة و الدین الحج

Ff (220), S 215 × 125, 135 × 70, ll 19. Or pap. Good Khorasani nast Cond very good CFW 1809.

9.

مجمل فصیحی

MUJMAL-I-FASĪHĪ

D 278

A modern copy of the rare and important general history, down to 845/1441, comp. by Ahmad b Muhammad b Yahyā, surnamed Fasīhī Khwāfī. See B1 Lat Hist III, 426-428, also the

article of E Biowne in *Le Muséon*, 1915, pp 48-78, Barthold, *Turkestan*, vol II, p 56, V Rosen, *Collections Scientifiques*, etc, 111-113 *Ind lib* Bk 455 The present copy, transcribed in (1271) /1853 (without any indication as to its original), is also incomplete, because there is a lacuna between the years 395 and 536 AH Other sections seem to be complete (except in a few cases where the folios are misplaced, as those for the years 828-830, which are inserted after the year 843) At the end there is a meagre account of Herat The red headings for every year are carelessly written and sometimes omitted (as for the years 1-175) Beg

مصیح تر عبارتی که در کردن جان تعویذ الح

Ff 733 S 205 × 135, 160 × 90, ll 15 Eur blue paper Ind modern nast Cond good

## 10.

روضة الصفاء

RAUDATU'S-SAFĀ

D 193

The first five volumes of this famous general history by Muhammad b Khāwānd Shāh b Mahmud, surnamed Mīr Khwānd, d 903/1497 For his biography and a description of his work see *Br Lit Hist* III, 431-433, *GIPh* 356, Barthold *Turkestan* II, 58-59, *Bl I* 216-231, *EIO* 24-75, *EB* 36-69, *Ros* Nos 11-14, *Pr* 370-396, *R* 87-96, *Aum* 72, *Morl* 30-38, etc *Ind lib* Bh 2, Bk 456-461, *Madr* 121-125, *St* No 1 on p 3 (*GC* II 354) For the old bibliography of the European editions and translations of various parts of this work see Elliott, *History of India*, IV, 127-140 It was lithographed in Tehan, 1270-1274 AH, Lucknow, 1874, and Bombay, 1271 AH This is the longest portion of the work in one set in the present collection (Although there are other sets of several vols, they are usually not genuine and an attempt is made to rearrange them more correctly) Two huge folios, cop in 1158 AH (the date is suspicious)

Vol I Part 1 (ff 1v-224) Beg as usual

رب فهرست نسخه معاصر اندا الح

„ 2 (ff 227v-516) Beg as usual

عدوان نسخه مرادات الح

Vol. II Part 3 (ff 1v-117v) Beg as usual

حمد و بدائی که سبکان ملا والا علی (sic)

„ 4 (ff 123v-285v) Beg as usual

فهرست نسخه سعادات الح

## Part 5 (ff 289v-453) Beg as usual

آرائس دیناچہ مذاہب الحج

2 vols Ff 516 and 453 S 420×245, 300×160, ll 27 Or pap Ind nast  
Cond tol good Indices appended to all parts, except the first

## 11.

The same

D 204

The *first* vol of the same work Cop in the beg of the XIc  
AH, by Muhammad (b) 'Abd'r-Razzāq (?) Beg as in No 10

S 265×160, 190×100, ll 25 Or pap Good Ind nast Cond tol good

## 12.

The same

D 202 (I)

Another copy of the same *first* vol, also dating from the XIc  
AH Beg as in No 10

Ff (410), S 285×180, 195×95, ll 21 Or pap Good Ind nast Cond good A  
nice initial vignette

## 13.

The same

D 199 (I)

Another copy of the *first* vol, transcribed for 'Abdu'l-lah Qutb-  
shāh (1020-1083/1611-1672) at Muhammad-nagar The date, as  
written in words, is 1059 AH but in figures 1068 AH Beg as  
usual, see No 10

S 260×150, 195×110, ll 17 Or pap Ind nast Cond good

## 14.

The same

Oa 26

Another copy of the *first* vol, transcribed at Haydarābād, in  
1084 AH by Muhammad 'Alī b Shamsī'd-Dīn Fīrūzābādī ad-  
Dāru's-Salāmī (sic!), surnamed حراب Beg as usual see No 10

Bd v S 320×175, 275×115, ll 23 (varied) Or pap Ind nast Cond tol  
good

## 15.

The same

D 192

Another copy of the *first* vol, transe at کسکوندہ in 1151  
AH Beg as usual, see No 10

S 445×250, 340×165, ll 22 Or pap Ind nast Cond good

## 16.

The same

D 202 (II)

A very good copy of the *second* vol of the same work, dated 1061 AH, by Abdu'l-lah Shīrāzī Beg as usual, see No 10

S 215 × 160, 205 × 100, ll 30 Blue Pers pap Pers good nast Cond good Initial vignette

## 17.

The same

D 203

Another copy of the *second* vol dat 1069 AH Beg as in No 10

Ff (402), S 300 × 205, 215 × 120, ll 21 Eur pap Ind nast Cond good Scrappy notes on the last leaf CFW 1809

## 18.

The same

D 199 (II)

Another copy of the *second* vol, dating from the beg of the XIIc AH Many lacunas, partly restored in a different handwriting Beg as in No 10

S 260 × 175, 200 × 110, ll 23 Or pap Ind nast Cond tol good

## 19.

The same

D 200

Another copy of the *second* vol, also dating from the XIIc AH Beg as in No 10 Many marginal notes

Ff (518), S 260 × 175, 195 × 100 ll 21 Or pap Ind nast Cond good CFW 1809

## 20.

The same

D 202 (III)

The *third* vol of the same work, a good copy, dated 1022 AH Beg correctly

حمد و بدائی کہ مسیحان ملاء اعلیٰ السلام

Ff (186), S 290 × 190, 205 × 110, ll 25 Or pap Good Khorasani nast Cond good

## 21.

The same

D 194 and D 195

Vols the *third* (D 194, dat 1041 AH), the *fourth* (D 195, without date), and the *fifth* (D 194, dat 1042 AH), all belonging to the same original set and transcribed by the same scribe Beg as usual, in all three, see No 10 and No 20

3 vols S 365 × 220, 230 × 125, ll 23 Or pap Good Ind nast Cond good Nice initial vignettes

## 22.

The same

D 195 (III)

Another copy of the *third* vol, transcr at Haydarābād in 1064 AH Beg as usual, see No 20

S 305 × 185, 240 × 135, ll 25 Or pap Ind nast Cond good CFW 1809

## 23.

The same

D 201

Another copy of the *third* vol, dating from the end of the XI or beg of XIIc AH Beg as usual, see No 20

S 235 × 180, 180 × 120, ll 25 Or pap Ind nast (diff hands) Cond good CFW 1809

## 24.

The same

D 198

The *fourth* vol of the same work The date of the copy, 1008 AH, seems very suspicious Perhaps it has to be read 1080 which appears more probable Beg as usual, see No 10

S 165 × 170, 175 × 95, ll 17 Or pap Ind nast Cond good

## 25.

The same

D 195 (IV)

Another copy of the *fourth* vol, dated 1017 AH Beg as usual, see No 10

S 305 × 185, 200 × 100, ll 23 Or pap Ind nast Cond good CFW 1809

## 26.

The same

D 195 (V)

A good copy of the *fifth* vol, dating from the beg of the XIc AH Beg as usual, see No 10

S 320 × 175, 220 × 110, ll 23 Or pap Good Ind nast Cond good

## 27.

The same

D 196

Another copy of the *fifth* vol, dating apparently from the XIIc AH The date given in the colophon, 1001 AH, is highly suspicious, and if the figures themselves are correct, they should probably be read 1100 The name of the scribe appears as مددنی (² perhaps to be read مددلی i e Muhammad-‘Alī, a common colloquial corruption) b Nūrī’d-Dīn Mu‘allim-i-Dīzfālī Beg as usual, see No 10 (although متعاون is written instead of the correct مناصب)

Ff (338), S 300 × 200, 210 × 120, ll 21 Europ pap Ind nast Cond good

## 28.

The same

D 197

The *sixth* vol dated 1070 AH A good, legible copy Beg

حواهر حمد و سپاس و لائق شکر و تعالیٰ

Ff (351), S 285 × 190, 170 × 115, ll 15 Europ pap Ind nast Cond good

## 29.

The same

D 195 (VI)

Another copy of the same *sixth* vol, dating from the XIIc AH Beg as usual, see No 28

Ff (395), S 295 × 185, 230 × 115, ll 23 Or pap Ind nast Cond good

## 30.

The same

D 257

An index to the *seventh* vol, of the same work, dating from the XIIIc AH

S 220 × 160, 190 × 120, ll 22 Or pap Ind nast Cond good

## 31.

The same

D 149

The *Khātima*, or the *eighth* vol of the same work, copied towards the beg of the XIIc AH Beg

در بیان بدائع و منافع ملک صنایع الحج

Ff (86), S 250 × 110, 190 × 90, ll 21 Or pap Ind nast Cond good

## 32.

مسند توار بح

MUNTAKHAB-I-TAWĀRĪKH

D 169

Various extracts from the *Raudatu's-Safā*, dealing chiefly with the dynasties of the VIc AH Some portions of the copy are dated 1071 and 1072 AH This volume is absolutely worthless. It is badly written, without diacritical dots

S 285 × 125, 220 × 60 ll 15 Or pap Bad Ind shikasta, coarse and illegible Cond tol good CFW 1809

## 33.

حلاصة الاخبار في بيان احوال الانبياء

KHULASATU'L-AKHBĀR FĪ BIYĀNI AHWĀLI  
'L-AKHYĀR

D 155

A condensed version of the *Raudatu's-Safā*, comp by Mīn-khwānd's celebrated nephew Ghayāthu'd-Dīn b Humāmī'd-Dīn Khwāndanī, d 941/1535 (see the bibliography regarding him in the next No) The work, in 10 *maqālas*, was completed in 905/1499-1500 See B<sub>1</sub> Lit Hist III, 434, GIPh 357, BI I 312, EIO 76-78, RS 30, EB 83-86, Ros No 15, P<sub>1</sub> 397-399, R 96, FI II 68 Moil 38, etc Ind lib<sub>1</sub>, Bh 3, Bk 463, St No 2 on p 4 The copy dates apparently from the end of the X or beg XIc AH It is calligraphically written and beg as usual

حلاصة کلمات راویان احداث انبیای عالمعداد الحج

Ff (272), S 290 × 185, 200 × 110, ll 19 Or paper, sprinkled with gold, neat old Indo Herati nast Cond good Nice vignette (full page) CFW 1809

## 34.

حبیب السیر

HABĪBU'S-SIYAR

D 136

The *first* vol of this important compendium of general history, by the same Khwāndanī, mentioned in the preceding No,

comp between 927 and 930/1521-1524 See B<sub>1</sub> Lit Hist III 434, GIPh 356-357, B<sub>1</sub> I 316-326, EIO 79-99, B<sub>1</sub> 51-58, RS 31, EB 70-82, P<sub>1</sub> 400-403, R 98 seq, Aum 75, Fl II 70, Moil 42-50 etc *Ind lib* Bk 464-468, St No 3 on p 4 Cf also Elliott Hist of India, IV, 154 seq Lith in Tehran, 1271 AH, Bombay, 1273 AH, and later The copy is dated 1019 AH but, judging from the type of the handwriting, the date should probably be read 1109 AH Beg as usual

ربنا انا من لدك رحمه . لطاؤه ، احبار آلى دار الحج

Ff (452 ?), S 215×130, 175×100, ll 19 Or pap Ind nast Cond good CFW 1809

### 35.

The same

D 138

Another copy of the same *first* vol, containing only three chapters, defective at the end It dates from the XIIc AH Beg as in No 34

S 210×145, 170×110, ll 19 Eur pap Ind nast Cond tol good CFW 1809

### 36.

The same

D 134

The *second* vol of the same work The copy dates from the XIIe AH Defective at the beginning and end

Ff (416), S 250×140, 165×90, ll 21 Or pap Good Ind nast Cond bad The leaves are loose

### 37.

The same

D 137

The *third* vol of the same work The copy containing the *first* and the *second* chapters only, dates from the XIIe AH is damaged by dampness, dirty, illegible in many places, and defective at the end Beg

يا رب ده بنای خود سخن سارم کن الحج

S 215×120, 160×80, ll 21 Or pap Ind nast Cond bad CFW 1809

## 38.

The same

D 133

An incomplete copy of the *third* vol containing the beginning of the *first* the end of the *third* and the whole of the *fourth* chapters. It is otherwise a good transcript, dated 993 AH. Some folios are misplaced and in several places there are lacunas.

S 190 × 150, 175 × 90, ll 19 Or pap Good Indo Herati nast Cond tol good  
Nice vignettes CFW 180"

## 39.

The same

D 135

The second chapter of the *third* vol dating from the XIIc AH. Beg as usual.

S 245 × 160, 190 × 100, ll 25 Or pap Ind nast Cond good

## 40.

The same

D 123

The *third* chapter of the *third* vol. The copy, dating from the XIIc AH is defective at the beginning and the end.

S 270 × 165, 175 × 90, ll 17 Or pap Ind Mullat Cond good

## 41.

TA'RĪKH-I-ALFĪ

تاریخ العی  
D 38

The general history of the Muhammadan world during the first millennium after Muhammad's death. It was compiled by the order of Akbar (993/1585), chiefly by Ahmad Tatawī (d 996/1588), and other historians such as Naqīb-Khān, Badā'ūnī, etc. The first two vols were revised subsequently (1000/1591–1592) by the same Badā'ūnī, and the *third* vol by Ja'far Beg Āsaf-Khān (d 1021/1612). See GIPh 357, Bl 1 345–347, EIO 110–118 EB 99, Pr 417 R 117 sq, etc. *Ind lib* St No 10 on p 6 (GC I 125). Cf also Elliott, *Hist of India*, V, 150–176. The present copy, dating from the XIIc AH, contains only a portion of the *first* vol, dealing with the events of 11–96 AH. Beg as usual.

آعار کتاب در بیان امورى که واقع سده الس

S 385 × 220, 260 × 130, ll 21 Or pap Good Ind nast Cond good Vignette  
The headings of the narratives of each year, in red, appear only as far as 58 after Muhammad's death. After this the space reserved for them is left blank.

42.

روضة الطاهرين

RAUDATU'T-TĀHIRĪN

D 205

A brief general history from the creation of the world down to 1011/1602 (chronogram ١٠١١), comp., in 5 *qisms*, by Tāhī Muhammad (b.) 'Imādī'd-Dīn Hasan b. Sultān 'Alī b. Hājī Muhammad Husayn Sabzawārī. For a detailed description of this work see EB 100 and R 119-121. *Ind lib* Bh 8, St No 9 on p 6. Cf also Elliott, Hist of India, VI, 195-209. The present copy dating from the middle of the XIc AH, contains only 3 *qisms* and ends with the history of the Safawides. There are many lacunas. Beg

بعد از حمد باری سبحانه و تعالی اله

S 350 x 215, 260 x 160, ll 35 Or pap Pers nast (diff hands) Cond tol good  
CFW 1809

43.

مکمل مرصہ

MUJMAL-I-MUFASSAL

D 275

A concise general history from the times of the legendary prophets to the beginning of the XIc AH, by Muhammad Barārī Ummī b Muhammad Jamshīd b Jabbārī Khān b Majnūn Khān Qāqshāl who mentions on f 2 that he transcribed it from his original drafts in 1065/1655. A collation of the contents and the arrangement shows that it is the same work as described in detail in EB 101. Although the copy of the Bodleian library, being defective, does not contain either the title or the author's name, they both are mentioned twice in the present copy, in the preface, f 2, and again in the colophon. There is no division into two large sections, suggested by H. Ethé, but the narrative is dissected into short unnumbered chapters. The same Bodleian library possesses also the *second* vol of the same work, described in EB 242, comp. in 1079/1668, and dealing with the history of the Persian and Indian Timurides down to 1037/1627. The present copy was transcribed in 1100 AH by Ghulām Muhammad, an inhabitant of Mānda-Kām in کدور یرتاب, for the author himself, who is called مولاه و ملاک, and who therefore, we may conclude, was still alive at the time. There is a MS in the 'Government Collection' (I) in the A S B containing an astronomical work by the same author, with the title *عمول عسره* (in Persian), No. 667.

Beg of present copy of the *Muzmal*

بسم الله الذي تعالى سانه الله

S 275 x 160, 210 x 95, ll 18 Or pap Ind nast Cond good

44.

تواریخ حدیسی

TAWĀ'RĪKH-I-JADWALĪ

D 41

Chronological tables, from legendary times to 1108/1697 with a short introduction and a discussion on the different eras (ff 3-7). At the end of the tables there is a list of various dynasties showing the duration of the rule of each of them. The work ends with a *khātima*. The title appears in the colophon, apparently in the same handwriting as that of the bulk of the book. The author gives his name as حلی علی (؟) surnamed (سید) Mustafā. He says that in 1075/1665 while staying in Baghdad, he found there a work containing chronological tables written in Turkish and brought down to ca 1060/1650. His present work is an amplified translation of them. Copied in 1116 AH, at Aškāt, by Sayyid Afdal in the 15th year of Muhammad-Shāh's reign. Beg

حمد و ندای که سرور و بهایتی ندست به الح

If (83), S 310 × 205, 230 × 130 ll 21. Or pap Good Ind nast Cond tol Good. Several lacunas and blank spaces. CFW 1809

45.

حدیقة المعاد

HADĪQATU'S-SAFĀ

D 111

A large compendium of general history down to 1173/1759 by Yūsuf 'Alī b Ghulām 'Alī. For a detailed description of this work see EB 118. Cf also GLPh 215, R 872 etc. *Ind lib* Bk 180. Lith Lucknow. The work is divided into a preface, three *mujallads* and a *khātima*, copied in three large vols towards the end of the XII or beg XIIIc AH.

Vol I contains the preface, and the history of the world excluding India, ending with the dynasty of the Safawides in Persia. Beg

حمد و اندر و ندای متکبران الح

Vol II contains the history of Timur and the Indian Timurides. Beg

طب الدین امیر تیمور کورکن الح

Vol III contains (1) History of the Indian dynasties. (2) The *khātima*, divided into two parts (a) A discussion of various religious and philosophical matters, and (b) An important collection of biographies of poets, saints etc. Beg

دانشه مدار روزگار نوملمون الح

3 vols S 355 × 220, 240 × 130, ll 21. Or pap Ind nast (diff hands) (Cond tol good)

## 46.

The same

D 142

Another copy of the *second* vol of the same work, dating from the beg of the XIIIe AH. It is completely perished in the middle. Beg as above in No 45.

S 300×230 240×150, ll 23. Or pap. Ind nast. Cond. hopeless. Note of purchase by C. G. Mullins in 1811.

## 2. Historical tradition and legends concerning Muḥammad, his companions, contemporaries and the Imams.

## 47.

کتاب، فو ح ابن اعثم

KITĀB-I-FUTŪḤ-I-IBN A'THAM

D 67.

The history of the first khalifs and the beginning of the Omayyade dynasty, originally comp. in Arabic by Ahmad b. A'tham al-Kūfī (d. ca. 314/926). A part of this work was translated into Persian by Muhammad b. Ahmad Mustawfī of Herat (in the text *الکوری*) ca. 596/1200, when he died. His translation was shortly afterwards completed by Muhammad b. Ahmad b. Abī Bakr al-Kātib al-Mabarrādī. See GIPh 358, BI I 367-369, EIO 131-133, EB 124-126, R 151, Moil 16, etc. *Ind lib* Bh 16, Bk 493. St. No 18 on p. 8. Lith. Bombay, 1305 AH. The present copy, dated 977 AH, is defective at the beginning. Some lacunas in the middle of the text are restored in a modern handwriting.

S 335×225, 260×180, ll 21. Or pap. Good. Ind nast. Cond. good.

## 48.

The same

D 68

Another, and complete copy of the same work, transcribed in 1113 AH by Muhammad Muhyī'd-Dīn b. Muhammad Tāhī b. Abī Muhammad Hījāzī, at Alwar (الور). Beg

الحمد لله الملك العديم الممان الكريم الحج

Ff (340), S 300×195 200×100, ll 19. Europ. pap. Ind nast. Cond. good.

## 49.

ترجمه مولود مصطفی

TARJUMA-I-MAWLŪD-I-MUSTAFA

D 117

A biography of Muhammad, originally comp. in Arabic by Sa'īd b. Mas'ūd b. Muhammad Mas'ūd Kāzinūnī (f. 3v) some time

between 752/1351 (this year is mentioned in the preface, f 2v) and 760/1359, the date of the original copy of the Persian translation the colophon of which is preserved here. The translator is the son of the author, 'Afif (probably for 'Afifū'd-Dīn) b Sa'īd b Mas'ūd etc. (Possibly after him this work is sometimes called *تاریخ معصی* as in EIO 165). See EIO 165, R 1026 etc. *Ind lib* Bh 17, Bl 484, St No 71 on p 25. The work is divided into 4 *qisms* and a *khātima*. The copy, which claims to be a transcript of the original (as stated on f 1, below the title, *نوشته من نسخه منسوخه*) is dated (in a different handwriting) Bijāpūr, 989 AH, by Isma'īl b 'Abd'l Qādī (?). This may be correct, judging from the appearance of the handwriting. Beg

حمد و سبک نبی فلس حدادی را که نور الحج

S 210 × 120, 160 × 75, ll 20. Or pap. Ind. good. nast. Cond. good. Scrapp. notes etc. on the 3 initial folios. CWF 1809.

## 50.

تاریخ النبوة

MA ĀRIJU'N-NUBUWWAT

D 299

An extensive biography of Muhammad, commenced in 891/1486 by Mu'īnu'd-Dīn (b) Muhammad Amīn Faīāhī, usually known as Mu'īn al-Miskīn, d. 907/1502. See GIPh 358, Bl I 383-385, EIC 138-144, EB 128-130, R 149, Aum 100, Fl II 391 etc. *Ind lib* Bh 23, Bk 486-488, St No 57 on p 22. (GC II 345). Lith. Lucknow, 1815, Cawnpore, 1882, 1895, Bombay, 1300 AH. The work is divided into a *muqaddima*, four *rukns*, and a *khātima*. The copy was apparently transcribed in the XIc AH. Beg

حمدی که صحاحه ، لطائفه ، اطباء الحج

S 355 × 250, 260 × 140, ll 25. Or pap. Indo Herati. nast. Cond. bad, the paper is decayed along the marginal lines. Very nice vignette. CFW 1809.

## 51.

The same

D 300

Another copy of the same work, defective at the end. The colophon of the IIIrd *rukn* is dated 1033 AH. Scribe Muhammad Shāh b Muhammad Bāqir Tāshkandī. Before the usual beginning (see No 50) there is the common invocation

ربنا اننا من لدنک رحمه الحج

S 370 × 260, 265 × 150, ll 27. Or pap. Ind. nast. Cond. tol. good. An index is prefixed. Several bad vignettes.

## 52.

The same

D 301

The introduction (*muqaddima*) of this work Copied apparently towards the end of the XII or beg XIIIe AH Beg as usual, see No 50

S 255 × 165 210 × 100, ll 17 Red or pap Ind nast Cond good

## 53.

روضة الاحباب، في سيرة النبي والاصحاب

RAUDATU'L-AHBĀB FĪ SĪRATI'N-NABĪ WA'L-ASHĀB

D 188

The story of Muhammad, his contemporaries, and the twelve Imams, comp in 888/1484, finally completed in 900/1495, and dedicated to Mū 'Alī Shīh, by 'Atāu'l-lah b Fadlī'l-lah Jamāl Husaynī d 926/1521 See GIPh 358, EIO 145-157, EB 131-133, R 147 sq, Fl II 368-369, Moil 15, etc Ind libr Bh 19-21, Bk 496, St No 56 on p 21, (GC I 466) Lith Lucknow, 1222 AH The work is divided into three *maqasads*, but this copy, dated 999 AH, by Muhammad (b) Muhyī'd-Dīn Banī Isrā'īl, contains only the *first maqсад*, beg

الحمد لله الذي من على المؤمنين السح

Ff (363), S 245 × 175, 185 × 100, ll 21 Or pap Good Ind nast Cond good  
There is a lacuna after f 342 A vignette An index in modern handwriting

## 54.

The same

D 187.

Another copy of the same *first maqсад*, dated 1029 AH Copyist Hasan Muhammad b Muhammad Qāsimī Beg as in No 53

Ff (327), S 305 × 185, 210 × 105, ll 25 Or pap Ind nast Cond good CFW 1809

## 55.

The same

D 184.

Another copy of the *first* (f lv-370v) and the *second maqasads* of the same work, defective at the end, dated (see colophon on f 370v) 1060 AH Scribe Khudā-Qulī b Mullā Imām Ma'wī (?) Beg as above, in No 53

Ff (531), S 255 × 195, 175 × 115, ll 19 Or pap Ind Mullā Cond bad Injured by dampness, on many pages the text is half effaced CFW 1809

## 56.

The same

D 185 (I)

The *second maqṣad* of the same Cop in the beg of the XIc  
AH (39, probably for 1039 ?), by Yūsuf b Hājī Beg as usual

لك الحمد يا مسبب الاسماء الح

Ff (111) S 255 × 165, 180 × 115, ll 29 Or pap Ind nast Cond good

## 57.

The same

D 185 (II)

Another copy of the *second maqṣad*, dating from the XIIc  
AH Beg as above, in No 56

Ff (302), S 245 × 155, 200 × 90, ll 20 Or pap Ind calligr nast Cond good  
Scrappy notes on the initial leaves CFW 1809

## 58.

The same

D 186

The *third maqṣad* of the same, concluding with an alphabetic  
list of the companions and early followers of Muhammad The  
biographies begin, as in EIO 157, with a note on رة اس  
عبد المطلب This section has a lacuna in the middle and opens  
with the words

سبحى در بسن احوال تمة صخانه الح

The copy was transcribed in the reign of Shāh 'Ālam (1173-  
1221/1759-1809), by Quḍratu'l-lah It is defective in the middle  
Beg

ذكر احوال شاه ولايت اسد الله العاله ، على اس انى طالب الح

S 270 × 190, 230 × 110, ll 26 Or pap Ind nast Cond good

## 59.

روضة الشهداء

توضیح در  
(see No 50) TU'SH-SHUHADĀ

D 316

ly popular work, describing the tragic fate of Ali and  
nts, by Husayn b 'Alī Wā'iz al-Kāshifī (d 910/1505)

S 370 × 260, 268, Bl I 386-394, EIO 158-159, Br 65, EB 134-137,  
prefixed Several ba  
Ind libn Bl 25, Bk 498, St No 62 on p 23

(GC I 467 and II 355) The copy is apparently incomplete in the middle, dated 1076 AH, by Lutfu'l-lah b ( ? ) طب ( ? ) دلدانی Beg as usual

ای شرب درد تو دواى دل ها الح

Ff (145), S 245×140, 195×90, ll 17 Or pap Ind nast Cond rather bad  
Damaged by moisture CFW 1809

## 60.

The same

D 191

Another copy of the same work, apparently also dating from the end of the XIc AH It is complete Beg as in No 59

Ff (454), S 245×145, 150×75, ll 17 Or pap Good Ind nast Cond good.

## 61.

مجمع الهدا

MAJMA'U'L-HUDĀ

D 303

It is so entitled in the colophon, but in the preface the title appears as معراج الهدا Legendary and historical traditions concerning prophets, saints, etc, from the creation of the world to the 12th Imam of the Shi'ites, Mahdī, who 'disappeared' ca 260/874, arranged in a *muqaddima* and 40 *bābs* The author is 'Alī b Hasan az-Zawwārī, who lived in the middle of the Xc AH, see EIO 598 and 2691 The copy was transcribed at Patna (?) for Muhammad Ridā Mashhadī, in 1083 AH The greater portion of the beginning is lost and only one leaf, in a modern coarse hand writing, is substituted for it Beg of this restored section

الحمد لله (sic) و الصلوة لرسوله الح

S 270×180, 185×100, ll 17 Or pap Ind nast Cond tol good

## 62.

مطالع الانوار

MATĀLI'U'L-ANWĀR

D 294

A history of Muhammad and his immediate successors, comp in the Xc AH by 'Afif b Nūr (or as is variously given in different MSS كاشاني (عبد الله بن نور، نور، عفة، نور، عفة، نور) Kāshānī The work is divided into 21 fasls See EIO 163-164, EB 141-142, R 1037, etc Ind lib Bh 40, St No 69 on p 25 (GC I 950) The copy dates from the XIc AH A few folios at the beginning are lost

and the book begins in the middle of the table of contents incorporated in the preface

S 220×125 155×75, ll 19 Or pap Ind nast Cond good CFW 1809

## 63.

The same

D 293

Another copy of the same work, dating apparently from the XIIc AH Beg

الحمد لله وبعد چدين كويد معدقترى بدكان الحج

(There is in the margins a poem in Arabic called *وسمة سمعون*)  
It will be described separately, in the section dealing with Arabic works)

S 205×125 105×65, ll 9 Or pap Good Ind nast Cond tol good CFW 1809

## 64.

The same

D 292

Another copy of the same work, dating from the end of the XIIc AH Beg in a slightly different manner from that of the preceding copy

الحمد لله معده ، ترى بدكل ربانى عاده ، كور (sic) كاشانى  
حدين كويد الحج

S 180×115, 130×80, ll 11 Or pap Ind nast Cond good CFW 1809

## 65.

مدارج المبهة

MADĀRIJU'N-NUBUWWAT

D 283

An extensive biographical compilation on Muhammad, by the prolific 'Abdu'l-Haqq Dihlawī, d 1052/1642 This voluminous work, divided into a preface, 5 *qisms* and a *takmīla*, seems to be very rare in European libraries, but fairly common in the East See R 14, etc Ind lib Bk 490, St No 58 on p 22 Copied in 1048 AH This date however refers probably to the completion of the work, and, judging from the appearance of the MS, it dates from the end of the XIc AH Beg

هو الاول و الاحر و الطاهر و الناطن الحج

Ff (721), S 295×170, 200×105, ll 25 Or pap Ind nast Cond good CFW 1809

66.

عطالع الانوار

MATALI'U L-ANWĀR

Oe 5

(This title appears on the fly-leaf of the next copy written by the same hand as the bulk of the text) It is a section of the *Madāriju'n-nubuwat* dealing with descriptions of Muhammad's personal appearance, dress, fashion of wearing the hair, etc. (cf. R 863 St No 61 on p. 23) Copied towards the end of the XII or beg. of the XIIIc AH Beg.

بسم الله و الحمد لله على حودة الحج

Bd v S 210 × 145 160 × 90 II 13 Europ pap Ind nast Cond tol good

67.

The same

D 295

Another copy of the same dating from the XIIIc AH. It is in a hopeless condition, almost entirely perished.

S 180 × 110 140 × 60, II 17 Eur pap Ind nast Cond very bad CFW 1800

68.

مناقب المرتضى

MANĀQIB-I-MURTADAWI

D 308

The well-known panegyrical biography of 'Alī by (Muhammad) Sālih Husaynī Tinnīdhī, surnamed Kashfī d. 1061/1651. See R 154, 1081, Morley 16, etc. *Ind lib* Bh 28, Bk 494-495 (GC II 138). Copied in 1197 AH, at Lucknow by Kāmil-'Alī Beg.

حدارودا عطا کن سٹم (sic) درق الحج

1 f (256), S 255 × 150 195 × 100 II 15 Or pap Ind nast Cond good

69.

آثار احمدی

ATHĀR-I-AHMADI

D 4

Legends concerning Muhammad, his immediate successors, the Shī'ite Imams, etc. The title appears on f. 3. The author Ahmad b. Tājir'd-Dīn Hasān Sa'fū'd-Dīn Astrābīdī says in his preface f. 3 that he found the well-known work of similar contents, *Rav'at'u l-ahbāb* (comp. 888/1484 see above Nos. 53-58) too lengthy, and in spite of his old age, he set himself to prepare an

abbreviated version of it. He furnishes no allusions to the date of composition either in his preface or colophon, but, as the present copy was transcribed towards the end of the XIc AH, he must have been writing in the X or the beg of the XIc AH. Probably this particular copy is alluded to in St No 63 on p 24. There is another copy of this work in GC I 1 Beg

حدایا رسکرت زبان کام یاب الحج

Ff (233), S 310 × 180 220 × 110, ll 21 Or pap Ind Mullaī Cond good CFW 1809 Scrappy notes on the last folios

70.

ریاض الانس

RIYĀDU'L-UNS

D 206

A fragment of a detailed biography of Muhammad. The present copy may be an autograph of the author, whose name is not found in the existent portion of the work because there are a great many emendations, changes, etc. It is bound in five small vols, but evidently much of it is lost, and many folios are misplaced. It dates from the end of the XII or beg XIIIc AH. The existent portion contains

Vol I History of Muhammad (continued in the next vol)

روضه بدکم در احوال .. ار ابتدای هکرت تا مرض الحج

Vol II (a) Muhammad's character (f 4v) روضه سسم در

نشان حلی و حلی بدوی and (b) *khātima* (f 109), on

M-d's virtues (در صغاب کاماء آنکسرت) This vol is

called here the VIth حد سادس

Vol III Muhammad's customs and practices (f 2v)

حد چهارم مستملر (sic) روضه هفتم در عبادات و عادات

The two other vols contain partly the general narrative and partly (vol V) matter dealing with Muhammad's companions, wives, servants, poets, etc, but there are no indications as to which section they form. The title of the work is found in some headings, in red ink, and may be regarded as authenticated by the fact of the division of the work into several *vaudas*.

5 vols S 210 × 115, 150 × 80, ll 16 (irregular) Or pap Ind bad nast and shukasta Cond bad

### 3 History of various dynasties and provinces in Iran and Turkestan.

#### (a) *The Ghaznavides*

71.

تاریخ مسعودی  
D 70

TA'RĪKH-I-MAS ŪDĪ

A portion of the voluminous memoirs of the early period of the Ghaznavide dynasty, comp in 450-451/1058-1059, by Abū'l-Faḍl Muhammad b al-Husayn Bayhaqī (d 470/1078). This section deals with the reign of Mas'ūd (421-432/1030-1041). See GIPh 358, BI I 436-437, R 158-159. Cf also Barthold, *Turkestan*, II, p 23-24. *Ind lib* Bh 44, (GC I 136). A concise exposition of the contents is given in A. Biberstein-Kaziminski's *Menouchéhin*, poète persan du 11-me siècle, 1887, pp 17-131. Edited by W. Morley in the *Bibliotheca Indica*, 1862. The present copy is a transcript by W. Morley himself with many glosses and emendations, completed in 1851. Beg

بدکانی حدارند عالم سلطان اعظم الحج

5 vols. Ff (or rather pages, because the text is written on only one side of the paper) 1864. S 250×200, 220×140, II 14. Europ paper. Europ handwriting. Cond still tol good.

#### (b) *Timur and the Persian Timurides*

72.

ظفر نامه

ZAFAR-NĀMA

D 237

The famous history of Timur (d 807/1404), by Sharafu'd-Dīn Alī Yazdī (d 858/1454), completed in 828/1425. See B1 Lit Hist III, 362-365, GIPh 359-360, BI I 455-463, EIO 173-189, 2831-2832, B1 67-68. EB 153-150. R 173-177, Aum 86, Fl II 189, Morl 94-95, etc. *Ind lib* Bh 46, Bk 512, St No 19 on p 8 (GC I 650 and II 366). See also Barthold, *Turkestan* II 54-55, Elliott, *Hist of Ind* III, 478 sq. Chaimoy *Mémoires de l'Académie des Sciences*, 6-me série, vol III p 92. Old translations by Petis de la Croix, 1722 (French), by J. Darby 1723 (English). Printed (without the *muqaddima*) in the *Biblioth Indica*, 2 vols, 1887-1888. This copy, the oldest in the collection, by Ja'far b Amīn 'Alī Khwārizmī, dated 885 AH, was originally a little defective, but the lacunas are restored in a more modern handwriting. There is prefixed a short note on 'Alī Yazdī's biography (f 1-1v), and an additional introduction particularly verbose and bombastic.

(not the usual *muqaddima*), on ff 1v-10v, which is not found in other copies Beg

حمد و بیداس بنعیاس که ارفتح نامه الحج

The original short preface begins as usual (f 10v)

حمداً كثيراً مدارکاً لمن الحج

Ff originally were 510, but 4 in the beg are lost and 15 modern added  
S 40×175, 175×110, ll 19 Or pap Excellent old Khoraṣ nast Cond very good

## 73.

The same

D 238

Another good copy of the same work, also without the *muqaddima* Copied at Bukhārā in 935 AH, by 'Abdu'l-Latif b 'Abdi's-Salām b 'Abdi'l-Malik Tabīẓī Beg as in No 72

Ff (468), S 240×165, 165×105, ll 16 Or pap Good Khoraṣ nast Cond good  
Poor \ gnette

## 74.

The same

D 235

Another copy of a similar type, dated 1055 AH, def at the beg

Ff (334), S 255×140 180×80 ll 19 Or pap Good Ind nast Cond good  
CFW 1809

## 75.

The same

D 234

Another copy of the same, dated 1102 AH by Bahāu'd-Dīn Beg as usual, see No 72

Ff (100), S 300×160, 220×90, ll 21 Or pap Ind nast Cond good

## 76.

The same

D 226

Another copy of the same, dating from the end of the XI or beg XIIc AH, slightly defective Beg as in No 72

Ff (410, loose), S 290×180, 240×100 ll 23 Or pap Ind nast Cond bad  
Worm eaten and badly 'repaired'

## 77.

The same

D 236

Another copy of the same, dating from the XIIc AH Beg as usual, see No 72 A note by H Blochmann on the fly-leaf, and another by A Sevestre, 1832

Ff (257), S 365 × 225, 260 × 135, ll 23 Or pap Ind nast Cond good

## 78.

The same

D 333

Another copy of the same, bound in two vols, dating from the XIIc AH The first vol begins slightly differently

ای نام نوریز نامہ فتح طغر حمداً کدراً مبارکاً للملک العدوس الحج

2 vols S 220 × 130, 175 × 110, ll 21 Or pap Ind nast Cond good

## 79.

The same

D 233

Another copy of the same, dating from the end of the XII or beg XIIIc AH, slightly defective at the end Beg as usual, see No 72

Ff (411), S 300 × 170, 185 × 95, ll 15 Or pap Ind ugly shikasta Cond tol good

## 80.

The same

Oa 26

Another copy of the same work It contains also the rare *muqaddima* (the only copy in this collection), sometimes also called *Iftitāh-nāma*, comp in 822/1419 It seems that the copyist treated this portion and the rest of the *Zafar-nāma* as being quite independent of each other, and therefore placed the latter on the margins of the first vol of the *Raudatu's-Safā* (see No 14 above) Transcribed at Haydarābād in 1084 AH, by Shamsu'd-Dīn Muhammad Shūstarī Fīrūzābādī ad-Dāru's-Salāmī (*sic*)

The *muqaddima* occupies ff 1-71v Beg as usual

افتتاح تاریخ جهاندارى الحج

The main portion of the *Zafar-nāma* (f. 72v to the end) beg as usual, see No 72

Bd vol for measurements etc see above No 11

# 81. مطلع السعدين و مجمع البحرين MATLA'U'S-SA'DAYN WA MAJMA'U'L BAHRAYN D 297

The well-known history of the end of the Chingizide and the beginning of the Timuride dynasties (704-875/1304-1470) comp in 872-875/1468-1470, by 'Abdu'r-Razzāq b Ishāq Samarqandī (d 887/1482) See B1 Lit Hist, III, 428-430 GPh 361 B1 I 468-469, EJO 192-195, B1 70, EB 163-164, R 181 sq, Ann 87-88 Fl II 190, Moil 96-98 Dorn C 286-288 etc *Ind lib* Bk 513-514 Cf also Barthold, Turkestan II, 57 Elliott, Hist of India IV 89-126, Quatremère Notices et Extraits, XIV 1-514 etc An excellent copy transcribed in 991 AH by Manjhan (منجهان) b Nūr Muhammad b Mirwānjīw (this date and the name of the copyist appear in the colophon of the first vol)

Beg of the I vol

The II vol beg

حسن مطلع انوار اخبار در افتتاح الحج

فاتحه كلام حمد و ثناء ملك عالمي الحج

S 275×170, 215×105 ll 27 Or pap Good Herati Ind nast Cond very good Vignettes In the second vol some leaves are bound upside down

## 82.

The same

D 296

Another copy of the same work dating from the XIIc AH by Amānu'l-lah b Sayyid Shujā' al-Husaynī The date appears in the form of the '42nd year of the reign (*gulūs*) probably that of Aurangzīb, i.e. 1111 AH Beg as above

S 340×225×145, ll 25 Or pap Ind nast Cond good Vignettes

## 83.

The same

D 298

Another copy of both vols, def in the middle and at the end, dating from the XIIc AH Beg as usual, see No 81 Some portions restored by a modern hand

S 235×165, 170×115, ll 28 Or and Eur pap Ind nast (diff hands) Cond good

84.

The same

D 342

The *second* half of the same work A modern copy, dating from the XIIIc AH Beg

فاتحة کلام حمد و مدای ملک علامی الحج

S 285 x 195 220 x 115, ll 19 Eur pap Ind modern nast (diff hands) Cond tol good

85.

ملفوظات، تیموری

MALFŪZĀT-I-TĪMŪRĪ

D 343

The spurious and miraculously discovered memons of Tīmūr, 'translated' from Arabic by Abū Tālib Husayn 'Arīdī in 1047/1637 See GIPh 360-361 EIO 196-198, EB 150, R 177, Moil 95-96 etc *Ind lib* Bk 515-516 Cf also Elliott, Hist of India III 389 and IV, 559 The copy is quite modern, dating from the XIIIc AH, incomplete at the end Beg as usual

حمد بلع سخای را که مقتضای آیت کریمه الحج

S 285 x 195 210 x 120, ll 21 Eur pap Ind modern nast Cond good

86.

ملفوظات، صاحب قرآن

MALFŪZĀT-I-SĀHIB-QIRĀN

D 305

Another version of the same memons of Tīmūr, rearranged and collected in the same year, 1047/1637, by order of Shāh-jahān, by Muhammad Afdal Bukhārī See GIPh 361, Bl I 464 EIO 203, EB 151-152, R 179 etc Cf also Elliott, Hist of India, III 392 Copied towards the end of the XII or beg XIIIc AH Beg

حمد و روان ار سمار دینار نازکة الحج

S 320 x 210 245 x 135, ll 19 Or pap Ind nast Cond good

(c) *The Dynasties of the Safawides and of Nadir*

87.

تاریخ طهماسبی

TA'RĪKH-I-TAHMĀSP

D 101

Memons ascribed to the Safawide prince Tahmāsp (930-984/1524-1576) It is very difficult to pronounce definitely as to



(b) (ff 666v-800) II *maqsad* of II *sahifa*, beg as above, vol I, (b)

2 vols Ff (800) S 230 × 160, 180 × 115, ll 21 Or pap Pers nast Cond tol good Vignettes

## 90.

The same

D 244

Another complete copy, of the same work, also in two vols, dated apparently 1100 or 1110 AH (here!) The first *sahifa* begins somewhat differently from that in the preceding copy

چگونگی دسر محامد الحج

2 vols S 340 × 190, 260 × 125, ll 27 Or pap Ind nast Cond good Vignettes

## 91.

The same

D 240

Another complete copy of the same, in three vols the last one dated 1216 AH The middle of the first *sahifa* is of more modern origin, written on cheap European paper, which is now entirely perished Other portions are still in fairly good condition Beg as usual see No 89

3 vols S 365 × 220 245 × 135 ll 21 Or and Europ pap Good Ind nast

## 92.

The same

D 242.

Another complete, but quite modern, copy of the same work, dating from the XIIIc AH, also in three vols Beg as usual, see No 89 At the end of the 1st vol there is an appendix with a heading as follows

ترجمہ کتاب ترکی کہ .. اصل آن کتاب را اسکندر بک مدسی  
در تاریخ عالم آرای مرقوم نموده .. مولانا سروری یردی در بلد کسمبر نوشته  
بالتماس و مدح محمد کاظم الکاشانی و ترجمہ بخاری نموده الحج

3 vols Ff (920), S 310 × 200, 200 × 120, ll 19 Or pap Ind modern nast Cond good

## 93.

The same

D 241

Another copy of only the first *sahifa* of the same work, dating from the end of the XIIc AH Beg as usual see No 89

Ff (238) S 325 x 175 250 x 110 ll 19 Or pap Ind nast Cond bad

## 94.

تاریخ جهان کسای نادری

TA RĪKH-I-JAHĀN-GUSHĀ-I-NADIRI

D 78

The well-known history of Nādir-Shah (1148-1160/1736-1747) sometimes also called *Nādir-nāma* *Tauārīkh-i-Nādirī* or *Ta'rikh-i-Nādirī* Comp m 1171/1757 by Muhammad Mahdī b Muhammad Nasīr Astrābādī See BL I 486 sq EIO 558-565 RS 65 EB 302-306 Pt 437-439 Ros 140-141 R 192 sq Aum 81 Mehren 23 Moil 138 Dorn C 293 etc *Ind lib* Bh 48-49 Bk 524 (G.C. II 359) etc Old translations (English) W Jones 1773 (French) the same, 1770 (German) M Gadebusch 1773 Lith Tehran 1260 1263, etc Bombay 1265 1875 Tabriz 1268 1287 etc Published by A S B Calcutta 1845 Copied apparently towards the end of the XIIc AH (the colophon is effaced) Beg as usual

بر دادیان زمور آگاهی اس

Ff (273), S 290 x 140 170 x 90 ll 15 Or pap Ind nast Cond bad worm eaten

## 95.

The same

D 77

Another copy of the same work dating from the end of the XIIc AH Many portions are of more modern origin Beg as usual see No 94

Ff (251) S 240 x 165, 170 x 105 ll 15 Or and Fur pap Ind nast Cond tol good Vignette

## 96.

The same

D 345

Another copy of the same work dated 1249 AH More modern, but better than the preceding one Beg as usual see No 94

S 250 x 150, 170 x 90 ll 13 Or pap Modern Ind nast Cond tol good

97.

The same

Na 176

Another copy of the same work, dated 1271 (?) AH Beg is usual, see No 94

S 345 x 225 245 x 110 ll 17 Or pap Ind nast Cond bad Much worm eaten

98.

فوائد معويه

FAWĀID-I-SAFĀWIYYA

D 255

A concise history of the end of the Safawide dynasty as well as of the houses of Nādir (1148-1210/1736-1796) and Karīm-Khān Zand (1163-1209/1750-1794), composed in 1211/1796-1797 (chronogram تاریخ), by Abū l-Hasan b Ibrāhīm Qazwīnī who dedicated it to a nobleman of Safawide descent, Abū'l-Fath Muhammad Khān, who lived in exile at Lucknow See EIO 567, B 62 P 515, R 133, Moil 137, etc The work is divided into two *muqaddimas* and a *khātima* Copied early in the XIIIc AH Beg

جهان پادشاه حدائی ترأسه الحج

Ff (267) S 225 x 140, 170 x 80, ll 15 Or pap Ind nast (diff hands) Cond good

99.

تذکره آل داود

TADHKIRA-I-ĀL-I-DĀŪD

D 88

(Called also Zīwār-i-Āl-i-Daūd) A history of the insurrection of Sayyid Muhammad Muzā, known as Shāh Sulaymān II, as well as of the events in which various members of his family took part comp in 1218/1803, by his son Muhammad Hāshim A detailed account of the contents is given in RS 64 and R 191-192 Copied in 1226 AH by Sāhib Rām Beg

حمد و بدای بی منتہای مددعی را سرا سب الحج

S 215 x 130, 150 x 70, ll 14 Or pap Pers nast Cond tol good

(d) *History of the modern dynasties of Afghanistan*

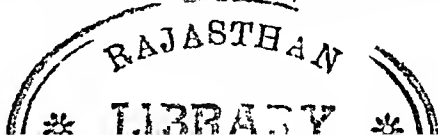
100.

تاریخ خانجہانی و مخزن اوعانی

TA'RĪKH-I-KHĀNJAĤĀNĪ WA MAKHZAN-I-AFGHĀNĪ

D 40

A history of the Afghan tribes from legendary times down to 1021/1613, comp by Nī'matu'l-lah b Khwāja Habībī'l-lah Harawī



and dedicated to Khān-Jahān It is called here in the colophon (sic) کدرالامانی, and is divided into a *muqaddima* seven *bābs*, and a *khātima* See Bl 1 510 sq, EIO 576-577, EB 2025-2026, R 210-212 Moil 74, etc *Ind lib* Bl 529 Cf also Elliott Hist of India, V, 67 Dorn, History of the Afghans from the Persian of Neametullah, 1829-1836 At the end on ff 221-227, there are two appendices (a) (f 221)

این کلمه حد است در بیان سلسله انساب کاتبین اسماء ، العباد هدی  
حاج الح

and (b) (f 224)

نقل شد ، که مددکی حضرت حواجه یحیی کدور زوری در خاطر خود  
کدراییدد الح

(Short anecdotes, connected with Makhdūm-i-Jahāniyān)  
(Copied in 1090 AH Beg as usual)

حمدی که مؤرخان و فائز نگار الح

If (227) S 300 x 200, 230 x 110, II 17 Or pap Good Ind nast Cond good

## 101.

The same

D 282

Another copy of the same work (without appendices), dating from the XIIc AH Beg differently from the preceding copy

تقدس و تعالی از مدان این کوزه نورا الح

If (215) S 290 x 175, 230 x 115, II 20 Or pap Ind coarse nast Cond not good

## 102.

The same

D 334

Another copy of the same work (here called *chehān-kabir-nāma*), dated 1272 AH, Peshawar, by Sayyid 'Azīm Beg slightly different from No 100

حمدیکه مؤرخان صنایع نگار الح

S 265 x 165, 190 x 105, II 16 Or pap Ind coarse nast Cond tol good

## 103.

(رساله در انساب و اعیان)

(RISĀLA DAR ANSĀB-I-AFGHĀNĀN)

D 174

A concise treatise on the genealogical traditions of various Afghan clans and their relationship to each other, in three *fasls*

The name of the compiler and the original title of the work (if it ever really possessed one), are not to be found in the present copy. It may be identical in its content with other similar, but also anonymous, productions described in EIO 579 and 580, or that described in Moil 77. The present copy dates from the XIIc AH and is defective at the end. The heading of the first *fasl* is omitted. The second *fasl* begins abruptly (f 11)

بسمی را سه فرورد و یک : حتر مرحمت فرمود الحج

The third *fasl* (f 22v) is left unfinished. It begins also abruptly

عزمتی را سه فرورد داد الحج

Beg

الحمد لله ندانکه در بیان کیفیت سجزه حس و نسب اعیان الحج

Ff 23, S 195 × 120, 150 × 90, ll 13 Or pap Ind nast Cond good

## 104.

من شاهي

HUSAYN-SHĀHĪ

D 144

The well-known history of the Durrānī princees, from the beginning of their political career to 1212/1798. Comp in 1213/1798 by Imāmu'd-Dīn Husaynī (in some copies بسمی) al-Mawdūdī al-Kumhārī, who dedicated it to his spiritual guide Abū Muhsin Husayn al-Husaynī al-Hasanī al-Mawdūdī al-Kumhārī. See Bl I 514, EIO 588-589, R 904-905, Moil 76, etc. *Ind lib* Bk 530. Copied towards the end of the XIIIc AH. Beg

مد بعد و بنای بعد سراوار پادشاهی اس الحج

S 360 × 215, 270 × 140, ll 23 Or pap Modern Ind nast Cond good

## 105.

(تاریخ افغانستان)

(TA'RĪKH-I-AFGHĀNISTĀN)

D 49

An anonymous compilation of the modern history of the Afghans. The work begins abruptly with a narrative of events *ca* 937/1530, but deals chiefly with the history of the XII and early XIIIc AH, to 1251/1835. It also ends abruptly. In the beginning the year 1257/1841 is called هجده سده, and therefore the work must have been completed shortly after that date. Cf RS 74. The copy, dating from the end of the XIIIc AH, is badly damaged by moisture, and a great many pages are effaced and illegible. Beg

.. در عالم امکان که حلاق جهان الحج

S 225 × 145 145 × 95, ll 11 Or pap Ind coarse nast Cond very bad

106.

حلامة الاله بار

KHULĀSATU'L-AKHBĀR

D 154

A concise account of the adventurous career of Dost Muhammad, the head of the Barakzay tribe of the Afghans, brought down to 1254/1838, by 'Iṣmatu'l-lah b Muhammad Aslam (?) b Mī Muhammad. The work is divided into

- The *muqaddima* در بیان احوالات امیر دوست محمد خان اله  
 I *bāb* در بیان احوالات طفولیت ، از مصائب و هموم اله  
 II „ در بیان احوالات اول سنات اله  
 III „ در بیان احوالات اول کمولہ اله  
 The *khātima* در بیان احوالات انار معروفی امیر اله

Copied towards the end of the XIIIc AH Beg

احدی کہ لمعات صدق و نفعات احلاص اله

S 255 × 165, 185 × 100, ll 15 Or pap Ind nast Cond good

107.

The same

D 153

Another copy of the same work, also dating from the XIIIc AH. Apparently a substantial portion of the end of the second and the beginning of the third *bāb* is lost. Beg as above

S 265 × 155 210 × 110, ll 21 Or pap Coarse Ind nast Cond good

(e) *History of the province of Herat*

108.

روما ، الحما ، في اوماء ، مدينة الهراة ،

RAUDĀTU'L-JANNĀT FĪ AWSĀFI MADĪNATI-  
'L-HARĀT

D 189

A history of the city and province of Herat, from the earliest times to 875/1474, comp in 897/1492 by Mu'īnu'd-Dīn Muhammad az-Zamjī al-Isfizārī. See B1 Lit Hist III, 173-174, GIPh 339, Bl I 506-509, EIO 570, RS 94, EB 310, R 206, St No 24 on p 9-10, etc. Cf also Barthold, *Turkestan*, II, 58, Barbier de Meynard, *JA*, 5-me s, XVI, 461 sq, XVII, 439, 473 sq, and XX, 268 sq. The work is divided into 26 *randas*. The present excellent copy is one of the earliest known, being dated 911 AH. It is in itself an excellent specimen of calligraphic art as it flourished in Herat in the beg of the Xc AH. Beg

بسم الله الكريم المجيد . سباس و ستائس مالک الملک را اله

Ff (411), S 205 × 160, 170 × 105, ll 17 Or pap Excellent Heratī calligraphic naskh Cond very good Index in a more modern handwriting

## 109.

The same

D 190

Another copy of the same work, also extremely good and calligraphic dating from the XIc AH. It is slightly defective at the end. Beg as in the preceding copy.

Ff (238), S 170 × 105, 105 × 60, ll 17. Or. pap. Good Pers. nast. Cond. not quite good. Spoiled by dampness.

## 4. History of India.

*(General history of India, and special history of the Sultans of Dehli and the Indian Timurides)*

## 110.

تاج المآثر

TĀJU'L-MA'ĀTHIR

D 36

A history of the Mamluk dynasty of Dehli from 587 to 614/1191–1217, comp. by Hasan (otherwise called Sadru'd-Dīn Muhammad b. Hasan) Nizāmī. See for a description Bl I 554–556, EIO 209–210, R 239, Fl II 173, etc. Cf also Elliott, Hist. of India, II, 204, etc. Copied in the XIIc AH. Beg. as usual.

حمد و ستاس بی و ستاس که قدم سمسوار الحج

Ff (328), S 285 × 150, 190 × 95, ll 19. Or. pap. Ind. nast. Cond. fairly good.

Note — Under the same No. D 36 there is a *typed* copy (in Persian characters) of the same work, on 632 foolscap leaves (written on one side only).

## 111.

تاریخ فرورز شاهی

TA'RĪKH-I-FĪRŪZ-SHĀHĪ

D 63

A history of the reign of the Toghluqide prince Fīrūz Shāh (III) of Dehli (752–790/1351–1388), by Shams-i-Sirāj 'Afif. See EIO 212–213, R 241, etc., also Elliott, Hist. of India, III, 267–373. Published in the Bibliotheca Indica, 1888–1891. The copy is quite modern, dating from the XIIIc AH, defective at the end. The last (the fifth) *qism* breaks off in the 9th *muqaddima*. Beg. as usual.

قال الله تعالى و ما يعلم تأويله الحج

Ff (172), S 300 × 185, 205 × 100, ll 17. Eur. pap. Ind. nast. Cond. good. Presented by W. Thomas, 1885. Various notes on the fly-leaves.

## 112.

The same

D 62

Another copy of the same work, still more modern, dating from the end of the XIIIc or even the beg. of the XIVc AH.

also defective at the end, breaking off in the same 9th *muqaddima* of the fifth *qism* Beg as in No 111

S 320 × 200, 250 × 120, ll 15 Eur pap Modern Ind nast Cond not quite good  
Apparently many lacunas

113.

واقعا، داری

WAQI'ĀT-I-BĀBURĪ

D 324

The Persian version of the famous memoirs of Babur, originally written in the Jaghatai dialect of Turkish (called in India 'Turki'), prepared by order of Akbar in 998/1590, by 'Abdu'l-Rahīm b Bayrām Khān (d 1036/1626-1627). See GIPh 361, Bl I 559-562, EIO 216-218, B1 86, RS 75, EB 180-183, R 244, etc., where the bibliography of the Turkish original is also given. *Ind lib* Bk 549. Cf also Elliott Hist of India IV, 218-287. Old translations by J Leyden and W Erskine, *Memoirs of Zehmeddin Muhammed Baber*, 1826, repr 1844 also M Caldecott, *Life of Baber*, 1844. See also A Beveridge, Further notes on Baburiana JRAS, 1923, p 75-82, where the more modern bibliography is given. Copied towards the end of the XIIe AH. It ends as in EIO 216, but one line more is added in a modern handwriting. Beg as usual.

در ماه ربه ان سنه ۹۹۸ د و بود و نه الح

Ff (158), S 245 × 140, 200 × 95, ll 21 Or pap Ind nast Cond tol good

114.

( تاریخ سلاطین لودی و سوری )

(TA'RĪKH-I-SALĀTĪN-I-LŪDĪ WA SŪRĪ)

D 48

A history of India covering the period of the Lodi and Afghan dynasties and dealing with their struggles against Babur and Humayun, from the time of Bahlul Lodi (855-894/1451-1488) to 965/1558. The author of this work as is plainly stated in the preface (as also in the fragment of the same work, described in R 922, or another copy in Bl 62), was Ahmad Yādgāi who undertook its compilation by order of Dāūd Shāh (d 984/1576). Unfortunately there is not, for the purpose of comparison, any copy in this collection of another work of similar content, which is entitled *Ta'rikh-i-Dāūdī* and with which the present work is frequently confounded. The latter, as stated in R 243 and Elliott, Hist of India, IV, 434 sq., was composed not earlier than 1023/1614 by one 'Abdu'l-lah, and therefore it cannot be the prototype of the present work (see R 922, Elliott, Hist of India, V, 1-16, etc.), if the statement of Ahmad Yādgāi as to his authorship and the order of Dāūd Shāh is correct. The copy is modern, dating

from the end of the XIIIc AH Probably incomplete. The last heading is (f 209) *دکرتمة احوال عادل ساء الیم* (i.e. of Muhammad V, 960-961/1553-1554) Beg

شکرو سباس واحب الوحدی را سرا سه الع

Ff 216 S 290 × 190, 230 × 120, ll 11 Eur pap Ind modern nast Cond good

115.

طبعه شاهى اکبر شاهى

TABAQĀT-I-AKBAR-SHĀHĪ

D 229

A general history of India, from the early Ghaznawides to 1002/1594, by Nizāmu'd-Dīn Ahmad b Muhammad Muqīm Harawī (d 1003/1594). See Bl I 530-533, EIO 225-232, EB 184-191, R 220 sq, Aum 83, Moil 58-61, etc *Ind lib* Bh 60, Bk 535 St No 28 on p 11, (GC I 643 and II 361) Cf also Elhott, Hist of India, V, 177-476 Publ in the Bibl Indica, 1913 and onwards (in progress) in both text and translation This work, which sometimes is also called *Tabaqāt-i-Akbarī*, or *Ta'īikh-i-Nizāmī*, is divided into 9 *tabaqas* and a *khātima* The copy dates from the beg of the XIIc AH and is probably slightly defective Beg as usual

سباس رعب اساس پادشاه جعنى را سرد الع

Ff (637), S 320 × 170, 235 × 115, ll 21 Or pap Ind nast Cond good

116.

The same

D 231

Another copy of the same work, apparently complete, dating from the XIIc AH Beg as in the preceding copy

S 280 × 160, 220 × 95, ll 19 Or pap Ind nast Cond good Vignette Note on the fly leaf, dated 1816

117.

دکراحوال سلاطین هندوستان

DHIKR-I-AHWĀL-I-SALĀTĪN-I-HINDŪSTĀN

D 178

A brief account of various dynasties of the Dakkan brought down to the beginning of Akbar's reign It is merely a condensed extract of the preceding work, *Tabaqāt-i-Akbar-shāhī*, as is clearly stated in the preface (ار تاریخ نظامى بر سیدل احوال) as well as in the colophon, where it is called کتاب شیع نظامى Copied in 1811 Beg

دکراحوال سلاطین هندوستان و مجمع ار فتوحات الع

S 220 × 150, 170 × 95, ll 15 Or pap Bad Ind nast Cond good

118.

منتخب الموارين

MUNTAKHABU'T-TAWĀRĪKH

D 309

A general history of India, from the first appearance of the Muhammadans down to 1004/1596 by 'Abdu l-Qādir b. Mulūkshāh Badāūnī (mentioned above, No 41) See Bl I 534, EIO 233-234 EB 192-194, R 222-223, etc *Ind lib* Bk 536 Cf also Elliott, Hist of India, V, 477 sq The contents of the section on biographies of the poets appended to this work are given by A Spienger in Sp1 55-65 Publ in the Bibl Indica, by N Lees, 1868-1869 and translated by G S A Ranking, W Lowe, and T W Haig, *ibid*, 1884 and onwards (in progress) Copied towards the beg of the XIIIc AH Beg as usual

ای یاق، نام، ر نام تو راج الح

Ff (286), S 350 × 235, 240 × 145, ll 23 Or pap Ind nast Cond good

119.

The same

D 311

Another copy of the same work, dated 1255 AH Beg as in No 118

S 270 × 160, 200 × 105, ll 21 Or pap Ind nast Cond good

120.

The same

D 309 (*bis*)

Another copy of the same work, dating from the XIIIc AH transcribed by Muhammad Nāẓim An index is prefixed Beg as usual, see No 118

S 325 × 200, 225 × 120, ll 15 Blue Eur pap (watermarks 1855) Ind nast Cond tol good

121.

The same

D 312

Another copy of the same, from the ascension of Akbar (963/1556) to the end of the work Transcribed at 'Azīmābād by Jān 'Alī Khān in 1267 AH

S 245 × 195, 185 × 115, ll 15 Blue Europ pap Modern Ind nast Cond good

122.

اکبر نامه

AKBAR-NĀMA

D 27

The well known history of Akbar's reign, by Abū'l-Fadl b Mubārak 'Allāmī (d 1011/1602), originally completed in 1004

1596, but subsequently continued down to 1010/1602 See Bl I 564-578, EIO 235-263, Br 87-91, EB 200-212, R 247, Aum 89-91, Morl 108, etc *Ind lib* Bh 63, Bk 552-553, Madl 129-131, St 34 on p 14, (GC II 336) Cf also Elliott, Hist of India VI, 1-102 Publ in the Bibl Indica, 1873-1887, transl by H Beveridge, *ibid*, 1897 and onwards (in progress) Lith Lucknow, 1284, and later The work is divided into two books and in some copies, as in the present one, there is found a continuation, by Muhammad Sālih, to the 50th year of Akbar's reign (1013/1604) Copied at Shāhjahānābād, in the 34th year of Shāh-ʿĀlam, 1 e 1206 AH, by Zafar-ʿAlī dārī Defect at the beg of the second book and in some other places Beg as usual

الله اكبر ايس چه دريافتند ، الح

Ff (657), S 350 × 160, 235 × 120, ll 25 Or pap Ind nast Cond good CFW  
1809 Purchase note by H A Darell, Lucknow, 20 May, 1792

## 123.

The same

D 29

The *first* book, containing the history of Akbar's reign from its beginning to the 17th year (980/1572) The copy dates from the XIIc AH, and is defective at the end Beg as usual, see No 122

Ff (417), S 300 × 175 230 × 120, ll 21 Or pap Ind nast Cond good CFW  
1816 Marginal notes on many folios

## 124.

The same

D 328

Another copy of the *first* book, dating from the XIIc AH Beg as in No 122

S 270 × 150, 215 × 110, ll 19 Or pap Ind nast Cond not good

## 125.

The same

D 348

Another copy of the *first* book, defective at the end, also dating from the XIIc AH Beg as in No 122

S 265 × 165, 200 × 110, ll 17 Eur pap Ind nast Cond good

## 126.

The same

D 28

Another copy of the *first* book, dating from the XIIIe AH, defective at the end and perished in the middle    Beg as in No 122

Ff (330), S 275 × 165, 210 × 95, ll 17    Europ pap    Ind nast    Cond hopeless

## 127.

آئین اکبری

ĀĪN-I-AKBARĪ

D 5

The well known work on India, containing a description and a statistieal account of the Mogul empne under Akbar, by the same Abū'l-Fadl b Mubārak 'Allāmī, originally forming a third vol of the preeeding work, *Akbar-nāma*    See GIPh 213, EIO 264-269, B1 92, EB 213-216, R 251 sq    Aum 91    Morl 112, etc    *Ind lib* Bh 65, Bk 554-555    Edited and translated in the Bibl Indiae, 1867-1877, by H Bloehmann (he ti only vol I 1868-1883) and H Jariett (tr vols II and III, 1891-1910), with an index by W Irvine    Copied towards the end of the XI or beg of the XIIe AH    A huge volume intended as an édition de luxe    Two full page miniatures are found in the beginning of the book, and one on f 197, all are of very mediocre quality    Many glosses and notes on the margins    Beg as usual

ای همه در پرده بیان زار تو الح

Ff (220), S 540 × 300    395 × 170, ll 32    Thick or pap    Ind nast    Cond tol good

## 128.

The same

D 11

Another copy of the same work, dating apparntly from the XIIe AH    Many marginal notes    Beg as in No 127

Ff (863), S 440 × 270, 305 × 155, ll 30    Or pap    Ind nast    Cond very good    Vignette

## 129.

The same

D 15

Another copy, dating from the end of the XIIe AH    Beg as in No 127

S 295 × 200, 230 × 120    ll 25    Or pap    Ind mullai    Cond bad    Injured by dampness

**130.**

The same

D 14

Another copy, dating from the end of the XIIc AH Beg as in No 127

Ff (180), S 310 × 210, 240 × 130, ll 16 Or pap Coarse Ind nast Cond good

**131.**

The same

D 13

Another copy, dated 1197 AH , Murshidābād, by کاتبیہمیل کاتہ Beg as in No 127

S 310 × 200, 210 × 125, ll 21 Or pap Ind nast Cond good Bad vignette

**132.**

The same

D 10

Another copy of the same, dating from the XIIIc AH A presentation note, dated 1810 is found on the fly-leaf Beg as in No 127

S 355 × 230, 245 × 150, ll 23 Or pap Good Ind nast Cond good Vignette

**133.**

The same

D 12

Another copy of the same, dated 1246/1830 Beg as usual, see No 127

Ff (491), S 315 × 220, 220 × 140, ll 19 Or pap Good Ind nast Cond good

**134.**

The same

D 352

An extract from the same work, with the title احوال هندوستان The beginning corresponds to f 139 of the copy described here under No 129 The copy dates from the XIIc AH Beg

ار دیرنار دل هوس سما الح

Ff (494), S 200 × 115, 110 × 55, ll 10 Or pap Ind nast Cond good Vignette

## 135.

تاریخ فرشته

## TA'RĪKH-I-FIRISHTA

D 58

(Also called *Gulshan-i-Ibrāhīmī*, *Ta'rikh-i-nawās-nāma-i-Firishta*, or, as in the colophon of the present copy, *Tawārīkh-i-Firishta*) The well known general history of India from the time of the first Muhammadan invasion of the country to 1015/1607 or thereabouts, comp by Muhammad Qāsim Hindūshāh Astrābādī, surnamed Firishta who dedicated his work to the prince of the 'Ādil-Shāh dynasty, Ibrāhīm II b Tahmāsp (987-1035/1579-1626). For details concerning the work and the author see Bl I 536-540, FIO 291-302, Br 82-83, EB 217 R 225 sq, Moil 63-68, etc *Ind lib* Bk 538-539, St No 29 on p 12 Cf also Elliott, *Hist of India*, VI, 207-236 and 532-569 Transl into English by Briggs, 4 vols, 1829 There were also several old translations of various sections of the work Lith Lucknow, 1281, and later The work is divided into a *mugaddima* 12 *maqālas*, and a *khātima* The present copy, apparently complete, was transcribed by Muhammad Amīn in the beg of the XIIc AH Beg as usual

پیش و رد همه آیددگان پیش نقالی همه بایددگان الح

S 380 × 210, 270 × 140, ll 25 Or pap Ind nast Cond good Bad vignette

## 136.

The same

D 57

Another copy of the same work, dating apparently from the end of the XIIc AH Beg as usual, see No 135

S 380 × 235, 250 × 135, ll 19 Or pap Ind nast Cond very good

## 137.

The same

D 60

The *first* and the *second maqālas*, of the same work The copy dates from the XIIc AH Damaged at the end

Ff (329), S 285 × 165, 230 × 120, ll 19 Or pap Ind nast Cond good CFW 1809

## 138.

The same

D 61

The second half of the *second maqāla*, beginning with the story of the invasion of Timur Dated 1147 AH

S 220 × 115, 175 × 95, ll 17 Or pap Ind nast and shikasta (diff hands) Cond tol good CFW 1809

## 139.

The same

D 69

The *fourth maqāla*, dealing with the history of Gujrāt Copied towards the end of the XIIc AH

S 225 × 140, 175 × 85, ll 15 Or pap Ind nast Cond tol good

## 140.

مآثر رحیمی  
D 268

MA'ĀTHIR-I-RAHĪMĪ

Memoirs of 'Abdu 'l-Bāqī b Bābā-i-Kurd Nihāwandī, an official under 'Abdu'r-Rahīm Khānkhānān, to whom they are dedicated They were comp in 1025/1616 and deal with the politics of the latter part of the reign of Akbar and the early part of that of Jahāngīr See Br 167–169, R 131, 970, 1089, St No 35 on p 14, etc Cf also Elliott, Hist of India, VI, 237–243 Published in the Bibl Indica, 1910 and onwards (in progress) It is interesting to note that Rieu (R 1080) and after him Browne (Br 167) place the death of the author in 1042/1632–1633, but in the present copy there is a note of collation with the original (*muqābala*.) apparently quite genuine, by the author himself, dated 1046/1637 Therefore his death may have taken place after that date The copy is very good, with many emendations and notes on the margins Beg

حمد و مدانه در امور این حوصله‌هاست ، الحج

The work is divided into

*Muqaddima* (f 3), dealing with the ancestors of Khānkhānān

در ذکر انانی عظام الحج

Four *fasls* I (f 18), dealing with 'Abdu'r-Rahīm's father and his own youth

در ذکر والد عظیم الشأن الحج

*Fasl* II (f 303v) The main historical section

در آثار برزگی، وصف مملکت دار الحج

*Fasl* III (f 461v<sup>2</sup>) (There is probably a lacuna, and the heading does not appear)

*Fasl* IV (f 466v) On Khānkhānān's children

در حالات فرزندان کامکار الحج

*Khātima* (ff 178v–756v) An important accumulation of biographical notes on learned men, saints, poets, generals, etc, of that time

در احوال علما و فضلا و شعرا و اساتیدان الحج

Ff (756), S 355 × 200, 220 × 125, ll 25 Or pap Ind nast Cond good There are several lacunas Index

## 141.

The same

D 269

The *khātima* only of the same work, corresponding to ff 478v-756v of the preceding copy, with a short preface Transcribed in the beg of the XIIIc AH Beg

چوں نتونم آکھی و عدایب نامتداهی الحج

S 435 × 240, 325 × 160, ll 36 Eur pap Ind bad nast (diff hands) Cond good Many lacunas

## 142.

جهانگیر نامہ

JAHĀNGĪR-NĀMA

D 325

The first, or original version of the memoirs of Jahāngīr from his ascension to the throne (1014/1605) to the nineteenth year of his reign (1033/1623) See Bl I 579, EIO 305-308, Br 94-95, RS 77, EB 219-220, R 253 seq, Aum 93, Morl 112 etc Cf also Ellhott, Hist of India, VI, 276 seq Copied in 1253/1837, by Zuhūr 'Alī Beg as usual

ار عدایب بدعايات الجی یکساعت الحج

Ff (170), S 270 × 185, 190 × 110, ll 15 Or pap Ind modern nast Cond tol good

## 143.

جهانگیر نامہ

JAHĀNGĪR-NĀMA

D 50

Another version of Jahāngīr's memoirs, apparently the same as Bl I 580, EIO 310-311, EB 222, R 254 Aum 94, etc *Ind lib* Bh 67-68, Bk 558 Translated by D Price, Memoirs of the emperor Jahangueir, written by himself, 1829 (Or Transl Fund) Copied in 1202 AH by Ahsanu'l-lah, an inhabitant of Hardwār Beg

ای نام تو سر دفتر اسرار وحود الحج

Ff (107), S 245 × 165, 190 × 110, ll 17 Or pap Ind nast Cond tol good

## 144.

جهانگیر نامہ

JAHĀNGĪR-NĀMA

D 353

Yet another version of the same memoirs of Jahāngīr, with an introduction by Muhammad-Hādī, who continued them to the year of Jahāngīr's death (1037/1628) See EB 221, R 253-254,

Morl 118-120, cf. also EIO 305, etc A modern copy, dating from the XIIIc AH Beg

حمد و ندای دی حد و سداس و ستائس الحج

S 345×215, 265×145, ll 17 Eur pap Ind modern nast Cond good

145.

اقبال نامه جهانگیری

IQBĀL-NĀMA-I-JAHĀNGĪRĪ

D 25

The *third* vol of the history of the reign of Akbar and of the beginning of that of Jahāngīr, comp in 1029/1620, by Muhammad Sharīf surnamed Mu'tamad Khān (d 1049/1640) This vol deals with the reign of Jahāngīr only See Bl I 581-585, EIO 314-323, B1 96-97, EB 224-230, R 255, 922, Aum 92, Morl 120, etc *Ind lib* Bh 66, Bk 559-562, St No 36 on p 14, (GC II 340) Cf also Elliott, Hist of India, VI, 400 sq Publ in the Bibl Indica, 1865 Lith Lucknow, 1286 Copied at Haydarābād in 1151 AH Beg as usual

شایسته سریر سلطنت و فرمان روائی الحج

S 265×160, 210×105, ll 19 Or pap Ind nast Cond tol good

146.

The same

D 130

Another copy of the same *third* vol, slightly defective in the second half and at the end, dating from the beg of the XIIIc AH Beg as usual, see No 145

Ff (87), S 210×145 170×95, ll 13 Or pap Ind nast Cond tol good

147.

The same

D 349

Another copy of the same *third* vol, dated 1202 AH Beg as in No 145

Ff (162), S 195×135, 150×85, ll 15 Or pap Ind nast Cond good

148.

The same

D 24

Another copy of the same *third* vol, dated 1227/1812 Beg as in No 145 At the end notes on Jahāngīr's children, ministers, etc

Ff (155), S 260×165, 195×105, ll 19 Or pap Ind nast Cond good

149.

دادشاه نامه

PĀDSHĀH-NĀMA

D 33

The *second* vol of the history of Shāhjahān's reign, comprising the years 1047-1057/1638-1647, by 'Abdu'l-Hamīd Lāhūrī (d 1065/1655) See Bl I 586-592, EIO 325-330, Br 98 EB 232-235, R 260 sq, Aum 95, Morl 122, etc (GC II 353) Cf also Elliott, Hist of India, VII, 3 sq Publ in the Bibl Indica 1866-1872 Copied in the XIc AH, by Muḥammad Sālīh al-Kātib It is a kind of édition de luxe, and on f 1v, at the beginning, it has two lines written in a vertical direction

دادشاه نامه جلد دوم، این نگاره مد درگاه الهی حرره شاه جهان نادرشاه نس  
جهانگیر، نادرشاه نس اکبر نادرشاه عاری

Which may mean that these two lines are an autograph of Shāhjahān Beg as usual

ساس والا اساس دادار کار سار الحج

Ff (416), S 325 × 205, 210 × 105, ll 15 Or pap Calligraphic Ind nast Cond good Very nice vignette

150.

The same

M 2

A very short extract from the preceding work, giving a brief note on the administrative divisions of the Mogul empire, corresponding to ff 394-396v of No 149 Beg

احوال مملکت هندوستان الحج

The article forms a portion of a large album, consisting chiefly of quotations from various poets

Bd v Ff 249-251, S 435 × 260, 320 × 195, ll 2 Or pap Ind nast Cond tol good

151.

شاه جهان نامه

SHĀHJAHĀN-NĀMA

D 224

A history of part of Shāhjahān's reign, from its beginning to the eleventh year (1037-1048/1628-1639), written in a highly bombastic and flowery style, by Muhammad Amīn b Abī'l-Husayn Qazwīnī (see f 8v) It is sometimes also called *Pādshāh-nāma* See R 258, Morl 121, cf EB 236 Ind lib Bh 69, Bk 566 Cf also Elliott, Hist of India, VII, 1 sq Copied in 1258/1842, at Benares, by Gangā Prashād Beg

طراوت چمن العاط و تارکئی کلسن معانی الحج

Ff 593, S 255 × 160, 195 × 105, ll 15 Or pap Ind coarse nast Cond good

152.

عمل صالح

'AMAL-I-SĀLIH

D 252

A history of Shāhjahān's reign, by Muhammad Sālih Kanbū, completed in 1070/1660. See for details about the author and his work EIO 332-336, R 263, etc. Cf also Elliott, Hist of India, VII, 123. *Ind lib* Bk 569-571. Publ in the Bibl Indica, 1912 and onwards (in progress). Copied at Gujāt, by Shaykh Muhammad Darwīsh (in the XIIIc AH). Beg

شکفته روئے حسن دلی و حیدر ریوی کلن سخن الحج

Ff (805), S 270 × 175, 200 × 110, ll 17 Or pap Ind modern nast Cond good

153.

The same

D 253

Another copy of the same work, containing only the history of the period of 1048-1069/1639-1659. At the end there is an appendix giving biographies of poets, officials, etc. Copied in 1258/1842, by Gangā Prashād. Beg

حسن ایام سال یاردهم خلوس الحج

Ff (474), S 255 × 160, 195 × 105, ll 15 Or pap Coarse Ind nast Cond good

154.

The same

D 251

Another copy of the same work, dealing only with the later period of Shāhjahān's reign, i.e. from the 21st year to the end (1058-1069/1648-1659). Copied in 1228/1812, by Sik'ha Rām. Beg

ار اینجا که تحریر مآثر - لیلہ الحج

S 295 × 210, 235 × 150 ll 16 Or pap Ind vulgar nast Cond good

155.

لطائف الاخبار

LATĀIFU'L-AKHBĀR

D 341

An account of Dāiā-Shikūh's (d 1069/1659) military expedition to Qandahār in 1063/1653. The authorship of this work is disputed, but attributed by the best cataloguers to Mirzā Badī'u'z-Zamān Rashīd Khān (d 1107/1695-1696). See BI I 593-594, EIO 338-339, RS 78, EB 238-239, R 264-265, 1083, etc. *Ind lib* Bk 566, St No 43 on p 17. Cf also Elphinstone, Hist of

India, fifth ed., p. 587. In the present copy there is a note, on the fly-leaf, by S. H. Elliott, to the same effect. Copied towards the end of the XIIc AH, but the beginning and end are in a more modern handwriting. Beg.

حمد بیست و یک ابواب فتح بر روی بادشاہان تواند کشاد الہ

Ff (269), S 230 × 135, 175 × 85, ll 11. Or pap. Ind. nast. (diff. hands). Cond. tol. good.

## 156.

The same

D 350

Another quite modern copy of the same work, dating from the XIIIc AH. Beg. as in the preceding copy.

Ff (206), S 270 × 220, 205 × 100, ll 17. Eur. pap. Modern Ind. nast. Cond. good. Notes on the fly-leaf.

## 157.

فتوح ابریا

FATHIYYA-I-IBRIYYA

D 72

A history of military operations in Kūchbihār and Assam, in 1072-1073/1662-1663, under the leadership of Khānkhānān Muhammad Saʿīd Ardistānī, surnamed Mīr Jumla, written by Ahmad (b.) Muhammad Walī, usually called Shihābu d-Dīn Tālishī. The author, as stated on f. 86v, composed it in 1073/1663. This treatise is often also called *Taʾrīkh-i-Āshām*, or *Taʾrīkh-i-Mulk-i-Āshām*, or *ʿAẓība-i-Gharība*, or *Fathīyya-i-Ibrīyya*. See Bl. I 598, EIO 341-343, EB 210-211, R 266 sq., etc. *Ind. lib.* Bk 573-575, St. No. 45 on p. 18. Cf. also Elliott, *Hist. of India*, VII, 265-269. H. Blochmann, *JASB*, vol. XLI, p. 51 sq. It is divided into a *muqaddima* and two *maqālas*. Copied in the XIIc AH. Beg. as usual.

حدود نا معدود حمد مالزم حصرت الہ

Ff (87), S 245 × 140, 185 × 85, ll 15. Or pap. Ind. calligr. nast. Cond. tol. good.

## 158.

The same

D 73

Another copy of the same work, dating from the XIIIc AH. Beg. as in No. 157.

Ff (87), S 275 × 215, 185 × 105, ll 15. Eur. pap. Ind. modern nast. Cond. good. Note by Blochmann.

159.

طغر نامه عالمگیر خاری

ZAFAR-NĀMA-I-'ĀLANGĪR-GHĀZĪ

D 239

A history of the first *five* years of Aurangzib's reign (1068-1073/1659-1663), sometimes also called *Wāqī'āt-i-'Ālangīrī*. The real author of this work remains unknown, but it is usually supposed that he was 'Āqil Khān Rāzī (d 1108/1696). See EIO 345-346 B1 99, R 265, etc. The present copy, slightly defective, is dated 1252 AH. Beg as usual.

امو المظفر محمدي الدين محمد اورنگزیب الخ

F1 (35) S 250 × 145, 205 × 110 ll 16 Or pap Ind good nast Cond not good, damaged in the beginning

160.

عالمگیر نامه

'ĀLANGĪR-NĀMA

D 245

A history of the first *ten* years of Aurangzib's reign (1068-1078/1659-1668), comp by Muhammad Kāzīm b Muhammad Amīn Munshī (d 1092/1681). See B1 I 595-597, EIO 347-357, EB 243-244, R 267, 1083, Aum 97, Mor1 125, etc. *Ind lib* Bk 576, St No 38 on p 15. Cf also Elliott, Hist of India VII, 174. Published in the Bibl Indica, 1865-1873. Copied apparently in the beg of the XIIc AH. Beg as usual.

ای دادہ بعمل بہتو آکھی الخ

Ff (640), S 280 × 110, 225 × 80, ll 17 Or pap Ind nast Cond tol good CWF 1809

161.

لہ ، النوارین

LUBBU'T-TAWĀRĪKH

D 265

A condensed version of Frishta's well known history (see above Nos 135-139), to which is added a supplement, dealing with the political life of India in the XIc AH, down to 1101/1690. It was compiled in 1106/1694-1695, by Rāe Bindrāban, son of Rāe Bhāīamal. The work is arranged in 10 *fasls*. See EIO 358-361, EB 245, R 228 etc. Cf also Elliott, Hist of India VII 168. Copied towards the end of the XIIc AH. Beg as usual.

بادشاہی بی روال مر حدادی راسب الخ

S 230 × 160, 160 × 90, ll 15 Or pap Ind nast Cond tol good

162.

خلاصة المواربع

KHIULĀSATU'T-TAWĀRĪKH

D 156

A general history of India from the earliest times down to the accession of Aurangzib (1068/1659) compiled in 1107/1695 by Sujān Rāy (in the colophon of this copy with the *nisba* Bahan-dārī) of Patyāla (in the colophon نالہ). He added subsequently a brief note on Aurangzib's reign, its duration and principal events. His sources, mostly well known histories, are enumerated on ff 4v-5v. See for a detailed description of this work EIO 362-364, EB 246, R 230, Aum 84, Morl 69-71 etc. *Ind lib* Bk 540, Madr 128, (GC II 342, 343). Cf also Elliott Hist of India VIII, 5. Copied in the 9th year of Muhammad Shāh's reign, i.e. 1140/1728. Beg

باسم نگر حاتم کائنات و مہر در کار کا الھ

Ff (319), S 310 × 215, 225 × 140, ll 19. Or: pap Coarse Ind nast Cond good  
Note on f 1v

163.

The same

D 157

Another copy of the same work dating from the end of the XIIe AH. Beg as in No 162.

Ff (247), S 285 × 205, 235 × 155, ll 23. Or: pap Vulgar Ind nast Cond good

164.

مآثر المکبری

MA'ĀTHIR-I-ĀLAMGĪRĪ

D 270

A history of the reign of Aurangzib (1068-1118/1659-1707), by Muhammad Sāqī, surnamed Musta'idd Khān (d. 1136/1724) who completed it in 1122/1710. See Bl I 600-601. EIO 365-369, EB 247, R 270, 1083, Morl 127, etc. *Ind lib* Bh 76, Bk 578, St No 39 on p 15. Cf also Elliott, Hist of India VII, 181. Publ in the Bibl Indica, 1870-1871. The work is divided into two parts of different size.

The *first* deals with the first ten years of the reign, beg

انتخاب مہماتہ ، ایجاد اس و حان الھ

The *second* part (f 29) deals with the remaining 40 years, and opens with

لہ الحمد فی الاولى و الآخرة الھ

Copied in 1(1)54 AH

Ff (202), S 285 × 170, 220 × 110, ll 15. Or: pap Ind nast Cond good CFW  
1809

## 165.

The same

D 270 (*bis*)

Another copy of the same work, dating from the end of the XIIc AH Beg as usual, see No 164

S 330 × 190, 240 × 120, ll 17 Or pap Ind nast Cond not good

## 166.

The same

D 271

Another copy of the same work, dating from the end of the XII or beg of the XIIIc AH Beg as in No 164

S 280 × 220, 215 × 150, ll 15 Or pap Ind nast Cond good

## 167.

( جدول دادشاهان تیموری )

(JADWAL-I-PĀDSHĀHĀN-I-TĪMŪRĪ)

D 276

Chronological tables of the Indian Timurides, from Tīmūn himself to Shāh-‘Ālam (1119-1124/1707-1712) Composed by Muhammad Hādī Husaynī Safawī, surnamed Shāh-Mīnzā, or Mīrzā Mahdī Khān Safawī, as stated in a short preamble, placed above the tables Copied towards the end of the XIIc AH Beg (of the introduction)

سپاس بیعتاس سراوار مالک الملکست الح

Ff 2, S 470 × 265 Or pap Ind nast Cond good

## 168.

تذکرہ سلاطین حیات

TADHKIRA-I-SALĀTĪN-I-CHAGHATĀ

D 100

A history of various branches of the house of Tīmūn, with special reference to the Indian Timurides, down to 1137-1138/1724-1725 The author, Muhammad Hādī, surnamed Kāmwaī Khān, commenced this work after having completed another, *Haft Gulshan* (See EIO 394, etc) See Bl I 605-612, EIO 395, R 274, 924, 1084, Morl 99, etc *Ind lib* Bh 77-78, Bk 591 Cf also Elliott, Hist of India VIII, 17-20 It is divided into two parts

The *first*, covering the period from Tīmūr to the end of Jahāngīr's reign (1037/1628), Beg

دون معتمد کاند سازاستم الح

The *second* part begins with the reign of Shāhjahān and ends with the sixth year of Muhammad Shāh, i.e 1137-1138/1724-1725 Beg

نزارات مخفی و محتکب نماد الح

The date of the copy, almost illegible, is something like 1122 which is impossible. Probably it should be read 1202 or 1212 AH.

S 280 × 170, 250 × 130, ll 30 Or pap Ind nast Cond tol good

169.

مختصر اللباب

MUNTAKHABU'L-LUBĀB

D 311

A history of the Indian Timmides from Bābun to Muhammad Shāh (ascended in 1131/1719), comp. in 1143 or 1144/1731 by Muhammad Hāshim 'Alī Khān surnamed Khāfī (or Khwāfī) Khān (d. ca. 1144/1731). See BI I 549, EIO 396-406 EB 259-261, R 232-233, Moil 100, etc. *Ind lib* Bk 592 St No 32 on p 13-14. Cf also Elliott, *Hist of India* VII 207-533. Publ in the *Bibl Indiae*, 1868-1874 and 1909 and onwards (in progress). The present copy, dated 1191 AH, comprises only the *second* vol (down to the 14th year of Muhammad Shāh's reign). Beg

چہاں چہاں شکر و پارس افروز ار قیاس الحج

Ff (133), S 385 × 230, 245 × 110, ll 27 Or pap Ind nast Cond good

170.

The same

D 344

Another copy of the same *second* vol, slightly defective at the beginning and end, and dating from the end of the XIIe AH. Also ending with the 14th year of Muhammad Shāh. Beg as in No 169.

Ff (468), S 315 × 175, 250 × 125, ll 18 Or pap Ind nast (diff hands), Cond good

171.

The same

D 315

Another copy of the same *second* vol transcribed towards the end of the XIIe AH. It is divided into two parts: the *first* coming down to the 31st year of the reign of Aurangzib (beg as above, in No 169), and the *second*, from the 32nd year of Aurangzib down to the 14th year of Muhammad Shāh, beg

دکړ سوانح ایام فرمان روای الحج

2 vols S 350 × 220, 265 × 140, ll 23 Or pap Ind nast Cond good

## 172.

The same

D 54

Another copy of the *second* part of the *second* vol dated 1194 AH Beg as in the preceding copy, No 171, II

Ff (367), S 250 × 165, 185 × 100, ll 15 Or pap Ind nast-shikasta (diff hands)  
Cond tol good

## 173.

The same

D 120 and D 37

A very defective copy of the same work, bound for some obscure reason, in two vols. The folios are badly misplaced, and various sections intermixed. Perhaps if the leaves were rearranged and put in order it would make a valuable copy, because it may be one of the oldest extant. The colophon in D 120 is dated 1046 (i.e. 1146) AH, and the appearance of the handwriting makes it probable that this date is correct.

2 vols S 295 × 170, 250 × 110, ll 25 Or pap Ind good nast Cond tol good

## 174.

SIYARU'L-MUTA'AKHKHIRĪN

سير المتأخرين  
D 221

The well known history of India covering the period from 1118/1707 (death of Aurangzib) down to 1195/1781. Completed shortly after the latter date by Ghulām Husayn b. Hidāyat 'Alī Khān b. 'Alīmī'l-lah b. Faydī'l-lah at-Tabātabāī. See EIO 416-421, Br 101-102 EB 265, R 280-281, Aum 85 Moil 105, etc. *Ind lib* Bk 582-584, (GCI 504). Cf also Elliott, Hist of India VIII, 194 sq. Lith Lucknow, 1283 printed in Calcutta, 1833. The *introduction* was printed in Calcutta, 1836. There was an old transl., by Hājji Mustafā, Calcutta, 1789, partly revised and published by J. Briggs (Or Tr Fund, vol I 1832, only one vol appeared). The present copy, dating from the XIIIc AH, contains only the *Muqaddima*, dealing solely with the history of the last years of Aurangzib's reign. Beg

الحمد لله . اما بعد در راي دانشوران مستحضر الس

Ff (229), S 300 × 220, 235 × 155, ll 31 Or pap Ind nast Cond good

## 175.

The same

D 150

The *second* vol of the same work (or, according to EB 265, the third), containing the history of 1153-1195/1740-1781. In

the colophon it is called *دستور سدوم* Copied early in the XIIIc AH  
 Beg as usual

حمد و مدای بادشاه علی الاطلاق الحج

Ff (63), S 305 × 235, 250 × 160, ll 29 Or pap Ind nast (very similar in hand writing to the preceding copy, but apparently not identical with it) Cond good

176.

شاه عالم نامة

SHĀH-‘ĀLAM-NĀMA

D 225

A history of ‘Alamgī II (1167–1173/1754–1759) and Shāh-‘Ālam (asc 1173/1759), down to 1203/1788, composed in a very bombastic and inflated style by Ghulām ‘Alī Khān b Rūshamī’d-Daula Bhak’hārī Khān Rustamjang The work is sometimes also called *Āin-i-‘Ālam-Shāhī*, *Ta’rīkh-i-‘Ālam-Shāhī*, or *Sharaf-nāma* See Bl I 615, EIO 424, EB 266, R 278 and 281 Cf also Elhott Hist of India VIII, 393 Publ in the Bibl Indica, 1912 and onwards (in progress) The present copy, dating from the end of the XIIIc AH, contains only the *first* vol, completed ca 1200/1786, dealing with events which took place before 1185/1771 Beg

حمد مسجد احدىرا رسد که ميران ادراک الحج

Ff (199), S 270 × 160, 200 × 100, ll 19 Or pap Ind nast Cond tol good A note by Blochmann on the fly leaf

177.

عبدالامامه

‘IBRAT-NĀMA

D 247

A detailed account of the reign of Shāh-‘Ālam, from its beginning in 1173/1759 down to 1206/1792 It was compiled by Khayrū’d-Dīn Muhammad Allahābādī (d ca 1243/1827), to whom belong also some works on the history of Jaunpūr and Benares (see Nos 202–204 in this cat.) It is dedicated to Marquis R Wellesley (f 3) See R 946, Elhott Hist of India VIII, 237–254 *Ind lib*, Bk 587–589 Copied in 1217 AH, in three vols (according to the colophon of the third vol, at Jaunpūr, for Capt H Lane لیس)

Vol I (ff 286) contains (a) the *mugaddima*, on Shāh-‘Ālam’s ancestors and predecessors, beginning with Tīmūr (ff 1v–51 bis), beg

کوناگون ستائش بادشاهی را سرد الحج

(b) the *first daftar*, dealing with the history of the first 20 years of Shāh-‘Ālam’s reign (ff 52–286v), beg

دستور اول، عدور دمودن ساهراده عالی کوهر ساه عالم الحج

Vol II (ff 265) and III (ff 218) contain the *second daftar* dealing with the history of 1193-1206 1779-1792. It ends with a promise to continue the narrative in the fourth *mujallad*.

Beg of the first half

آغاز دفتر دوم از ابتدای سال ۱۱۹۳ و بتمام ۱۲۰۶

Beg of the second half

پدید آمدن احمدی عظیم در امور السیاح

vols. S 255x150 170x100 II 17 Or. pap. Covs. Ind. mast. Cond. tol. good

## 178.

The same

D 246

Another copy of the same work containing the *muzaddima* the *first daftar* and the first half of the *second daftar* incomplete at the end. On f. 2 it is stated that the work is dedicated to H. Colbrooke and not to Marquis R. Wellesley (as in the preceding copy). Transcribed towards the middle of the XIII c. AH. Beg. as above in No. 177.

S 290x160 255x150 II 17 Or. pap. Ind. mast. Covs. Ind. mast. Cond. good. Index. Notes on the fly leaf.

## 179.

حقیقہ‌های هندوستان

HAQIQAT HA-I-HINDUSTAN

D 146

A treatise dealing with the statistics of the revenues of various provinces of India, by Jachmī Narayn, surnamed Sharīf, of Amangābid. See LHO 126 R 238 etc. *Ind. lib.* Bk 543. He compiled it, as stated in the preface in 1208/1794 (or, as Rich and Elche mention, in 1204/1790) for Capt. William Petuck and arranged it in 4 *maqālas*. For another work of the same author see No. 196 in this cat. Compiled in 1288/1871 by Muhammad Hasim. Beg.

بعد حمد جهاندار حسن امیر

ff (179) S 335x215 210x135 II 15 Lor. pap. Ind. mod. mast. Cond. good. Index. Notes on the fly leaf.

## 180.

تذکرۃ الملوک

TADHKIRATU'L-MULŪK

D 97 (bis)

A brief review of the dynasties which ruled in various parts of India up to 1208/1794. The author's name is not to be found.

The present work has apparently nothing to do with the compilation with a similar title described in EIO 409 It is divided into five *bābs* as follows

باب اول ، در ذکر فرمان روائی که از ولایت دیکر بهدست لاسکر آمدند

باب دوم ، در ذکر فرمان روائی ممالک هندوستان

باب سوم ، در ذکر سلاطین دهمورده

باب چهارم ، در ورود صاحبان انگریز از ولایت هند در مملکت هند

باب پنجم ، در احوال سکنیان و انتداء ظهور این گروه در بنان اصل اقوام مرتبه

Copied towards the middle of the XIIIc AH Beg

محمد و نصلى و مسلم بعد آمد و بعد ، الح

S 235 x 150, 200 x 100, ll 17 Or pap Ind nast Cond good

## 181.

معدن السعادة

MA'DANU'S-SA'ĀDAT

D 302

A detailed history of the Indian Timuroids with special reference to the history of Oudh and its dynasties up to 1218/1803 The author, Sultān-'Alī Husaynī Safawī, claiming some connection with the city of Ardabīl, in N-W Persia, dedicated his book to the Nawwāb of Oudh, Sa'ādat-'Alī Khan (1212-1229/1797-1814) Cf R 1052 Cf Elliott, Hist of India VIII, 354 Copied in four vols towards the end of the XIIIc AH

Vol I (ff 350) From the beginning of Timur's career to the 15th year of Akbar's reign (978/1570) Beg

حمدیه از فوای سری آید حکومت معدودی را الح

Vol II (ff 379) From the 16th to the 43rd year of Akbar (979-1006/1571-1597) Beg

وفائع سال سادهم الح

Vol III From the 44th year of Akbar to the death of Aurangzib (1007-1118/1572-1707) Beg

وفائع سال چهارم از مددای حلوس الح

Vol IV From the year 1119 to 1218/1708-1803 The *khātima*, which should contain a description of India breaks off at its beginning Beg

حلوس ممدک نادوس حصص معظم الح

4 vols S 230 x 155, 165 x 100, ll 14 Or pap Ind nast Cond good

182.

تاریخ مظفری

TA'RĪKH-I-MUZAFFARĪ

D 330

A history of the Indian Timunides, from the beginning of the dynasty to 1225/1810, by Muḥammad 'Alī b. Hūdāyatī'l-lah b. Lutfī'l-lah Ansārī. See for a detailed description R 282 sq. Cf. also Elliott, *Hist. of India* VIII, 316-330. *Ind. lib.* Bk 593 (GC I 137). The present copy contains the narrative down to 1209/1795. It was transcribed in 1293/1876 by Muḥammad 'Umar, for J. Delmeick. Beg.

حمدي ارحد اعتداد امرون نثار الح

Ff (371) S 230 x 235 231 x 165 H 13 Eur. pap. Modern Ind. nast. Cond. good  
Index

183.

The same

D 71

Another copy of the same work. The narrative is continued down to 1225/1810. Transcribed in 1295/1878 by Muḥammad Amjad for H. Blochinann. Beg. as in No 182. It is interrupted at the year 1172/1758 and a note is inserted. Another note, on Nānak, is appended at the end.

S 310 x 203, 220 x 105, H 21 Eur. pap. Modern Ind. nast. Cond. good

## 5. Histories of various provinces and local dynasties of India

184.

(a) *Sind*

حج نامہ

CHACH-NĀMA

D 64

Legendary tales of the ancient history of the province of Sind, its conquest by the Arabs, the adventures of Chach, a brahman, and so forth, believed to have been originally written by Muḥammad b. Qāsim (ca. 92/710) in Arabic. They were translated into Persian by Muḥammad 'Alī b. Hāmid b. Abī Bakī Kūfī, in 613/1216. The book is variously designated as *Ta'rikh-i-Hind na Sind*, *Minhājū'd-dīn Minhājū'l-mulūk na'd-dīn*, *Minhājū'l-masālik Fath-nāma*, and even *Ta'rikh-i-Qāsimī* (as in a note by Blochinann on the fly-leaf of this copy). See Bl I 630, EIO 435, R 290, 948, etc. *Ind. lib.* Bk 597. Cf. also Elliott, *Hist. of India* I, 131-211, some extracts were translated by T. Postans in JASB,

vols VII and X Copied by Muhammad Hasan, son of Chānd-khān in (1288)/1871 Beg as usual

احمد ، حمد و سپاس و انواع سكر السهم

Ff (147) S 250 × 160, 185 × 100, ll 15 Eur pap Modern Ind nast Cond good

185.

تاریخ سند

TA'RĪKH-I-SIND

D 51

A brief history of Sind from the time of the Muhammadan conquest to that of Akbar's annexation of this province. It was composed and dedicated to Akbar by Muhammad Ma'sūm b Sayyid Safāi Tūmīdhī Bhakāī, with a *takhallus* Nāmī (d 1015/1606). The work is divided into four *juz'*. See EIO 136-137, Ro- 366 R 291 949, Moil 72, etc *Ind lib* Bk 599 Cf also Elliott, Hist of India I, 212-252. A good copy, dated 1046 AH. Beg as usual

در عمائر و اعیان کار آکمال عالم السهم

Ff (125) S 235 × 150, 170 × 80, ll 17 Or pap Ind calligri nast Cond tol good  
Marginal notes Vignette

186.

نظارۃ السند

NAZĀRATU'S-SIND

D 317

A historico-geographical review of the province of Sind, by Lieut T Postans (Personal observations on Sindh, London 1843) translated into Persian by Bishan Narāyan who added a few notes on the events of the subsequent period up to 1858. Copied in (1276)/1859. Beg

بعد از حمد و درودگار و بعد رسول و مختار السهم

S 305 × 195 240 × 140, ll 15 Eur pap Ind modern careless shikasta Cond good

(b) *Hazāra*

187.

تاریخ هزاره

TA'RĪKH-I-HAZĀRA

D 80

A history of the Hazāra state from the earliest times with particular reference to the period from 1819 to 1849, written by Mahtāb Sing'h a Government official in that district. See EIO 506. The copy is very badly written, transcribed towards the end of the XIIIc AH. Beg

و زبان آن قادر و سخاو السهم

Ff (106), S 285 × 185, 230 × 125, ll 17 Or pap Bad vulgar Punjabi shikasta Cond bad Note in English, dated 1852, on the fly-leaf

(c) *G'hakar*

188.

ککوهر نامہ

KAYGAUHAR-NĀMA

D 171

A history of the G'hakar tribe, with special reference to the Muhammadan saints who belonged to it, down to 1137/1725, by Dūnichand Bālī See R 1012-1013 Cf also JASB, vol XL, 67-101 Copied towards the middle of the XIIIc AH At the end several spiritual pedigrees are appended Beg

ای رون رساں ر عبد لا رب الح

Ff (48), S 235×140, 190×100, II (varied) Or pap Ind vulgar nast Cond not good Notes on the fly-leaf

(d) *Kashmīr*

189.

کوهر عالم

GAUHAR-I-ĀLAM

D 66

(O1 Gauhar-nāma-i-Ālam, as it is often called instead of by its full, but hybrid title *کوهر عالم بحقه للساه*) A history of Kashmīr from the remotest antiquity to 1200/1786, or thereabouts, by Abū'l-Qāsim Muhammad Aslam, surnamed Mun'imī, son of Muhammad A'zam-kūl, surnamed Mustaghni (see f 4v) The work is dedicated to Shāh 'Ālam (1173-1221/1759-1806), and was originally composed in 1160/1747, but subsequently completed *ca* 1200/1786 See RS 85, EB 320, R 956-957, etc It is divided into a *muqaddima* (containing a general description of Kashmīr), six *tabaqas* and a *khātima* Only five *tabaqas* are found in the present copy (as well as in the others known), namely I Prehistoric period II The early legendary dynasties down to the introduction of Muhammadanism into the country III The dynasty of Shahrīr IV The dynasty of the *حکای* (Xc AH) V (incomplete) The period of the Timurides (The *sixth tabaqa* should deal with the period of the Afghans, and the *khātima*—with the 'wonders,' *معجزات*, of Kashmīr) The present copy, dating from the end of the XII or beg of the XIIIc AH, breaks off with the year 1149-1150/1737-1738 Beg

نامہ کوهر عالم و احتراع عالم الح

S 220×185, 170×115, II 15 Or pap Ind nast Cond tol good



192.

The same

D 74 (*bis*)

A partly written and partly typewritten (Persian type) copy of the decayed portions of the MS noticed in No 191, transcribed on foolscap European paper a few years ago

(f) *Oudh*

193.

عماد السعاده

IMĀDU S-SA'ĀDAT

D 248

A history of a local dynasty of Oudh, founded by Burhānu'l-Mulk Sa'adat Khān (d 1153/1740), down to 1223/1807. It was compiled in that year by Ghulām 'Alī Naqawī b Muhammad Akmal, by order of Col J Baillie. See R 308 and 961, Moil 93 etc *Ind lib* Bk 604. Cf also Elliott, Hist of India VIII 394-395. Lith Lucknow, 1864. Copied towards the end of the XIIIc AH, by Abū'l-Qāsim Mashhādī. Beg

نعمه فروشی منعار عدلیان الحج

S 255×160, 170×90, II 15. Or pap Calligr Ind nast Cond good Index vignette

(g) *Rohillas*

194.

تاریخ فرخ آباد

TA'RĪKH-I-FARRUKHĀBĀD

D 56

A history of the Rohilla and Bangash rulers of Farrukhābād down to 1243/1827, by Muhammad Wahyū'u'l-lah b Sayyid Ahmad 'Alī Farrukhābādī. See R 959. Copied in 1277 AH by Ghulām 'Alī for Clive Bayley (?). (here سلی) Beg

ای نام تو تاج فرو آمار الحج

If (297), S 205×125, 160×80, II 11. Eur pap Modern Ind nast Cond good

(h) *Gujrat*

195.

مرآة سکندری

MIR'ĀT-I-SIKANDARĪ

D 289

A history of Gujrāt during the period 810-1000/1407-1592, arranged according to the reigns of the twelve princes of the dynasty of Muzaffar Shāh I (799-814/1396-1411). It was comp ca 1020/1611 by Sikandar b Muhammad Manjhū Akbar. See

Bl I 622-624, EIO 438-443, EB 272-275, P1 488, R 287, Mor1 83, etc *Ind lib* Bk 610 Lith several times in Bombay Transl by S E Chve Bayley, The local Muhammadan Dynasties Gujarat (London, 1886) A good copy, dated 1038 AH Beg

الحمد لله الذي جعل ورداً من افراد الدرر السمي

Ff (286), S 260 × 145, 160 × 75, ll 15 Or pap Ind nast Cond good Note purchased by C Boddam in Lucknow, 1786

(1) *Deccan*

196.

ماثر آصفی

MA'ĀTHIR-I-ĀSAFĪ

D 167

A history of the Āsafīs, or Nizāms, of the Deccan, from Āsafjāh I (born 1082 d 1161/1671-1748) down to the beginning of the reign of Nizām 'Alī Khān Bahādur Āsafjāh II (asc 1175/1761) It was comp in 1208/1793 by Lachmī Narāyan, with a *takhallus* Shafiq, of Aurangābād, an author of several historical works (cf in this connection EIO 468, also No 179 in this cat) See EIO 468, R 1039 Cf R 1083 Copied in the beg of the XIIIc AH Defective at the end Beg

دواهر محامد در مالک الملکی السمي

Ff (530), S 220 × 120, 150 × 75, ll 12 Or pap Ind nast Cond tol good

197.

تذکرہ نیرمال

TADHKIRA-I-NIRMAL

D 77 (bis)

A history of Nirmal, a fortress in the district of Haydarābād It was comp in 1232/1817 by 'Abdu'r-Razzāq b 'Abdi'n-Nabī, of Nandāi, at the request of S J Malcolm See EIO 469, R 327, etc Copied in 1316 AH by Muhammad Muhyī'd-Dīn b Muhammad Ma'sūm Beg

الحمد لله وحده و صلوات على النبي السمي

Ff (36), S 325 × 205, 260 × 130, ll 23 Eu1 pap Ind nast Cond good Presented by Nawwāb 'Aziz Jang, 1915

(2) *Maratthas*

198.

(مجموعه در احوال مرتبه)

(MAJMU'A DAR AHWĀL-I-MARATHA)

D 131

A collection of extracts from various historical works dealing with the rise of the Marattha chiefs in Central India It entirely

corresponds in content with the similar collection described in EIO 490. The works from which extracts are given are (1) *Khazāna-i-ʿĀmra* (see further, No 232 in this cat.), five extracts (ff 1-7 8-14v, 16-22v, 24-25, 26-31v) (2) *ʿĀlamgīn-nāma* (see above, No 160 in this cat.), extracts on ff 32-49v, and 50-52v (3) *Ta'īkh-i-Rūhīlahā* (ff 54-64) A history of the Rohilla chiefs not yet identified (4) *Ta'īkh-i-Maiatha* (ff 65-92), a history of the Maiatthas from the rise of their state to 1191/1680, by an anonymous author. See EIO 485, R 327, etc. Beg

هراران سکر حدای بسکون را الح

Copied towards the end of XIIIc AH

Ff 92, S 310 × 195, 250 × 140, ll 18 Europ pap Ind modern nast Cond bad Advancing decay

(h) *Mysore*

199.

س. ب. ، نامه راجهای میسور

NASAB-NĀMA-I-RĀJAHĀ-I-MAYSŪR

D 173

A sort of catalogue of the various rulers of the Mysore and Nagar states, showing their names and the numbers and names of their children, wives, etc., etc. It was originally comp. in the language spoken in the Carnatic, but subsequently translated into Persian by Asad Anwar and Ghulām Husayn, by order of Tīpū, a ruler of Mysore, in 1212/1798. See EIO 514, Moil 86-87 etc. Copied in the XIIIc AH. Beg

از حضور لامع المور حصر بطل الله الح

S 190 × 125, 130 × 65, ll 12 Or pap Ind nast Cond good CFW 1809

200.

سان حیدری

NISHĀN-I-HAYDARĪ

D 337

A history of Haydar 'Alī and his son and successor, Tīpū, local chiefs of Mysore. Comp. in 1217/1802 by Husayn 'Alī b Sayyid 'Abdī'l-Qādir Kirmānī. See EIO 522, Br 105, R 331 etc. Cf. W. Miles, *The History of Hydr Naik*, 1842, (Ori. Tr. Fund), and *The History of the reign of Tipu Sultan*, 1844 (*ibid.*), by the same. Copied in 1231 (?) AH. Beg

شداره دوتر معرق احدار عالم الح

Ff (155), S 290 × 175, 230 × 110, ll 18 Eur pap Ind nast Cond not good Various notes in the beginning Index

(l) *Kurg*

201.

(تاریخ کورک)

(TA'RĪKH-I-KŪRG)

D 45

A history of Kūrg, from 1047 to 1222/1637-1807, compiled from Canarese and Persian sources by Husayn Lūhānī, by order of Mahāīāja Vīr Rājendra Vadiyar (asc 1211/1796) See EIO 533, R 333, etc Copied towards the end of the XIIIc AH Beg

بعد از حمد و ستایش ایرد متعال الح

S 210 × 160, 180 × 120, ll 11 Eur pap Ind nast Cond tol good Between the folios blank leaves are bound (probably for notes)

(m) *Jaunpur*

202.

(تاریخ جوبپور)

(TA'RĪKH-I-JAUNPŪR)

D 129

A description of the antiquities, remarkable buildings, and topography of the city of Jaunpūr, together with a brief history of the province Comp in (1211)/1796 by Khayru'd-Dīn Muhammad Allahābādī (the author of *Ibrat-nāma*, see Nos 177-178 in this cat), who died ca 1243/1827 See EB 283, R 311 The work is divided into two *bābs* the first dealing with the history, the second with the topography of the city and other matters Copied in 1253/1837 by Wilāyat Husayn 'Azīmābādī Beg

بعد حمد و صلوات بعد از حمد و ستایش الله آبادی الح

S 270 × 195, 190 × 110, ll 15 Eur pap Ind Modern nast Cond good

203.

ندکرة العلماء

TADHKIRATU'L-'ULAMĀ

D 94

Another work by the same author, dealing with similar matters, dedicated to Marquis R Wellesley (d 1842) It is divided into four sections (1) A brief sketch of the history of the city (2) Biographies of various learned and notable men, who were natives of Jaunpūr (3) Notes on the antiquities, various remarkable buildings, mosques, and so forth, of the city, and (4) An autobiography of Khayru'd-Dīn Copied towards the end of the XIIIc AH Beg

سپاس عالم العبد ار احاطة تحریر الح

Ff (44), S 230 × 150, 170 × 95, ll 15 Or pap Ind nast Cond good

(n) *Benares*

204.

نحشہ تارہ

TUHFA-I-TĀZA

D 86

A history of various zamīndāi families of the district of Benares down to 1195/1781, by the same Khayru'd-Dīn Allahābādī (cf Nos 177-178, 202-203 in this cat.) See EIO 483 2842, R 964, etc *Ind lib* Bk 607 Copied in 1253/1837 The MS contains only three out of the original five *bābs*, as do also the MSS in the India Office library and in the British Museum Beg

سپاس خداوندی کہ در دیوان داتس الحج

Ff (162), S 270 × 200, 195 × 110, ll 15 Or pap Ind nast Cond good

(o) *Bengal*

205.

(احوال علی وردی خان)

(AHWĀL-I-'ALĪ-WIRDĪ-KHĀN)

D 19

A biography of Alī-wirdī-Khān, a Sūbadāi of Bengal, who died in 1169/1756, with references to contemporary political life of India The present copy, dating from the XIIIc AH, is defective, beginning and ending abruptly, and therefore neither the title of the work, nor the author's name are to be found in it In the copy in the British Museum, described in R 311-312, the date of composition is given as 1177/1763, and, in a note by J Hindley on the same MS its authorship is ascribed to one of the associates of Alī-wirdī, Yūsuf 'Alī Khān b Ghulām 'Alī Khān Cf also JASB vol XXIII, p 248 Beg

احداد آن معلى العباد ار قوم اتراك بودند الحج

Ff 77 (the correct order 31, 38, 39, 32-37, 40), S 280 × 180, 210 × 110 ll 14 Eur pap Ind nast Cond good Poor vignette

206.

رياض السلاطين

RIYĀDU'S-SALĀTĪN

D 207

A history of Bengal, from the earliest times to ca 1200/1786, comp by order of G Udny in 1202/1788 by Ghulām Husayn Zayd-pūrī, surnamed Salīm See R 965-966, etc *Ind lib* Bh 82 Publ in the Bibl Indica, 1890-1898 Copied in 1267/1851 by Sadiu'd-Dīn Ahmad Beg

جهان جهان حمد سراوار بارگاه الحج

Ff (139), S 225 × 145, 170 × 95, ll 15 Eur pap Ind nast Cond tol good

## 207.

The same

D 340

Another copy of the same work, transcribed for H Blochmann, in (1286)/1870, by Muhammad Amjad Beg as above

Ff (199), S 275 × 220, 185 × 95, ll 15 Eur pap Ind nast Cond good Notes in English, by Blochmann and others

## 208.

مختصر در احوال بنگالہ

MUKHTASAR DAR AHWĀL-I-BANGĀLĀ

D 170

A very brief history of Bengal and Dacca down to the middle of XIIIc AH, by 'Alī Qazwīnī. A note of the fly-leaf by H Blochmann sums up this work as follows: 'This book is good for nothing. The history of Dacca is given on the last two leaves. The other leaves contain (the) history of Bengal but most parts are wrong and nothing is new.' Copied towards the end of the XIIIc AH. Beg

زینب دیناچہ سکن حمد کبریائی سب الہ

S 205 × 120, 165 × 80, ll 13 O1 pap Ind shikasta Cond tol good

## 209.

خوارزمی جہاں نما

KHŪRSHĪD-I-JAHĀN-NUMĀ

D 331

Extracts dealing with the history and geography of Bengal from an extensive compilation by Ilahī-Bakhsh Husaynī Angīzābādī, comp in 1270/1852. The original work is divided into 12 *burys*, dealing with the history and geography of the modern world, Europe, Asia, America, Australia and also giving tales about ancient prophets, saints, etc. See Bh 102. Cf H Beveridge, JRAS, 1895, p 194 sq. The extracts were transcribed in (1307-1308)/1890-1891 for H Beveridge (شرح<sup>2</sup>), by Munshī (?) Khān Beg

حمد فراوان تصدق آستان حلہ ۱ اسفل الہ

Ff (502), only one side being occupied with text S 275 × 220, 225 × 150, ll 13 Eur pap Modern Ind nast Cond tol good

## 6. Histories of various dynasties in countries other than India, Persia and Turkestan.

(a) *Kashghar*

## 210.

تاریخ رشیدی

TA'RĪKH-I-RASHĪDĪ

D 46

A history of the campaigns in Kāshghar, Kashmīr, etc., of Mirzā Muhammad Haydar b Muhammad Husayn Gūrgān (d 958/

1551) written by himself and completed in 952-953/1545-1546. See Bl I<sup>t</sup> Hist III, 392, GIPh 359, Bl I 451-452 EIO 2848, R 164-168, etc Cf also Elliott, Hist of India V 127-135 Transl by E Demson Ross 1895 Cf also Vélammov-Zernov, Researches on the Tzars of Kasimov, vol II pp 130-232, and W Eiskine History of India under Baber and Humayun vol I, pp 38-192, and Appendix B (in the same work), pp 537-539. The work is divided into two *daftar*s. The present copy, dated 1272 AH by Bahāu'd-Dīn, is defective, many leaves, or then parts, being left blank. It is divided into *three* vols.

Vol I (pp 92) contains the *first daftar* (which, as is known was composed *after* the *second* part), and deals with the events of 948-953/1541-1546. Beg

اتماح نوازيح جهادداري و انتدای الحج

Vols II (ff 258) and III (ff 53) contain the *second daftar*, dealing with the author's biography and military career, from his birth in 905/1499 down to 948/1541 ending with the story of the occupation of Kashghar.

Beg of the vol II

در حصرت آورده بدین در خدمت الحج

Beg of the vol III

عرصة مدارم که بدو عاصی الحج

3 vols, S 315×180, 210×100, II 19. On pap Ind next Cond fol good Pool vignettes

## (b) Turkey

### 211.

هشت و نه جلد

#### HASHT-BIHISHT

D 346

The *seventh*, the *eighth* vols, and the *khātima* of the well known history of Turkey, comp in 912/1506-1507 by Idhīs b Hīsamī'd-Dīn Bidlīsī (d 926/1520). See Bl I 522-526, EIO 571, EB 311, P 140, R 216-219, Moil 142, etc *Ind lib* Bk 532-534. Copied in 963 and 964 AH by Muhammad Shāh b Zaynī'l-'Ābidīn b Muhammad Shāh Fanānī, from the original draft of Bidlīsī, as stated in the colophon. عن نسخه صاحب الكتاب ورافعه و مؤلفه

The *seventh* vol beg

هست اسم الله الرحمن الرحيم الحج کتبه هفتم از کتاب کتاب هست

هشت و نه جلد الحج

The *eighth* vol beg

صلح اسم الله الحج کتبه هشتم از کتاب کتاب الصغیر العنایه الحج

The *khātma* beg

حائمه کتاب و (sic) تاریخ شمس بهشت الحج

S 305 x 210, 220 x 115, ll 25 O1 pap Caucasian nast Cond very good CFW  
1809

## II. BIOGRAPHY.

### 1. Amīrs.

212.

دستور الوزراء

DASTŪRU'L-WUZARĀ

D 164

A collection of biographies of eminent wazīrs, beginning with the legendary ancient ministers of Solomon and Anūshīrwān, and ending with those who lived immediately before the ascension of Sultān Husayn b Bayqarā (872/1468). It was composed in 915/1509 by the celebrated historian Ghuyāthu'd-Dīn, surnamed Khwāndamīn (d 941/1535 see regarding his other works Nos 34-40 of this cat). The author's name is given on f 5v and the title on f 6. See GIPh 357 R 335, Fl II 371, *Mélanges Asiatiques* IV, 54. Cf also Elliott *Hist of India* IV, 148-153. Copied at Muṣḥidābād (?) in 1222 AH. It begins with the biography of Āsaf b Barākhyā, as in R 335, but at the end there is after the last biography mentioned by Rieu one more, that of Afdalu'd-Dīn Muhammad Beg.

ای نام دوسر دفتر اسرار و حود الح

S 210×150, 160×80, ll 15 Or pap Ind nast Cond good

213.

مآثر الامراء

MA'ĀTHIRU'L-UMARĀ

D 267

The *first* edition of the well known biographical dictionary of the wazīrs, high officials and noblemen generally, who were associated with the dynasty of the Indian Timurides. The work was written by Shāhnawāz Khān Khwāfi Auangābādī, whose real name was Mīr 'Abdu'l-Razzāq (d 1171/1758). These original sketches were arranged and finally compiled by Ghulām-'Alī Āzād Balgrāmī (d 1200/1786), who added an introduction and a biography of the author. See Bl I 639-641 EIO 622-626, EB 166-167, R 339, Moil 101-105, etc. Cf also Elliott, *Hist of India* VIII, 187 sq. Copied at بلور, in 1221 AH, by one Haydar Beg of the preface by Ghulām 'Alī Āzād with an account of the biography of Shāhnawāz (f 4v).

حمد شاهد ساهی کہ اورنگ دسندان سلطنت را الح

The original preface, by Shāhnawāz, begins on f 14v

الحمد لله و سلام على عباده الذين اصطفى

The biographies begin as usual with Ad'ham Khān Kūka and end with Yāqūt Khan Habashī (f 570v). There is an appendix (on ff 572-581), on the biography of Āsafjāh, beg

ار عهد نواب سعد الله وزير ساه جهان نادر شاه تا عهد نظام على خان سده  
يكهزار و يكصد و هشتاد و شش نواب آصفجاه عفران پناه المخلص آصه ، الح

On ff 581-585 there is a short account of the history of Daulat-ābād

Ff 585, S 300 × 180, 245 × 125, ll 22 Eur pap Ind nast Cond good Index on ff 1-4

## 214.

The same

D 266

A copy of the *second* edition of the same work, identical in its contents and arrangement with that described in EIO 627. It was completed in 1194/1780 by Mir 'Abdu'l-Hayy (d 1196/1782), the son of Shāhnawāz, who amplified and rearranged the work of his father. It was published in the Bibliotheca Indica, 1887-1895, and translated into English by H. Beveridge (the same series, 1911 and onwards in progress). The copy seems to date from the same time, i.e. the end of the XIIc AH. The preface of 'Abdu'l-Hayy occupies ff 1v-4 beg

سائس نگران و نائس بی اداره الح

On ff 4v-5v there is the preface of Āzād, with the biography of Shāhnawāz (ff 5v-10v), beg as in No 213. Ff 10v-15 contain an index (there is another, at the beginning of the volume, occupying 6 additional ff). The biographies begin with Isma'il Beg دولتی, and end (on f 573v) with Yalankūsh Khān Bahādur. Ff 573v-574 contain a brief *khātma*

Ff (574), S 320 × 180, 250 × 125, ll 23 Or pap Ind nast Cond good

## 215.

The same

D 339

Another version of the same work, different from both the preceding. It contains a smaller number of biographies than the original version. But those given everywhere correspond literally with the text of the first edition although their order is

sometimes different. The beginning is transcribed by a different and more modern hand and the original folio number on the next leaf here is 56. The first lines of the restored portion are identical with the beginning of Āzād's preface i.e. احمد شاهى كه اورنگ . But the rest of a very short preamble is different running as follows:

اما مد این کتابی است برتنار و کارنامه ایست سی اندر صدید ، این  
بیار حمد اله (؟) سیم معروضه ، مکتوبی ، آتشمن حوالی ، را ، موسوم دحیدر  
التواریخ السیم

The text begins with 'امداد جان میرک معین الدین'. This first biography differs in wording from the f. 60 of No. 213 and breaks off in the beginning. The f. 2 here corresponds with f. 72v of No. 213 (end of the biography of Amīn Khān Sindhī). The next biography—that of Haj Khān—is found on f. 62v of No. 213. The last biography is that of Yaqūt Khān Habashī. Thus it appears that (1) the work is called *Dhāl hīratu l-Ishānīn*, (2) that its author is Shaykh Ma'rūf Bhakrī and (3) that its text coincides with that of *Ma'āthiru l-umarā*. A possible solution of this enigma lies in the fact that the biography which here stands first is to be found in the first edition of *Ma'āthiru l-umarā* in the middle of the section of Ahf. It would seem therefore quite probable that the title, author's name, etc. were added to a defective copy of the work of Shāhmawaz by one of its former possessors who mistook it for a different book of which he had heard. Copied in the XIIIc. AH.

11 (27) s. 275. 180. 235. 120. B. 21. Lur pop. Incl. modern nast. Const. good.

216.

تذکره الاعزاة

TADHKIRATU L-UMARA

D. 89

A collection of biographies of various high officials and noblemen, both Muhammadan and Hindu, who served under the Indian Timmides. It was completed by Kiwal Rām son of Raghunath Das in 1194/1780 and divided into two bābs, the *first*, dealing with the Muhammadans and, the *second* with the Hindus. Both are subdivided into two *fahls*, the first containing biographies of those noblemen who received any honorary title, and the second of those to whom no title was granted. See EIO 629, EB 258, R 339, etc. Cf. also Elliott Hist. of India VIII 192, and JASB, vol. 23, p.

239 Copied towards the end of the XI<sup>th</sup> AH Probably defective in the middle Beg

بعد حمد قادری کہ نہ یک امر کی الحج

Ff (44), S 295×150, 215×105, ll 28 Or nap Bad Ind shukasta Cond tol good

217.

امیر نامه

AMĪR-NĀMA

D 30

A biography of an Afghan chief Amīn d-Daula Muhammad Amīn-Khān, with many references to the Indian political life of his time (he died shortly after 1832) Comp in 1240 1824 by Basāwan Lāl, surnamed Shādān, of Balgrām and divided into unnumbered *dāstāns* See R 1019 Cf H T Prinsep, Memoirs of the Puthan Soldier of fortune Mohummad Amcer Khan Calcutta 1832 Copied in 1251 AH by Kharrvat Khān About 50 artistic illustrations in modern Indian style are inserted in the text Beg

نامه سه دار کون و مکل الحج

Ff 208, S 320×200, 245×125 ll 16 Eur pap Ind nast Cond good

## 2. Poets.

### (a) Persian poets

218.

تذکرۃ الشعراء

TADHKIRATU'SH-SHU'ARĀ

D 99

The well known *tadhkna* of Persian poets completed and dedicated to Mīr 'Alī Shīr in 892/1487, by Daulat-Shāh b Alā d-Daula Bakhtīshāh Samargandī, who died shortly after that date. References to this important collection of biographies may be found in a great many works dealing with Persian literature beginning with Hammer's *Geschichte der schönen Redekünste Persiens*, Vienna 1818. The most important are B1 Lit Hist III, 436-437, GPh 213, B1 II 1129-1141 EIO 656-663, Br 112-114, EB 348-359, Ros 160, P1 597 R 361 Aum 1, Fl II 366 Dorn C 308, etc *Ind lib* Bh 90 Sp1 7-8 St No 23 on p 9 (GC II 447) Edited by E Browne in the *Persian Historical Text Series*, vol I, 1901. A good copy, dated 984 AH Beg as usual

تکمندی کہ ساهار بلند دروار الحج

Ff (136), S 235×175, 165×120, ll 21 Or pap Good Khorasani nast Cond good CFW 1809

219.

15/12/20

MUDHAKKIRU L. MURAR

11 44

A collection of brief biographical notes on professional poets and on emirs, officials, divines, and others who occasionally composed poetry, and lived in Bukhāra or its dependencies after Mīr 'Alī Shīr, toward the middle and the second half of the XVc. (XVc. AD). Almost invariably a few specimen lines or short extracts from their Persian or Turkish poetry are given. The work was compiled 974-1500 (chronogram ٩٧٤١٥٠٠) by Bahā' al-Dīn Hās'n Khwāf, Naqsh-e Lāhūtī of Bukhāra, whose *ta'liqāt* was Nithām. The work is described in detail with a full list of the biographical material. See also GPh 214 of Sp. 54. The copy dating from the XVc. AD, is very bad and defective. The leaves are badly misplaced, and many are lost. The beginning is very incomplete, and although there is a preface written in a more modern hand, it seems to be forged. Beg. of this suspicious introduction, different from that described by Perle.

هذا هو الذي ينبغي ان يكون

[illegible]

220.

تذکرہ مصروفہ

TADHIKIR ALI NASRABADI

11 1114

The well known collection of biographical notes on the poets of the second half of the 16c AD (XVII AD) contemporary with the author Muhammad Tahir Nasirbadi (or Nasirbadi). It was compiled between 1083 and 1092 (1671-1681). The work is divided into a *muqaddima* (five parts), and a *thāt wa* . See GPh 214, Bl II 1118-1119 and RS 110, EB 373, Pl 116, R 368. *Ind lib* Spr 88-108 (where a list of the biographies is given). Cf. also Blond, JRAS IX, 137-140. Copied for H. Blochmann in (1287) 1876 by Muhammad Amjad Beg as usual.

سر سید ابوالکلام آزاد

LC 97, s. 27, 229, 215 & 105, ll. 21 For pap. Ind. made n. must. Cond. not good. Paper decayed in many places. Index Nat. by Blochmann on the fly leaf.

221.

كلما ، الشعراء

KALIMATU SH-SHU AR A

VI 2

Biographical notes on poets who lived in the XIc AD (XVIIc AD) in India, at the courts of the Indian Tmmudes



224.

The same

M 2

Another copy of the same work, incomplete at the end  
Transcribed towards the end of the XIIc AH Beg as above

Bd v Ff 524\ -586\ For measurements etc see No 221

225.

تذكرة الاحوال

TADHKIRATU'L-AHWĀL

D 172

The autobiography of Muhammad Alī Hazīn (d 1180/1766), from his birth (1103/1691-1692,) down to 1154/1741 This work is also sometimes called *Tadhkira-i-Shaykh Muhammad 'Alī Hazīn Ta'rikh-i-ahuāl-i-Shaykh Hazīn*, or *Hālāt-i-Shaykh 'Alī Hazīn* See GIPh 310 EIO 677, EB 383 R 372, etc *Ind lib* Bk 624-625, Spr 141 Edited (1831) and translated (1830) by F C Belfour Copied ca 1180 AH (which is the date of some other parts of the same bound vol) Beg

بسمه و رساله الامی و بعصم الح

Bd v Ff 1v-101, S 220×140, 140×90, ll 11 O1 pap Ind shikasta Cond good

226.

The same

D 95

Another copy of the same work, dating from the end of the XIIc AH Beg as above

Bd v Ff 57-122, S 250×150, 200×90, ll 15 O1 pap Ind nast Cond good

227.

The same

D 96

Another copy of the same work, dating from the XIIIc AH Transcribed at Benares by مهکوره Beg as in No 225

Bd v Ff 1v-121, S 210×150, 160×85, ll 13 Or pap Modern Ind nast Cond good

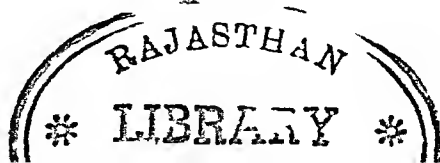
228.

تذكرة المعاصرین

TADHKIRATU L-MU'ĀSIRĪN

D 95

Biographies of the poets contemporary with Muhammad 'Alī Hazīn, the author of the preceding work comp by him in



1165-1752 See GIPh 215, BIO 678-679 P<sub>1</sub> 621 R 372 etc  
*Ind lib* Sp<sub>1</sub> 135-141 (where a full list of the biographies is given)  
 Cf also Bland JRAS, IX, 177 Copied towards the end of the  
 XIIIc AH Beg

تعالیٰ اللہ حمد و ستوی کہ اوران برز ان الہ

Bd v Ff 1v-56v For measurements etc see No 226

## 229.

The same

D 96

Another copy of the same work dating from the end of the  
 XIIIc AH Beg as above

Bd v Ff 115-211v For measurements etc see No 227

## 230.

ریاض الشعراء

RIYĀDU SH-SHU'ARA

D 102

An extensive anthology with biographical notes on poets  
 alphabetically arranged. It was comp<sup>d</sup> in 1161/1748 by 'Alī-Qulī  
 Khān Wāhī Dāghistānī (d. 1169-1170, 1756-1757) See GIPh  
 215 RS 112-113 EB 377-378, P<sub>1</sub> 656-657 R 371 etc *Ind  
 lib* Bh 92, Sp<sub>1</sub> 132 Cf Bland, JRAS, IX 143 A very good  
 copy, one of the oldest, being transcribed in 1171 AH, at  
 Akbarābād, by Qiyāmu'd-Dīn Beg

تذکرہ محفل حاضر مقدس متأخر صاحب دلائل الہ

On ff 348v-361 at the end of the *rauda* two treatises on  
 prosody and rhyme by Shamsu'd-Dīn Faqīh (d. ca. 1181/1767) are  
 appended to the latter's biography. The *first* (ff 348v-356) com-  
 pleted in 1161/1748 (chronogram 'دستور کلام' f 356) is called  
 رسالہ وامدہ فی عام العروض و التامیہ. It begins with

بعد از ندیم حمد مددعی الہ

The *second* (ff 356-361), divided into a *muqaddima* two *fasl*s  
 and a *khātima* dealing with the poetical tropes and figures  
 (صدائع شعر), with the title خلاصہ التذیع Beg

سبحان اللہ من ناصی را (sic) کہ عمر بنی منال الہ

Ff 505 (correct order ff 11, 14, 16, 12, 13, 16 ) S 265 x 150, 235 x 125, ll  
 about 26 (different number, in three or four columns written in diagonal lines) On  
 pap Ind shikasta nast Cond good

231.

مجمع المعانی

MAJMA U'N-NAFĀIS

D 274

The beginning (from the section of *alif* to that of *jīm*) of the collection of the biographical notes on poets arranged alphabetically, comp in 1164/1750-1751, by Shāju'd-Dīn 'Alī Ārzū (d 1169/1756) See GIPh 215, EIO 680, EB 380, etc *Ind lib* Spr 132-134, (GC II 494) Copied in the XIIIc AH Beg

هر چه حوس مناید نه کدک الح

Ff 144, S 310 × 190, 240 × 140 ll 19-20 Eur pap Coarse Ind nast Cond good CFW 1809 Notes on the fly leaf

232.

حزاة عامرة

KHAZĀNA-I-ĀMIRA

D 151

A collection of biographical notes on poets, arranged alphabetically, comp in 1176-1177/1762-1763 by Ghulām 'Alī Āzād Balgrāmī (d 1200/1786) See GIPh 215, Bl II 1157-1158, EIO 685-690, B1 115 EB 381 (where a full list of biographies is given) R 373, etc *Ind lib* Spr 143 Cf also Bland, JRAS, IX, 40-43 Elliott, Hist of India VIII, 188 Lath Cawnpore, 1900 Copied in the XIIIc AH Beg

سر کلام را حنعه (حنعه) حمد صانعی که الح

Ff (443), S 230 × 145 175 × 95, ll 14 Or pap Ind nast Cond not good Paper decayed in many places

(b) *Rekhta poets*

233.

نکرة شعراى همد

TADHKIRA-I-SHU'ARĀ-I-HIND

M 2

Biographical notes on poets who composed their poems in Urdu Comp in 1165/1752 by 'Alī Husaynī Gardīzī See EIO 698-700, R 1071 *Ind lib* Spr 178, etc Cf also Garcin de Tassy, Littérature Hindoue, 2 ed, I 523, JA, 5-me s II, 369 Copied towards the end of the XIIc AH Defective at the end Beg

انتدای سخن نحمد سخن آفریدی سرا س الح

Bd v Ff 460v-499v For measurements, etc see No 221

## 3. Saints.

234.

(طبعاد، تہن اللہ انصاری)

(TABAQĀT-I- ABDU'L-LAH ANSĀRĪ)

D 232

One of the earliest Persian works dealing with the lives and teachings of the Sufic saints who lived during the first three centuries after the first appearance of Sufism. It is based on an earlier work written in Arabic, *Tabaqāt uṣ ṣūfiyyīn* by Abū 'Abdī'r-Rahmān Muhammad b al-Husayn Sulamī (d 412/1021) (see concerning the latter work Block I, 200-201 and Ahlwardt's Catalogue, No 9972. There is also another copy of it in the British Museum, Add 18520, and two in the Constantinople libraries 'Aṣḥm Efendi, No 677, and 'Umūmī No 157, see L. Massignon, *La passion d'al-Hallaj*, 1922 vol II *Bibliographie* No 170). The author of the Persian version is the great Sufic saint of Herat, Abū Isma'īl 'Abdu'l-lah b Muhammad al-Ansārī often called Pīr-i-Haī, Pīr-i-Haīāt or Pīr-i-Ansārī (d 481/1088). The fullest account of his life, almost entirely based on the present work, is given by Jamī in his *Nafahātu'l-uns* (Nassau-Lees' edition 1859, pp 376-380. Cf also the very meagre glosses of 'Abdu'l-Ghafūr Lāī, in the lith ed of the *Nafahāt*, Nawal Kishore, 1323 pp 303-306, in marg). Of other biographical works the earlier ones do not mention him at all (cf Nizāmī 'Alūdī, 'Aufī Rāwandī Sam'ānī, Ibn Khallikān, etc), or refer to him only incidentally when quoting various traditions, cf *Kashf u'l-mahjūb*, an early biography of Ahmad-i-Jām (MS in the Asiatic Museum, Petriograd), or *Khulāsat u'l-maqāmāt* (based on the preceding, see No 245 of this cat), also *Asiāru't-tauhīd fī maqāmātī'sh-shaykh Abī Sa'īd* (Vic AH, ed V Zhukovsky, 1899), 'Attār's *Tadhkirah*, etc. More precise information is found in Dhababī, *Tabaqātu'l-huffāz*, ed Wustenfeld, p 24, Yāfi'ī, *Mu'ātu'l-jinnān* MS ASB, No 82 (under the year 481 AH), *Ta'rikh-i-guzīda*, ed Browne, pp 785-786 of the text, *Muḥmal-i-Fasīhī*, f 393v (No 9 in this cat. Unfortunately the year of Ansārī's death, 481 AH, coincides with a lacuna in this MS), *Latā'if-i-Ashrafī* f 290 (see section on Sufism in this cat), Suyūtī, *Tabaqātu'l-mufasssīn*, ed Meursinge, p 15, *Haft ighlīm*, EIO 724, No 619 (col 423), *Safīnat u'l-awliyā*, EIO 647 No 300 (col 304), or f 180v of No 262 in this cat, *Mu'ātu'l-asiān*, vol I, ff 204-208 of No 264 in this cat, *Riyādu'sh-shu'arā* f 5 of No 230 in this cat, *Ātashkada* EB 384, No 287 (col 272), *Makhzan u'l-gharāib* EB 365, No 4, *Khulāsat u'l-afkār*, EB 391, No 2, *Khazīnat u'l-asfiyā* (by Ghulām-Saiwā Lāhūrī, completed in 1281/1864, lith Lahore, 1284), p 889, *Maḥma'u l-fusahā*, lith Tehran, 1294, vol I, p 65, *Ta'arīqu'l-haqāiq* (lith Tehran

1316), vol II, pp 162-163, etc Cf also Encyclopaedia of Islam, vol I, p 358, B1 Lit Hist II, 269-270, GIPh 282 Brock, I, 423, V Zhukovsky, The songs of the Pir of Herat, in Vostochniya Zametki for 1895, P Hoin, Gesch d Pers Litteratur p 70-71 etc In these works the older bibliography is given As to the works which are ascribed to Ansārī's authorship see concerning his *Munāẓāt*, his *Risāla*, and *Kanzu's-sālikin* the section on Sufism in this cat, for *Anīsu'l-mawā'idīn wa shamsu'l-ma'jālīs*—see EIO 1778 (another copy of this work is preserved in the Asiatic Museum, Petriograd), *Ilahī-nāma*—see P1 33, FI III 412 for *Zādu'l-'arīfīn*—see R 738, for *Asīār-nāma* (or *Kitāb-i-asīār*)—see R 774, for *Tuhfatu l-wuzarā* (or *Tuhfatu'l-mulūk dar nasīhat wa pand*) see EIO 1767, No 11, EB 1239, Nos 39 and 45, FI I 609 and III 412, also Hājji Khalifa, II, p 243, for *Manāzil u s-sāmin* (in Arabic and Persian versions) see Loth, A1 Cat p 165 FI III 321, Hājji Khalifa, VI, p 129, a commentary on the Corān and some other works, as well as many lyrical poems in Persian are also ascribed to Ansārī's authorship

From various allusions to be found in this work it would appear that its contents were derived from discourses delivered by Ansārī to his disciples (cf ff 2, 4, 99v, 143v) His comments and explanations were taken down finally arranged and edited in this book shortly after the Pir's death (cf f 114v) by one of his admirers (who does not mention his own name) As is well known, the *Tabaqāt* were re-arranged and re-edited by Jamī forming a part of his *Nafahāt* (cf N Lees' edition, p 2 Concerning the actual extent of Jamī's borrowings and methods of editing see W Ivanow, The sources of Jamī's *Nafahāt*, JASB, 1922, pp 385-391) The only other known copy is found in the Nūī 'Uthmāniyya library at Constantinople, No 2500 (dated 839 AH), see L Massignon, La passion d'al-Hallaj, 1922, vol II, Bibliographie, No 1059 Some passages from it are reproduced and translated by the same author, op cit, vol I, pp 367-369, and plate XIII, also in his *Essai sur les origines du lexique technique de la mystique musulmane*, 1922, the texts, pp 99-100 The copy alluded to in St No 103 on p 30, is probably the same as the present one

One of the most important features of this work is its archaic language, abounding in rustic and colloquial idioms peculiar to the provincial speech of Herat of the Vc AH/XIc AD All of these are discussed in detail in W Ivanow's *Tabaqat of Ansari in the old language of Herat*, JRAS, 1923, pp 1-34 and 337-382

The work is divided into 120 biographical notes on various saints, or rather groups of saints, because in the narratives regarding the principal personages many of their minor associates are also referred to (Jamī in his *Nafahāt* usually treats these groups

in several separate notes) They contain much didactic material, not only in the form of quotations of utterances by the shaykhs discussed, but also in that of frequent comments on the subject of ethics by Ansā'ī himself At the end, instead of a *khātima* there is a collection of the sayings of Ansā'ī and various shaykhs, with a title (f 139v) *مِثَالٌ فِي الْمَعْرِفَةِ وَالْوَحْدِ* Here follows a list of these separate biographical notes, with a rough identification of the corresponding notes in the *Nafahātu'l-uns* (Nos according to N Lees edition) The dates of deaths, etc., are not given because they are usually the same as in the *Naf*, and only *ṭabaqas* (here abbreviated as t) are shown for the purpose of a collation with Sulamī's book, which will be required for further research

- 1 (f 3) Abū Hāshim Sūfī (t I) (*Naf* No 1) — 2 (f 4) Dhū n-Nūn Mīsī (t I) (مسي أحرقها) (*Naf* Nos 2-6) — 3 (f 10) Fudayl b Iyād (t I) (*Naf* Nos 8-9) — 4 (f 12) Ma'rūf al-Kaikhī (t I) (*Naf* No 10) — 5 (f 13) Abū Sulaymān ad-Dārānī (t I) (*Naf* Nos 11-13) — 6 (f 18v) Ibrāhīm b Ad'ham (t I) (*Naf* No 14) — 7 (f 20v) 'Umar b Dharr Kūfī (t I) (*Naf* omitted) — 8 (f 22) Ibrāhīm b Sa'd al-'Alawī al-Husaynī (t I) (*Naf* Nos 15, 16 26) — 9 (f 23) Bishr b Hānith al-Hāfī (t I) (*Naf* Nos 27, 30) — 10 (f 24) Hānith b Asad al-Muhāsibī (t I) (*Naf* No 32) — 11 (f 24v) Abū Turāb an-Nakhshabī (t I) (*Naf* No 33) — 12 (f 25) Abū Hātim al-'Attāi (t I) (*Naf* No 35) — 13 (f 26) Sīrī b al-Mufliḥ as-Saqatī (*Naf* No 36) — 14 (f 27) Ahmad b Khidrūya al-Balkhī (t I) (*Naf* No 39) — 15 (t 27) Yahyā b Ma'ād ar-Rāzī (t I) (*Naf* No 40) 16 (f 27v) Abū Yazīd al-Bistāmī (t I) (*Naf* No 42) — 17 (f 30) Abū Hafs al-Haddād an-Nishābūrī (t I) (*Naf* Nos 14-47) — 18 (f 32) Abdu'l-lah Maḥdī Bāwardī (*Naf* No 48) — 19 (f 32) Hamdūn b Ahmad Ibnu'l-Qassāi (t I) (*Naf* Nos 49-50) 20 (f 33) Mansūr b 'Ammāi (t I) (*Naf* No 51) — 21 (f 33) Ahmad b 'Asim al-Antākī (t I) (*Naf* Nos 52-54) — 22 (f 35) Sahl b 'Abdu'l-lah at-Tustarī (t II) (*Naf* Nos 58, 112) 23 (f 36v) Abbās b Hamza an-Nishābūrī (t II) (*Naf* Nos 59-61) — 24 (f 37v) Abū Hamza al-Khulāsānī (t II) (*Naf* No 62) — 25 (f 39) Abū Hamza al-Baghdādī (t II) (*Naf* Nos 63-64) — 26 (f 41) Abū Sa'īd al-Kharāzī (t II) (*Naf* Nos 65, 69) — 27 (f 15v) Abū l-Hasan an-Nū'ī (t II) (*Naf* No 70) — 28 (f 47) Junayd b Muhammad al-Qawāwī'ī (t II) (*Naf* No 71) — 29 (f 55) 'Amīw b 'Uthmān as-Sūfī (t II) (*Naf* No 74) — 30 (f 56) Shāh Shujā' al-Kirmānī (t II) (*Naf* No 75) — 31 (f 56v) Abū 'Uthmān Hūrī (t II) (*Naf* No 76) 32 (f 57) Abū 'Uthmān Maghribī (t V or VI) (*Naf* No 80) 33 (f 57v) Abū l-'Abbās b Masū'iq (t II) (*Naf* Nos 83-84) 34 (f 58) Abū

- 'Abdī'l-lah al-Maghribī (t II) (*Naf* No 85) 35 (f 58v) Abū  
 'Abdī'l-lah an-Nībājī (*Naf* Nos 86-87) — 36 (f 59v) Mamshād  
 ad-Dīnawarī (t II) (*Naf* No 88) — 37 (f 61) Al-Hasan b 'Alī  
 as-Sūhī (=Masūhī ?) (t II) (*Naf* Nos 89-90) 38 (f 61) Ruw-  
 aym b Ahmad b Muhammad b Zayd (t II) (*Naf* No 91) — 39  
 (f 62v) Yūsuf b al-Husayn ar-Rāzī (t II) (*Naf* Nos 92-93)  
 40 (f 63v) Samnūn b Hamza al-Kadhdhāb (t II) (*Naf* No 96)  
 — 41 (f 65v) 'Alī b Sahl b Azhar al-Isfahānī (t II) (*Naf* No  
 102) — 42 (f 67) 'Alī b al-Muwaffaq al-Baghdādī (t II) (*Naf*  
 No 108) — 43 (f 67v) Abū Ahmad al-Qilānīsī (*Naf* No 109)  
 — 44 (f 68) Abū 'Abdī'l-lah b al-Jalā (t II) (*Naf* No 112)  
 — 45 (f 69) Abū 'Abdī'l-lah as-Sijzī (t II) (*Naf* Nos 115-118,  
 7) — 46 (f 70) Muhammad b al-Fadl al-Balkhī (t II) (*Naf*  
 No 119) — 47 (f 70v) Abū 'Abdī'l-lah at-Tirmīdhī (t II) (*Naf*  
 Nos 120-122) — 48 (f 71v) Abū 'Abdī'l-lah as-Salmī (t IV)  
 (*Naf* Nos 124, 126) — 49 (f 72v) Abū Bakī al-Wairāq at-  
 Tirmīdhī (t II) (*Naf* Nos 127-132) — 50 (f 73v) Muhammad  
 b Hasan al-Jauharī (t II) (*Naf* No 134-135) — 51 (f 74) Abū  
 'Alī al-Jūzjānī (t II) (*Naf* No 136) — 52 (f 74v) Muhammad  
 and Ahmad, sons of Abū l-Ward (t II) (*Naf* No 137) 53  
 (f 74v) Tāhī al-Muqaddasī (t II or III) (*Naf* No 138) 54  
 (f 76) Abū Ya'qūb as-Sūsī (t II) (*Naf* No 139) — 55 (f 76v)  
 Abū Ya'qūb Nahījūī (t II) (*Naf* Nos 140, 146, 147) — 56  
 (f 77) (Khayrū'n-Nassāj) (t II or III) (*Naf* No 150) 57  
 (f 77v) Mahfūz b Mahmūd (t II or III) (*Naf* No 151) — 58  
 (f 78) Ibrāhīm al-Khawwās (t II or III) (*Naf* No 153) — 59  
 (f 79) Abū'l-'Abbās b 'Atā al-Baghdādī (t III) (*Naf* Nos 160-  
 162) — 60 (f 80v) Abū'l-'Abbās Dīnawarī (t V) (*Naf* Nos  
 163-166) 61 (f 81) Abū'l-'Abbās Sayyārī (t V) (*Naf* Nos  
 167-168) 62 (f 81v) Abū'l-'Abbās Suhrawardī (*Naf* No 169)  
 — 63 (f 82) Abū'l-'Abbās Nihāwandī (t VI) (*Naf* No 170)  
 — 64 (f 82) Abū'l-'Abbās Nīsāī (*Naf* No 172) — 65 (f 82v)  
 Abū'l-'Abbās Qassāb Āmulī (*Naf* No 356) — 66 (f 84) Abū  
 Muhammad al-Jarīnī (t III) (*Naf* No 156) — 67 (f 84v) Husayn  
 Mansūr al-Baydawī (al-Hallāj) (t III) (*Naf* Nos 175-177) — 68.  
 (f 87v) Abū 'Amīr ad-Dimishqī (t III) (*Naf* No 181) — 69  
 (f 87v) Muhammad b Isma'īl (or b Hāmid) at-Tirmīdhī (t III)  
 (*Naf* No 182) — 70 (f 88) 'Abdū'l-lah b Muhammad al-  
 Kharrāz (t III) (*Naf* No 183) — 71 (f 88) Banān al-Hamāl  
 (Hammāl) (t III) (*Naf* No 184) — 72 (f 88v) Abū'l-Husayn  
 Muzayyan (t III or IV) (*Naf* No 188) 73 (f 89v) Abū'l-  
 Hasan Sāigh Dīnawarī (t III) (*Naf* No 189) — 74 (f 89v)  
 Abū'l Hasan as-Sayhī (t III) (*Naf* Nos 190-193) — 75 (f 90v)  
 Ibrāhīm b Dāūd al-Qassār ar-Raqqī (t III) (*Naf* No 194) 76  
 (f 91v) Abū Ja'far al-Haffār (t III) (*Naf* Nos 195-197) — 77  
 (f 92) Abū Ja'far Ahmad b Hamdāu b 'Alī b Sinān (t III)

- (*Naf* Nos 198-201) ---78 (f 94v) Abū'l-Husayn (Wairāq) (t III)  
 (*Naf* Nos 206-211) 79 (f 95) Abū Bakī Wāsītī (t III) (*Naf*  
 No 212) ---80 (f 96v) Abū Bakī Zaqqāq Mīsī (t III) (*Naf*  
 Nos 213-214) ---81 (f 96v) Abū Bakī Kattānī (t III or IV)  
 (*Naf* Nos 215-217) ---82 (f 98) Abū 'Alī Rūdbāī (t IV) (*Naf*  
 No 247) ---83 (f 98v) Abū Bakī Shublī (t IV) (*Naf* No 218)  
 ---84 (f 99v) Abū 'Alī ath-Thaqafī (t IV) (*Naf* No 248) ---85  
 (f 100) Abū 'Alī al-Kātib (t IV) (*Naf* Nos 249-251) ---86  
 (f 101) Murta'ish (t IV) (*Naf* No 254) ---87 (f 101) 'Abdu'l-  
 lah b Muhammad b Manāzil (t IV) (*Naf* Nos 255-258) 88  
 (f 102) Abū Bakī Yazdānyāi Urmawī (t IV) (*Naf* Nos 219-222)  
 ---89 (f 103) Abū Bakī Tāhī al-Abhaī (t IV) (*Naf* No 223)  
 ---90 (f 103) Abū Bakī b Alī Sa'dān (t IV) (*Naf* Nos 224-  
 227) ---91 (f 104v) Abū'l-Khayr Tinātī (t IV) (*Naf* Nos 259-  
 262) 92 (f 105v) Ibrāhīm b Shaybān al-Qaimīsī (t IV)  
 (*Naf* Nos 263-264) ---93 (f 106) Ibrāhīm b Ahmad b al-  
 Muwallīd al-Raqqī (t IV) (*Naf* Nos 265-269) ---94 (f 107v)  
 Muzaffar Kirmānshāhī (t IV) (*Naf* No 270) ---95 (f 107v)  
 Abū'l-Husayn b Minān (t IV) (*Naf* No 271) ---96 (f 107v)  
 Abū'l-Hasan b Hind Fāisī (t IV) (*Naf* Nos 272-273) 97  
 (f 108) Abū Ja'far b 'Alī an-Nisawī (t IV) (*Naf* No 274) ---98  
 (f 108v) Abū Sa'id A'ābī (t V) (*Naf* No 275) ---99 (f 108v)  
 Abū 'Amīr az-Zujājī (t V) (*Naf* Nos 276-277) ---100 (f 109v)  
 Abū Muhammad Ja'far b Muhammad b Nasīr al-Khuldī (t V)  
 (*Naf* No 278) ---101 (f 110) Abū'l-Husayn as-Sūfī al-Fūshanjī  
 (t V) (*Naf* No 279) ---102 (f 110v) Bundāi b al-Husayn b  
 al-Muhallab al-Aīkānī (t V) (*Naf* No 280) ---103 (f 111) Abū  
 Bakī ad-Duqqī (t V) (*Naf* No 229) ---104 (f 112) Abū 'Amīr  
 b Najīd (t V) (*Naf* No 281) ---105 (f 113v) Abū Bakī Tanus-  
 tānī (t V) (*Naf* No 230) ---106 (f 114) 'Ubaydu'l-lah al-Rāzī  
 (t V) (*Naf* Nos 282-286) ---107 (f 115) Abū'l-Qāsim Nasī-  
 bādī (t V) (*Naf* Nos 287-289) ---108 (f 116) Abū l-Husayn  
 al-Husī (t V) (*Naf* Nos 290-295) ---109 (f 117v) Abū Bakī  
 Farrā (t V) (*Naf* No 231) ---110 (f 118) Abū 'Abdu'l-lah  
 Khafīf Shīrāzī (t V) (*Naf* No 296) ---111 (f 121v) Abū 'Abdu'l-  
 lah Tairūghandī (t V) (*Naf* No 327) ---112 (f 121v) Abū  
 'Abdu'l-lah Rūdbāī (t V) (*Naf* Nos 328-331) 113 (f 123)  
 Abū 'Abdu'l-lah al-Muqarī (t V) (*Naf* Nos 332-333) 114  
 (f 123v) Abū Muhammad Waysī (al-Rāsībī) (t V) (*Naf* No 334)  
 115 (f 124) Abū 'Abdu'l-lah ad-Dīnawāī (t V) (*Naf* No  
 335) ---116 (f 124v) Abū'l-Husayn Sīrwānī (t V) (*Naf* No 336)  
 ---117 (f 125v) Abū Bakī Ahmad b Muhammad at-Taisūsī  
 (t VI) (*Naf* No 233) ---118 (f 127) Abū Bakī Sūsī (t VI)  
 (*Naf* No 234) ---119 (f 132v) Abū'l-Husayn Jahdam Hamā-  
 dānī (t VI) (*Naf* Nos 337-342) ---120 (f 134v-139v) Abū'l-  
 Muzaffar Tirmidhī (t VI) (*Naf* No 343-344)

The copy was collated with its original (evidently very soon after its transcription) in 1015 AH, by Afdal b Hamīd Ahmad Qurayshī (?) Pānīpatī Beg

الحمد لله حق حمدة . ول السيخ الامام الاحل السيد شيخ الاسلام . . .  
 ابو اسمعيل عبد الله الادصاري الحج

Ff 147, S 235 × 155, 180 × 90, ll 21 Or pap Ind good nast Cond fairly good, although slightly worm eaten Many marginal notes and glosses CFW 1809

## 235.

## تذكرة الاولياء

TADHKIRATU'L-AWLIYĀ

D 90

The well known hagiological work dealing with the early Sufic saints, by Faiḍu'd-Dīn 'Attār (d ca 618-627/1221-1230). References in connection with his biography and poetical works are given further on in the section on poetry. With regard to the present work see B1 Lit Hist II, 507-511, GIPh 286-287, EIO 1051-1054 (where a list of the 97 biographies, according to a particularly complete copy, is given), EB 622, 624, 625, P1 548-551, R 344, etc. *Ind lib* St No 98 on p 30, (GC I 166). Cf also *Mélanges Asiatiques*, V, 251. The work was lithographed many times in India. Edited by R. Nicholson in vols III and V of the *Persian Historical Texts* series (1905 and 1907). The present copy, comparatively old, dating probably from the end of the IX or beg of the Xc AH, is defective at both ends. It opens with vol I, p 7, line 9, and ends with vol II, p 143, line 3, of Nicholson's edition. Badly damaged by dampness.

Ff (229), S 255 × 180, 200 × 125, ll 21 Or pap, Khorasani nast Cond bad

## 236.

The same

D 91

Another copy of the same work, apparently containing a smaller number of biographies. It ends with a note on Hallāj (vol II, p 145 of Nicholson's ed). Transcribed in 1094 (?) AH (the colophon is written in a different handwriting), by Husayn b Hasan. Beg as usual.

الحمد لله الكواكب ل انواع الدعاء الحج

Ff (291), S 260 × 150, 180 × 85, ll 19 Or pap Good Ind nast Cond fairly good CFW 1809 Index

## 237.

The same

D 92

Another, and much shorter, copy of the same work, transcribed in 1171 AH, at Seringapatam, by Ghulām Muhyī d-Dīn Beg as above, in No 236

S 210 × 155, 160 × 95, ll 15 Or pap Ind nast Cond bad, decayed CFW 1809  
Notes on spare leaves

## 238.

The same

D 93

A modern copy of the same work, dating from the end of the XIIc AH. It begins as usual, but the text is much more concise than in the ordinary version, and the language is modernised. From the middle of the copy there appear many brief biographies taken from other sources, such as *Kashf al-mahjūb* of Hujwī (see the section on Sufism in this cat.) and often from Yāfi's works (d 768/1367). The author of this continuation does not mention either his name or the date of his revision of the text.

Ff (120), S 225 × 130, 170 × 90, ll 19 Or pap Ind good nast Cond good  
Vignette CFW 1809

## 239.

فوائد العواد

FAWĀ'IDU'L-FU'ĀD

E 136

Summaries of the instructive discourses, delivered to assemblies of his disciples, by Nizāmu'd-Dīn Awliyā (d 725/1325), the celebrated saint of the Chishtī affiliation. As stated by the author, they have been collected during fifteen years and arranged in chronological order, each under a special date. The present copy contains the years 707–719/1307–1319, and 717–720/1317–1320 (the latter section with a heading فوائد العواد in 1500 script on f 318). They contain, together with various discussions of Sufic matters, much biographical material concerning early Chishtī saints. The compiler's name is Hasan-i-'Alāī Sanjarī (or Sijzī), or, in its full form, Najmu'd-Dīn Hasan b 'Alāī d-Dīn Sanjarī, the well known Indian poet, who died ca 727/1327. See R 972. (For references about the author see further on in the section on poetry). The work was several times lith in India, in Persian and in Urdu. Copied in the 39th year of some prince's reign corresponding to 1017 AH. This is probably to be read 1107 AH,

exactly the 39th year of Auiangzīb This latter rendering is well supported by the appearance of the copy Beg

این حواهر عدی و این رواهر لاریبی الس

Ff (368), S 160 × 115, 110 × 65, II 11 Or pap Ind nast Cond good

## 240.

منافذ العارفين

MANĀQIBU'L-ĀRIFĪN

D 307

The well known work giving the biographies of the great Persian Sufic poet Jalālu'd-Dīn Muhammad Balkhī or, as he is usually called, Jalālu'd-Dīn Rūmī (d 672/1273), and of his father, his son and principal associates The author of this work, Shamsu'd-Dīn Aflākī commenced it (see f 2) in 710/1310 (although the majority of the available copies have 718/1318), and completed it in 754/1353 (as stated in many copies, in the present one this date is not to be found) See Bī Lit Hist II, 517 GIPh 290, BI I 409-416, EIO 630 (where the contents are given in detail), Pr 553, R 344-345, Fl II 371, etc *Ind lib* St No 87 on p 98 Translated recently into French by C Huart A large portion of his work was translated by J Redhouse in the introduction to his English version of the first book of Rūmī's *Mathnawī* (Trubner O Ser, 1881) Lith in Delhi (this edition is exceedingly scarce at present) The work is divided into 10 *fasls* 1 Bahāu'd-Dīn Walad (f 2v) 2 Burhānu'd-Dīn Tīmīdhī (f 25) 3 Jalālu'd-Dīn himself (f 33) 4 Shamsu'd-Dīn Tabrizī (f 132v) 5 Salāhu'd-Dīn Zarkūb (f 162v) 6 Hisāmu'd-Dīn Hasan b Akhī Turk (f 174v) 7 Bahāu'd-Dīn Sultān Walad (f 190) 8 Jalālu'd-Dīn Farīdūn, son of Sultān Walad (f 205v) 9 Shamsu'd-Dīn Amīn 'Ābid (f 257) — 10 Descendants of Jalālu'd-Dīn Rūmī (f 263v) Copied in 1177 AH, slightly defective in the middle Beg in an unusual manner

سمع مسهد كدد دوری و مصباح مسكبات الس

Ff 266 (correct order of ff 16, 18-23, 17, 24-34, lacuna, 35-95, another lacuna, 96-266), S 275 × 125, 175 × 80, II 19 Or pap Ind nast (different hands) Cond good CFW 1809

## 241.

خلاصة المناذير

KHULĀSATU'L-MANĀQIB

M 76

An abridgment of the preceding work The abbeviator, Ahmad b Muhammad, who, judging from his allusions, was a disciple of Jalālu'd-Dīn Bukhārī (d 785/1383), states in his brief introduction the reasons for having undertaken a revision of the

text of *Manāqibul-'ārifin* According to him, it contained various expressions which some bigoted people regarded as unorthodox. The book was therefore adversely criticised and even persecuted which fact prevented the diffusion amongst the pious of its instructive information as to the life and spiritual attainments of the great saint. He expunged all suspicious passages so that the work might be perused with propriety by every true believer. (There was another revised edition of the same work produced in 947/1540-1541, by 'Abdu'l-Wahhāb b Jalālud-Dīn Muhammad Hamadānī, with the title *نواف المفاخر ، اولياء الله* see EIO 631). Copied in the 25th year of some prince's reign (apparently in the XIIe AH), at Aurangābād, by Amānu l-lah Beg

الحمد لوليہ و الصلوۃ و السلام علی نبیہ  
معول العقر الحج

Ff 145, S 190 x 125, 135 x 80, ll 15 Or pap Ind nast Cond good CFW 1899

242.

خلاصة المفاخر

KHULĀSATU L-MAFAKHIR

E 17

A Persian version of a biography of the celebrated Sufie saint 'Abdu'l-Qādu Jilānī (d 561/1166), originally written in Arabic by 'Afīfu'd-Dīn 'Abdu l-lah b As'ad al-Yāhū'ī al-Yamanī (d 768/1367, see regarding his works Broekelmann, II 176 sq). The translator does not mention his name but, as he states (f 2), he undertook his work in accordance with the desire expressed by the celebrated Sufie saint of India, Jalālu'd-Dīn Bukhārī (d 785/1384). Probably therefore the work was translated towards the second half of the VIIe AH (XIV AD). See EIO 643. It is divided into 200 *hikāyats*, after which there are many unnumbered sections, with headings '*dhikr*,' expounding the teachings of 'Abdu l-Qādu. Copied in 1177 AH. Many marginal notes. Beg

الحمد لله .. قال امعه ، العناد الحج

S 240 x 145, 185 x 95, ll 15 and marginal columns Or pap Ind nast Cond good CFW 1809

243.

میر الاولیاء

SIYARU'L-AWLIYĀ

D 218

Biographies of the early saints of the Chishtī affiliation, by Muhammad b Mubāyak Kirmānī 'Alawī, surnamed *امیر حورد*, who wrote them towards the end of the VIIe AH (XIV AD). See R 976 (where a table of the contents is given). *Ind lib* St No

99 on p 30 It was hth in India The last of the ten *bābs*, into which the work is divided, dealing with the utterances of Nizāmu'd-Dīn Awḥiyā (d 725/1325), is defective in this copy, and there is a lacuna, after which is found what may be regarded as an appendix, containing a brief review of the history of the sultans of Dehli, ending with Fīrūz Shāh III b Muhammad (his death is placed here in 789/1387, not 790/1388 as usual) It is difficult to ascertain whether this appendix belongs to the same author as the work itself, because there is no other copy available in the collection for collation After this follows a note on the ancestors of 'Alī Husaynī Bukhārī and others, comp in 1013/1604, by Ni'matu'l-lah Nūrī, beginning with

سده يکهار سدرده سال ار هکرب حصر رساله ، بود که تمام شد در  
ماه رمضان روز چهار شصده تاريخ نيستم اسرار الاولياء ، العرص چون معير نعمه ، (sic)  
الله فوری در کتاب سر الاولياء دید که ذکر شجره طنبه اعداد برزکوار حصر  
سلطان المسائخ حواحه علی الحسینی البخاری و حد مادری سلطان المسائخ  
حواحه عرب الحسینی البخاری کاتب حرره ، این کتاب سدد محمد بن  
سدد مبارک بن سدد محمد علی الحسینی الکرمانی مندرج نساخته بود  
بنامران ابن شجره طنبه اعداد برزکوار حود حواحه عرب .. رسدده اسب .  
درین نکته ..... تکویر یاقه اسب الحج

Copied in 1040 AH by Abdu'l-Wahhāb b شهبان (probably Shihābu'd-Dīn) Qanūjī The beginning is lost Many lacunas in the middle, some folios are misplaced

Ff 360, correct order of folios 1-37, 40, 41, 38, 39, 42, 44-49, 43-141, 144, 142, 143, 146-148, 150-153, 149, 154-238, 242, 243, 239-241, 244-308, 310-313, 309, 314-360  
Ff 350 and 351 are blank S 235×140, 165×80, ll 17 Or pap Ind nast Cond, good CFW 1809

## 244. انیس الطالبین و وعدة السالکین ANĪSU'T-TĀLIBĪN WA WA'DATU'S-SĀLIKĪN E 23

(Sometimes also called *معالم حواحه نسدد*) A biography of the founder of the Naqshbandī affiliation of the Sufis, Bahāu'd-Dīn Muhammad b Muhammad, surnamed Naqshband (d 791/1389) Comp shortly after the saint's death by one of his disciples, Salāh(u'd-Dīn) b Mubārak Bukhārī See EIO 1851 *Ind lib* St No 90 on p 28, (GC I 89) It is divided into four *qisms*

(f 2v) قسم اول ، در تعزیه ، والایب و ولی ،

قسم دوم، در شرح ابتدای احوال و احوال ما . و سلسله

(f 3v)

و احوال الح

قسم سوم، در بیان طریقه سلوک و صف و تدبیر صحبت

و ذکر حقائق و لطائفی که در مکالمات صحبت

(f 22v)

بر لفظ حواله ما گذشته است،

قسم چهارم، در ذکر کرامات و معاصات و احوال و اناری که

(f 32)

از سرب حواله ما ... بطور رسیده است .

A good calligraphic copy, dated 952 AH, transcribed by 'Andu'l-Rahmān al-Bukhārī After the colophon there is (on ff 70-71) a sort of appendix, probably a portion of the text overlooked in copying and added afterwards Beg abruptly

اما بعد حدیثک در ظهور احوال و آثار الح

Ff (71), S 225 x 125, 135 x 75, ll 15 Old on pap Good calligri nast of Herati type Cond good CFV 1809 Vignette

## 245.

حلاصه المقامات

KHULĀSATU'L-MAQĀMĀT

E 64

A biography of a Sufic saint, Ahmad-i-Jām surnamed Zinda-pīl, or Zhinda-pīl, with his full name Abū Nasī Ahmad b Abī'l-Hasan of Nāmiq, a village in the district of Jām (d 536/1141) It was composed ca 840/1436 (this year is mentioned as current on f 15) by an author who does not mention his name This work is referred to in *Min'ātu'l-asīār* (see No 264 in this cat), vol I, f 209, but the name of the author is not given In a modern compilation *Tarāīqu'l-haqāriq* (11th Tehran, 1316), vol II, p 261 where another reference to it is found, the author's name appears as Abū'l-Makānīm b 'Alā'i'l-Mulk Jāmī, so far however, there is no evidence supporting this statement The sources from which the book was compiled are mentioned on ff 4-5v and 11 They are (1) a work by Imām Muhammad Ghaznavī a learned divine, who was a personal friend of Ahmad (2) another biography by Ahmad Tarakhistānī, also a contemporary and a disciple of the Shaykh (one of these two old biographies is apparently contained in a slightly defective MS in the Asiatic Museum, Petrograd), (3) some biographical material in the works of the Shaykh's son, Zahīru'd-Dīn 'Īsā (4) another biography by Tāju'd-Dīn Muhammad Būzjānī, and (5) a work by Zaynu'd-Dīn Abū Bakr Tāibādī (d 791/1389, concerning him see *Nafahāt*, N

Lees' ed, p 576, also *Maḡālisu'l-mu'minīn*, lith Tabriz, p 263) These early compositions were apparently very little known because in the hagiological and biographical works before the appearance of the present compilation no information about Ahmad-i-Jām is given (*Asiānu't-tauhīd*, Nizāmī 'Arūdī, 'Aufī, Rāwandī, Sam'ānī, Ibn Khallikān, *Ta'rikh-i-guzīda*, etc) It is remarkable that the earliest mention is to be found in *Muḡmal-i-Fasḡhī* (comp after 840 AH, the probable date of the *Khulāsatu'l-maḡāmāt*), see No 9 in this cat f 394-395 (where Ahmad's 14 sons and the shaykhs of his spiritual pedigree are enumerated), *Latā'if-i-Ashrafī*, f 290 (see the section on Sufism), *Nafahāt*, N Lees' ed No 426 (pp 405-417, also No 427), (Cf also the scanty notes in Lāī's *Hawāshī*, MS ASB D 319, ff 225v-226, in margin), Daulatshāh's *Tadhkira*, ed Browne, p 318, *Maḡālisu'l-'ushshāq* (lith Naval Kishore), pp 70-73, *Habību's-siyar* (lith Bombay, 1857) vol II, p 71, *Haft-iqlīm*, EIO 724, No 667 (col 426), *Maḡālisu'l-mu'minīn* (lith Tabriz), p 262 *Sullamu's-samawāt* (a MS in the Asiatic Museum, Petrograd, cf also EIO 1909), *Safīnatu'l-awḡyā*, ff 182v-184 of No 262 in this cat, or EIO 647, No 308 (col 305), *Mu'ātu'l-asiān*, vol I, ff 208-213v of No 264 in this cat, *Karāmātu'l-awḡyā*, ff 231-237 of No 265 in this cat, *Riyādu'sh-shu'arā*, f 10 of No 230 in this cat, *Ātashkada*, EB 384, No 155, *Makhzanu'l-gharīb*, EB 395, No 3, *Khulāsatu'l-afkār*, EB 391 No 3, *Suhuf-i-Ibrāhīm*, P1 No 663, 7 (on p 668), *Bustānu's-sayāhat* (lith Tehran) p 197, *Maḡma'u'l-fusahā* (lith Tehran, 1294) vol I, p 67, *Riyādu'l-'ārifīn* (lith Tehran, 1305), p 31, *Khazīnatu'l-asfīyā* (lith Lahore, 1284), p 896, *Tarāiqu'l-hagāiq* (lith Tehran, 1316) vol II p 261, etc Cf also Encyclopaedia of Islam, vol I, p 197, GIPH 254, EIO 910, 2863, R 551, Sp1 323-325, Bk 23, etc A considerable portion of the present work was edited and Ahmad's biography summarised in W Ivanow's A biography of Shaykh Ahmad i-Jām, JRAS, 1917, pp 291-365 (concerning Ahmad's Dīwān of poetry and a very rare prose work *Unsu't-tāwīn* see further on in the sections on poetry and Sufism)

A fragment of the same work, corresponding to ff 4-46 of the present copy, is preserved in the Asiatic Museum, Petrograd (it was published in JRAS, by W Ivanow, cf above) The MS mentioned in St No 94 on p 29 is probably identical with this one

The work is divided into 10 *bābs* and a *fasl*, as follows

- (f 6) باب اول ، در نسب حصرت سید الحج  
 (f 11) ” دوم ، در ذکر حروف و بدران حصرت سید الاسلام الحج  
 (f 13) ” سوم ، در ذکر اولاد و ارواح سید الاسلام ،

- (f 17) باب چهارم ، در ذکر تصانده ، شیخ الاسلام ،  
 (f 19v) ” پنجم ، در تاریخ ولادت و وفات و تولد شیخ الاسلام ،  
 ” ششم ، ( در کراماتی که در ابتدا ، نوبه و ایام محاسنه واقع  
 شده )

(The beginning of this *bāb* coincides with a lacuna between f 21 and 22)

- (f 35) باب هفتم ، در کراماتی که در شهر سرخ من ظاهر شده ،  
 ” هشتم ، در واقعاتی که در حاکم و دیلم و غیر ذلک در  
 سفر ( و در حضر ) واقع شده ،  
 (f 41v)  
 ” نهم ، در کرامات بلاد شراف و ناحب آن ،  
 (f 77)  
 ” دهم ، در کراماتی که بعد از نعل سیم الاسلام ظاهر شد ،  
 (f 90)  
 فصل ، در کرامات سیم قطب الدین محمد الح  
 (f 98v)

(The latter, a descendant of Ahmad-i-Jām was born in 577/1181, and died in 667/1269)

Copied towards the end of the XIc AH The copy is very defective there are lacunas after ff 21, 39 Many pages are rendered partly illegible by paper (intended to be transparent) having been pasted over them Beg

حمد و ثنای بی منتها که طبع حرم الح

Ff 106, S 170×100, 100×55, ll 12 Or coloured pap Kashmiri elegant nast Cond bad UFW 1809 On 1 initial leaves and on the margins there are scraps notes

## 246. تاریخ حبیبی و تذکره مرشدی

TA RĪKH-I-HABĪBĪ WA TADHKIRA-I-MURSHIDĪ D 43

A rare biography of the celebrated Sufic saint of India, Sayyid Muhammad b Yūsuf Husaynī surnamed Gīsūdīnāz (d 825/1422) Several of his works are described in the section on Sufism (q v) The author calls himself ‘Abdu’l ‘Azīz b سیرملکون (محمد وا عطی (illegible and partly erased, perhaps to be read Mīr Malīk b Muhammad Wā‘izī) He completed it in 849/1445 (see f 2), in the reign of the Bahmanide prince Ahmad II (838–862/1435–1457) Probably this particular copy is alluded to in St No 102 on p 30 The work is divided into 10 *bābs*, with a short preamble

- (f 4) باب اول ، مدایع کرامات و حواری سروری ،

(In the text the heading is omitted) باب دوم، مواظب دیداری

(f 13) باب سوم، معالجب مرض ولب طلاب صادق،

باب چهارم، موافق، (موافق in the text) عمدۀ ناک

(f 24v) ناحکم سب و جماع،

(f 29) باب پنجم، معاملت در عهه، حالات و احزاب و وکالت،

باب ششم، مداسب و صایل انداء مخدوم، و صایل سادات

(f 35v) طریف،

(f 43v) باب هفتم، مناجب و ارادت در علوم و نویسندگی تصدیق،

باب هشتم، (ملاحظت) (om in the text) در عرایس

(f 51v) و صداقت،

باب نهم، (مدح) (om in the text) در سماع طریف

(f 54v) (و ؟) در سماع بحال،

(f 58) باب دهم، مداومت برورد (؟) طاهر آن عازو، حق الکسبه،

Copied at Arkāt in 1159 AH, by Ghulām Muhammad Beg

هر از آن حمد و سرب بروردگار ورا الح

Ff 90 S 210 × 140, 145 × 85 ll 15 Or pap Ind nast Cond tol good CFV  
1809

## 247.

ملفوظات احمد معری

MALFŪZĀT-I-AHMAD-I-MAGHRIBĪ

E 195

A biography, together with an account of the miraculous deeds and pious utterances of a celebrated Indian Sufic saint Ahmad K'hatu (کهتو) Gujrātī, called also Ahmad Maghrībī (born in 738/1338 and d in 849/1446), whose shrine is much revered in Ahmadābād. The author, for reasons of pious self-humiliation, does not explicitly state his own name, but alludes to it in the preface (f 1v) in the following manner:

بعد فال سمی بدینی الله اس کدته صلی الله علیه و آله

But incidentally in several places it appears that his name was Muhammad b Abī'l-Qāsim. He was a pupil of the saint and composed his book probably shortly after his preceptor's death. The work is written in an unpretentious style and in spite of its specific subject may be of considerable historical interest as

containing many allusions to the state of India at the time of Timur's campaigns. Especially interesting should be the story of the saint's journey from India to the court of Timur at Samaiqand and his return to Gujiāt. Apparently this particular copy is alluded to in St No 104 on p 30. The work is divided into 16 *fāsls* as follows

- فصل اول ، در مناسبات شیخ و کشف رسیدن ایشان به خدمت  
 حضرت بابا اسحاق بن محمود معربی پدر و مربی  
 ایشان ،  
 (f 3)
- فصل دوم ، در ذکر افعال و دولتش و عظمی حضرت مخدوم  
 و اینار و تکرید و علو همب ایشان ،  
 (f 14v)
- فصل سیوم ، در مناسبات بددکن حضرت شیخ ابو اسحاق بن  
 محمود معربی پدر و مربی شیخ جهان و طب رحمان ،  
 (f 38v)
- فصل چهارم ، در شروع کردن بددکن حضرت مخدوم شیخ  
 احمد در انواع علوم ،  
 (f 53v)
- فصل پنجم ، در بکنهای علم که علماء نامدار با بددکن حضرت  
 مخدوم کرده اند و جوابهایی که بددکن حضرت مخدوم  
 ایسانرا فرموده اند ،  
 (f 58)
- فصل ششم ، در ذکر جوابها که دررگان در باب حضرت مخدوم  
 دیده اند و حدود معاینه کرده اند ،  
 (f 72v)
- فصل هفتم ، در عنایات بددکن حضرت مخدوم و منام و ذکر  
 باخلاص و دفع وسواس در نماز ،  
 (f 83)
- فصل هشتم ، در توحید حضرت مخدوم و انانی که خود  
 فرموده اند و بنای مناسبات در انان ،  
 (f 88)
- فصل نهم ، در راه انج بددکنی مخدوم که نامریدان و معتقدان  
 و دوستان فرموده اند ،  
 (f 94)
- فصل دهم ، در ذکر طب طعام حضرت مخدوم و معاهده  
 و ریاضات و اربعین ایشان ،  
 (f 99v)
- فصل یازدهم ، در حواری و کسه و کرامات و عکائبات  
 حضرت جهان و طب رحمان مخدوم شیخ احمد معربی ،  
 (f 106)

فصل دوازدهم ، در سماع بندکدکصرف و طه ، العالم مخدوم

(f 132) شيخ احمد معربی ،

فصل سیزدهم ، در کفکده ، روان سدن - صرف مخدوم

(f 132v) رای حج کراردن ،

فصل چهاردهم ، در کفکدک روان شدن - صرف مخدوم در

بمروید برای امر معرو ، بر نادرشاه دوزان امیر

(f 119v) بنمور صاحب قران ،

فصل پانزدهم ، در نازکستی حصرب مخدوم از حراسان

(f 156) و در عهد مطعرساه در ککرات آه دس (آه دد Here)

فصل شانزدهم ، در سفر آحرب بندکدکصرف سنج جهان

(f 162v) طه ، رمان علیه الرحمة و المعرفان ،

Copied in the XIIc AH Beg

الحمد لله الذي جعل آدم على صورة الله

Ff 166, S 220×120, 160×75, ll 15 Or pap Ind nast Cond good CFW 1809

248.

نفحات الانس

NAFAHĀTU'L-UNS

D 318

The well known hagiological work by Jami (see concerning him and his works the section on poetry, where another copy of the same work forming a part of his *Kulliyāt* is also described) Its complete title is *Nafahātu'l-uns min hadarāti'l-quds*, but an abbreviated form *Nafahāt* is much more used. It was completed in 883/1478 and contains about 620 separate biographical notes. See B1 Lit Hist III, 435, GPh 306, B1 I 416-420, EIO 1357 (8), 1359, 1367, EB 894 (3), 895 (3), 957-961, P1 40 (14), 89 (2), 558 sq, R 349 sq, Fleischer, Dresd Cat 408, etc. *Ind libi* Bh 84, St No 100 on p 30 (GC I 1066 must have contained, according to the printed list, a copy dated 902 AH, bearing the seal of Shāhjahān. But at present there is a defective and worm-eaten quite worthless, modern copy). Cf also De Sacy, *Notices et Extraits*, XII, pp 287-436, *Wiener Jahrbucher*, vol 84, *Auzeitgeblatt*, p 40 sq. W Ivanow, the sources of Jami's *Nafahāt*, JASB, 1922, pp 385-402. Edited by Nassau Lees, Calcutta,

1859 Lith often, in Tehran, by Nawal Kishore, etc Copied in the second year of Muhammad Shāh, i e 1133 AH Beg as usual

الحمد لله الذي جعل مرآتي قلوب اوليائه السلام

Ff (330), S 240×140, 170×85, ll 17 Or pap Ind nast Cond good Index CFW 1809

## 249.

The same

D 319

Another copy of the same work transcribed at Silākāl (سدكالك), in the district of Haydarābād, in 1144 AH by Alī-Beg Kātīb Beg as in the preceding copy On the margins against the corresponding biographies there are reproduced notes by ‘Abdu’l-Ghafūr Lāī (d 912/1506–1507) Concerning his commentary (which is very meagre and almost of no importance), called *Hawāshī-ī-Lāī* or *Hawāshī-ī-Ghafūriyya*, see GIPh 306, Bl I 421, EB 960, R 350, etc Ind lib Bl 55 (GC II 170) Beg of the commentary (as usual)

سپاس و ستائش حدائرا که آئینه دل دوستان السلام

Ff (330), S 225×140, 145×80, ll 19 Or pap Good Ind nast Cond good CFW 1809

## 250.

The same

D 320

Another copy of the same work dating from the XIIc AH Beg as usual, see No 248

Ff (331), S 270×170, 180×95, ll 17 Or pap Ind nast Cond good

## 251.

The same

E 91

A few extracts from the same work, containing pious utterances by various saints Transcribed in the XIIIc AH

Ff 5 S 190×115, 140×80, ll 11 Or pap Ind nast Cond good

## 252.

رسالة من الحكمة

RASHAHĀT ‘AYNĪ’L-HAYĀT

D 183

The well known work on the lives of the Sufie saints belonging to the Naqshbandī affiliation It was composed in 909/1504

(chronogram رشکاب), but completed a little later, because it contains several later dates up to 914/1508. The author is 'Alī b Husayn Wā'iz al-Kāshifī, with the *takhallus* Safī (d after 939 1532-1533). See Br Lit His III, 441-442, GIPh 365, BI I 422, EIO 633-636, EB 360, Pr 563, R 353, Dorn C 299, etc. *Ind lib* Bh 86, St No 89 on p 28, (GC I 460). Cf also H Beveridge JRAS, 1916, pp 59-75. Lth several times in India and Turkestan. It is divided into a *maqāla* and three *maqsads*, which are subdivided into numerous short *rashahas*. Copied in 995 AH by Muhammad b Sayyid Nūrī'l-lah al-Husaynī. Beg as usual.

الحمد لمن رس رشکاب الکائن الح

Ff 256, S 230 × 180, 165 × 105, ll 18. Or pap Ind nast Cond good. Marginal notes CFW 1809.

## 253.

The same

D 180

Another copy of the same work. It is a calligraphical transcript dated 1005 AH. Beg as in No 252.

Ff 220, S 235 × 150, 155 × 90, ll 22. Or pap Khorasani nast Cond good. A nice vignette CFW 1809.

## 254.

The same

D 181

Another copy of the same work, transcribed in 1141 AH by Hājji Muhammad b 'Abdī'l-Karīm Astābādī, an inhabitant of Burhānpūr. Beg as usual, see No 252.

Ff (304), S 245 × 140, 175 × 90, ll 21. Or pap Peculiar Ind nast Cond good CFW 1809.

## 255.

The same

D 182

Another copy of the same work, dating from the XIIIc AH, defective at both ends.

Ff (397), S 210 × 110, 160 × 75, ll 15. Or pap Ind modern nast Cond tol good.

## 256.

The same

Oa 61

Extracts from the same work, dealing with the biography of the celebrated Naqshbandī saint 'Abdu'l-Khālīq Ghijduwānī co-

responding to ff 11v sq of No 252, above (D 183) Copied towards the beginning of the XIIIc AH

Bd v Ff 9v-18, S 220×125, 170×80 ll 19 Or pap Ind nast Cond good

## 257.

The same

Oa 53

Another copy of the same extract, dealing with the life and miracles of 'Abdu'l-Khāliq, as in the preceding No Copied towards the beg of the XIIIc AH At the end there are various scriappy notes and medical prescriptions

Bd v Ff 1-15, S 200×145, 150×100, ll 11 Eur pap Ind nast Cond good

## 258.

اخبار الاحبار في اسرار الانوار

AKHBĀRU'L-AKHYĀR FĪ ASRĀRI'L-ABRĀR

D 20

The well known collection of biographical notes on the Sufi saints of India It was commenced in 999/1590, but subsequently amplified and completed in 1028/1619 The author is the celebrated Indian divine 'Abdu'l-Haqq b Sayf'id-Dīn Turk Dihlawī (d ca 1047/1638) See Bl I 431, EIO 640 EB 363, R 355, etc *Ind lib* St No 60 on p 23 Lith several times in India Copied towards the beg of the XIIIc AH Beg as usual

سکر مر حصرت و انب العطاء الحج

S 260×145, 175×80, ll 15 (and more) Eur pap Ind nast (different hands) Cond bad, the paper is decaying Index CFW 1809

## 259.

کلزار انوار

GULZĀR-I-ABRĀR

D 262

A rare hagiological compilation dealing with lives of the Sufi shaykhs of India and especially of Gujāt, who flourished in the seventh, eighth, ninth and tenth centuries AH (XIII-XVIc AD) Although written in an extremely bombastic and inflated style, it is very interesting and valuable because of its exactitude in dates, richness in details, and its abundant information about a great many persons otherwise unknown, but especially for its large number of references to the history of Gujāt and India in general It sheds much light upon the spiritual life of Muhammadan India outside the Chishtī affiliation on which the Indian hagiologists usually concentrate their attention The author, who calls himself

Muhammad Ghūthī b Hasan b Mūsā Shattārī, contemplated the composition of this work in 998/1590 but various circumstances compelled him to postpone the beginning till after 1010/1602. In fact the greater part of his book was written between 1020/1611 (cf f 29v) and 1022/1613 (cf ff 172v 182v, 184v etc). Only once he mentions 1008/1599 as current (f 65). The work is dedicated to Jahāngīr (f 4v). It is divided into five *chamans* the *first* dealing with the saints of the VIIc AH, the *second* with those of the VIII, the *third*—of the IX, the *fourth*—of the Xc, and the beginning of the XIc AH. The *fifth* is devoted to the shaykhs of the Shattārī order. In all there are 575 biographical notes (the last one is devoted to the author's rather).

The work is very rare only a short extract from it is mentioned in R 1041. The copy referred to in St No 101 on p 30 is probably identical with the present one. Its contents form an important addition to the lists of biographies found in other rare works given in the catalogues of the India Office and the Bodleian libraries. Therefore it may be useful to give here a complete list of the persons whose biographies are dealt with. In the majority of them exact dates of death, etc, are found. In others they may be reconstructed from the references to various historical events or their connection with the lives of other persons (only precise dates are quoted in the list).

The *first chaman* (f 7). The saints of the *seventh c AH*

1 Shāh Yūsuf Multānī (came to Multan in 550/1155) (f 7v) — 2 Abū'l-Hasan 'Alī b Abī 'Alī (?) 'Uthmān Hujwī Jullābī Ghaznawī (the author of *Kashf al mahjūb*) (f 7v-8) — 3 Fakhru'd-Dīn Husayn Zinjānī (f 8) 4 Bābā Hājji Ratan b Nasī Hindī (came to India in 620/1223) (f 8-8v) — 5 Mu'īnu d-Dīn Hasan Husaynī Chishtī Sanjāī (d 633/1235) (f 8v-10). A general note on his descendants and successors is given on ff 10-11 — 6 Nizāmu'd-Dīn Nāgūrī (f 11-11v) 7 Hakīm Diyāu'd-Dīn Hāmid Balkhī (f 11v)<sup>1</sup> — 8 Hamīdu'd-Dīn Dihlawī 9. Majdu'd-Dīn Sanjāī and Nizām Nāgūrī 10 Fakhru'd-Dīn Ahmad Ajmīī (f 11v-12) 11 'Abdu'l-lah Rāzī (f 12) 12 Safiyyu'd-Dīn Ibrāhīm b 'Abdu'l-lah Rāzī 13 Qutbu'd-Dīn Bakhtyār Kākī (d 633-635/1235-1237) (f 12-13). Note on his descendants (f 13) — 14 Farīdu'd-Dīn Mas'ūd Ganj-i-shakar (cf No 21) (f 13-13v) 15 Mahmūd-i-Nahīwāla (f 13v-14) 16. Majdu'd-Dīn Jājaimī Dihlawī (f 14) 17 Wajihu'd-Dīn Yahyā Dihlawī 18 Fakhru'd-Dīn Zāhidī (f 14-14v) 19 Shihābu'd-Dīn Haqq-gū (f 14v) 20 Hamīdu'd-Dīn Nāgūrī (d 643/1244) (f 14v-15) 21 Farīdu'd-Dīn Ganj-i-shakar (*again*, cf No 14)

<sup>1</sup> If several biographies are given on the same page the reference to the page is given only under the first of them

(d 664/1265) (f 15-15v) — Note on his descendants and successors (Nos 22-34) (f 15v) — 22 Nasīru'd-Dīn Nasīru'l-lah (f 15v-16) — 23 Shihābu'd-Dīn (f 16) — 24 Badīu'd-Dīn Sulaymān — 25 Nizāmu'd-Dīn — 26 Shaykh Ya'qūb — Wives of Ganj-i-shakū (f 16-16v) — 27 Jamālu'd-Dīn Ahmad Hānsawī (f 16v-17) — 28 Buhānu'd-Dīn b Jamālu'd-Dīn Hānsawī (f 17) — 29 'Alī Sābu — 30 'Alāu'd-Dīn Muhammad b Badīu'd-Dīn Sulaymān — 31 Tājū d-Dīn b Tājī'd-Dīn Muhammad — 32 Nūru'd-Dīn Muhammad Mandūwālī — 33 Fakhrū d-Dīn Ganj-i-Asār Jam-pūrī — 34 'Alāu'd-Dīn, known as Fīl-i-Mast (d 917/1510) — 35 Jamālu'd-Dīn Ahmad Khatīb Hānsawī (f 17-17v) — 36 'Amīr Multānī (f 17v) — 37 Shamsu'd-Dīn Dāūd Pālmī — 38 Ahmad Hāfir Dihlawī — 39 Bahāu'd-Dīن مكي وال (f 17v-18) — 40 Bahāu'd-Dīn Zakariyā Multānī (d 665/1266) (f 18) — 41 Fakhrū d-Dīn Thānī (f 18-18v) — 42 Jalālu'd-Dīn Bukhārī (the grandfather of Jalālu'd-Dīn Makhdūm-i-Jahāniyān) (f 18v) — 43 Husayn Kāh-bū Multānī (f 18v-19) — 44 ميمو Multānī (f 19) — 45 Ruknu'd-Dīn Abū'l-Fath b Sadīru'd-Dīn b Bahār d-Dīn Zakariyā Multānī (f 19-20) — 46 Imādu'd-Dīn Isma'il Multānī (f 20-20v) — 47 'Alamu'l-Hudā (f 20v) — 48 Hāhdād Ahmad i-bādī — 49 Mūsā — 50 Hamīdu'd-Dīn Sūfī Sa'īdī Nagūrī (d 673/1274) (f 20-21v) — Note on his ancestors and descendants (f 21v) — 51 Jalālu'd-Dīn (here Jalāu d-Dīn) Tabrizī (f 21v-22) — 52 Sūfī Bud'hanī (f 22) — 53 Nūru'd-Dīn Dihlawī (f 22-22v) — 54 Muhammad Tmīk Nūnauī (f 22v) — 55 Mu'īnu'd-Dīn 'Amīānī (f 22v-23) — 56 Sayyid Mu'īn Shāhid (f 23) — 57 — Ahmad-i-Nahrwāla (f 23-23v) — 58 Imāmu'd-Dīn Abdāl Dihlawī (d 780/1378) (f 23v) — 59 Sayyid Muwayla (?) 'Arab (f 23v) — The *khātima* of the *first chaman* (f 23v-24)

The *second chaman* — 60 Shāh-Madār, Badīu'd-Dīn (d 800/1397, *sic*) (f 24-24v) — His order (Salsala-i-Madāniyya) and first successors (Nos 61-71), general remarks (f 24v-25) — 61 The *first* successor, Sayyid Chaman-i-Bihār (f 25) — 62 The *second* Qādī Mahmūd — 63 The *third*, Qādī Shihābu'd-Dīn برکات — 64 The *fourth*, Qādī 'Abdu'l-Malik Bihārchi — 65 The *fifth*, Sayyid Khāssa (f 25-25v) — 66 The *seventh*, Sayyid Rājī Dihlawī (f 25v) — 67 The *eighth*, Bhak'hā (?)-i-Majdhūb — 68 The *ninth*, Bhakhār-Thānī — 69 The *tenth* Shaykh Allā — 70 The *eleventh* Shaykh Muhammad — 71 The *twelfth*, Shaykh Muhammad — 72 Yahyā b Isā'il Munyārī — 73 Sayyid Muhammad Kūmānī (d 701/1301) (f 25v-26) — 74 Snāj-i-Minhāj (the historian) (f 26) — 75 Sadīru'd-Dīn 'Amīr b Bahār d-Dīn Zakariyā Multānī (d 709/1309) — 76 Nūru'd-Dīn Mahkiyār Purān (?) (f 26-26v) — 77 Buhānu'd-Dīn Mahmūd b Abī'l-Khayr Sa'd Balkhī (f 26v) — 78 Nizāmu'd-Dīn Awliyā, Muhammad b Ahmad b 'Alī Bukhārī (d

- 725/1325), his descendants and successors (f 26v-28v) — 79 Abū Bakr (f 28v) 80 Wajihu'd-Dīn Pātīlī 81 Jamālu d-Dīn Dihlawī 82 Mubāiak كويا موبى 83 Mu'ayyidu'd-Dīn 84 Karīmu'd-Dīn Samaiqandī (f 29) — 85 'Alī-Shāh b Mahmūd Jāndāi 86 Fasihu'd-Dīn 87 Qādī Kāshānī (f 29v) — 88 Fakhru'd-Dīn al-Mawazī 89 Burhānu'd-Dīn Ghaiib — 90 Kamālu'd-Dīn Ya'qūb Nahrwālī — 91 Shihābu'd-Dīn (f 29v-30) — 92 Amīn Khusraw (Yamīnu'd-Dīn Abū'l-Hasan b Sayfī'd-Dīn Ālājīn, d 725/1325) (f 30-30v) 93 Amīr Hasan 'Alāi Sanjāi (author of *Fawāidu l-fawāid* or, as it is usually called *Fawāidu'l-fu'ād*, see No 239 in this catalogue) (f 30v-31) 94 Nizāmu'd-Dīn Abū'l-Mu'ayyad (f 31-31v) — 95 Qutbu'd-Dīn Munawwar b Burhānu'd-Dīn b Jamāl Hānsawī (f 31v) — 96 Badīu'd-Dīn Samarqandī 97 Ruknu'd-Dīn Fidausi (f 31v-32) — 98 Najību'd-Dīn Fidausi (a *murīd* of the former) (f 32) 99 Sharaf b Yahyā b Isrāīl Munyāi 100 Badīu d-Dīn Ghaznavī (f 32-32v) — 101 Kamālu'd-Dīn Zāhid (f 32v) 102 Sharaf Panīpat'hī, surnamed Abū 'Alī Qalandar (f 32v-33) — 103 Nizāmu'd-Dīn Shīrazī (f 33) 104 Wajihu'd-Dīn Yūsuf حدىرى (f 33-33v) 105 Mu'ayyidu'd-Dīn (f 33v) 106 Hīsāmu'd-Dīn Multānī — 107 Hīsāmu'd-Dīn-i-Nahrwāla (f 34) — 108 Sūāju'd-Dīn 'Uthmānī, surnamed Akhī Sirāj — 109 Umar As'ad Lāhūrī — 110 Nūru'd-Dīn Ahmad, surnamed Nūi-Qutb-i-Ālam (f 34-34v) — 111 Jalālu'd-Dīn, grandfather of Hīsāmu'd-Dīn Māngpūrī (see No 113) (f 34v) 112 Khwāja, son of the preceding 113 Hīsāmu'd-Dīn Māngpūrī (f 34v-35) 114 Kālū Kamāl (f 35) — 115 Shamsu'd-Dīn Muhammad — 115 Shaykhun (شېخىن) Māngpūrī (f 35-35v) — 116 Jamālu'd-Dīn Sūfī (f 35v) 117 Shamsu'd-Dīn Yahyā 118 Fakhru'd-Dīn Zarrādī (f 35v-36) — 119 Shamsu'd-Dīn (f 36) — 120 Haydar — 121 Taqīyyu'd-Dīn Nūh — 122 Abū Bakī Musallī 123 Rafī u'd-Dīn Hārūn — 124 Bābū Chishti (f 36-36v) 125 Shamsu'd-Dīn Dihlawī (f 36v) 126 Mughīthu'd-Dīn Dihlawī 127 Shamsu'd-Dīn Khāmūsh b Muhammad Kirmānī (d 732/1332) 128 Jalālu'd-Dīn Bukhārī, surnamed Makhdūm-i-Jahāniyān (d 785/1383) (f 36v-37) 129 Sharafu'd-Dīn Mashhadī (f 37-37v) 130 Sayyid Ahmad b Sayyid Muhammad Kirmānī (d 752/1352) (f 37v) 131 Nasīru'd-Dīn Mahmūd Aud'hī (f 37v-38) 132 Ibrāhīm (f 38) 133 Sayyid Husayn-i-Nahrwāla (f 38-38v) 134 Bibī Ālām Hudūi (sister of the preceding) (f 38v) 135 Sayyid Nūru'd-Dīn Mubāiak (f 38v-39) 136 Muhammad-i-Nahrwāla (f 39-39v) 137 Ya'qūb b Khwāja b Khwājagī (f 39-40) 138 Qādī 'Alamu'd-Dīn (d 813/1410) (f 40-40v) 139 Burhānu'd-Dīn-i-Nahrwāla

(f 40v) —140 Shihābu'd-Dīn 'Āshiq (f 40v) —141 'Imādu'd-Dīn Dihlawī (f 41) 142 Jalālu'd-Dīn Mubajjad Tunkistānī —143 Sayyid Mu'īnu'd-Dīn Īrajī —144 Sayyid Ahsan (f 41-41v) —145 Qādī Buhānu'd-Dīn (f 41v-42) —146 Qādī Ishāq (f 42) —147 Khwāja Mu'ayyid Mahīna (?) (f 42-42v) —148 Muhammad b Ibrāhīm Multānī (f 42v) —149 Shaykh Sālā —150 Alamū'd-Dīn Sharaf-i-Jahān (f 42v-43) —151 Banāu, a *murīd* of Lāl Qalandar (f 43) —152 Shahnū'l-lah —153 Jalāl b 'Abdu'l-lah Dāmshmand (f 43-43v) —The *khātima* of the second *chaman* (f 43v-44)

The *third chaman* (f 44) —154 Babā Ishāq Maghribī (f 44v) —155 Ahmad b Muhammad Thānisarī (f 44v-45) —156 Diyāu'd-Dīn Baiānī (the author of *Ta'īlkh-i-Fīrūzshāhī*, *Ināyat-nāma-i-alahī*, *Ma'āthiru's-sādāt*, etc) (f 45) —157 Ruknu'd-Dīn Mawdūd Kān-i-shakar-i-Nahiwāla (born 705/1305, d 811/1408) (f 45-45v) —158 Muhammad Gīsūdrāz (d 825/1422) (f 45v) —159 Sayyid Mahmūd b Samā-i-khūrd b Samā-i-Buzurg b Nāsu Misiī (f 45v-46) —160 Yūsuf Bud'h Īrajī (d 834/1430) (f 46) —161 'Alī <sup>1</sup> (d 835/1431) (f 46-46v) 162 Nizāmu'd-Dīn Khōmūsh (f 46v) 163 'Abdu'l-lah Imām Isfahānī —164 Jamālu'd-Dīn Ahmad Katū (usually K'hatū) (born 738/1338, d 849/1445) (f 47-47v) —165 Shihābu'd-Dīn 'Umar Zāil Daulatābādī Jaunpūrī (d 848/1444) (f 47v) 166 Sayyid Sharaf Jahāngī Samnānī (f 47v-48) —167 Ruknu'd-Dīn Khwāfī (f 48) —168 Snāj-i-Sūkhā —169 Qutb-i-'Ālam Batūh (?), i.e. Buhānu'd-Dīn grandson of Jalālu'd-Dīn Bukhārī (see No 128) (born 790/1289) (f 48-48v) —170 Tāju d-Dīn Sūhī-i-Nahiwāla (f 48v) —171 'Alāu d-Dīn Ghajduwām 172 'Alāu'd-Dīn Rāt'hī (?) —173 Shaykh-i-Islām (?) (f 48v-49) —174 <sup>2</sup> (d 870/1465) (f 49-49v) —175 Nizāmu'd-Dīn-i-Nahiwāla (f 49v) 176 Sharafu'd-Dīn Shāh Shahbāz (f 49v-50) —177 Ibn Muhammad Asāwalī (born 814/1411 d 870/1465) (f 50-50v) —178 Najmu'd-Dīn Mandawī (f 50v-51) —179 Qutbu'd-Dīn Nasū Jaunpūrī (f 51) —180 Ahmad b Muhammad (d after 800/1397) (f 51-52) —181 Fathu'l-lah (f 52) 182 Azīzu'l-lah b Yahyā b Latīfī'd-Dīn Husaynī (f 52-52v) —183 Shāh 'Ālam Gujrātī, i.e. Sayyid Muhammad b Qutb-i-'Ālam (d 880/1475) (f 52v-53) —184 'Atār'l-lah Chishtī (f 53) 185 Sa'du'd-Dīn Kāshgharī —186 'Abdu'l-lah Shattārī (f 53-54v) —187 Nāsiru'd-Dīn 'Ubaydu'l-lah, sun Khwāja Ahīār (d 895/1489) (f 54v-56) —188 Hasan (f 56-56v) 189 Qāsim (d 891/1485) (f 56v) —190 Mīn 'Abdu'l-Awwal (d 905/1499) —191 Ja'far (d 893/1487) (f 56v-57) —192 Buhānu'd-Dīn Khutta-

<sup>1</sup> Illegible<sup>2</sup> The name is omitted

- lānī (d 893/1487) (f 57) 193 Lutfu'l-lah Khuttalānī (f 57-57v)  
 194 Abū Sa'īd (f 57v) 194 Mūlā Sultān (f 57v-58) 195  
 Muhammad Qādī (f 58) 196 'Alī Tāshkandī — 197 Habīb  
 Tājir-i-Tāshkandī (f 58-58v) — 198 Nūru'd-Dīn Tāshkandī (d  
 840/1436) 199 Muhammad (b) 'Abdu'l-lah, sun Mawlānā-  
 zāda Utrāī (f 58v) 200 Nāsu'd-Dīn Utīāī (f 58v-59) —  
 201 Nūru'd-Dīn Muhammad 'Abdu'r-Rahmān Jāmī (d 898/1492)  
 (f 59-62) 202 'Alāu'd-Dīn Muhammad Maktab-dāī (f 62-62v)  
 203 'Abdu'l-lah Faikūdī (f 62v) 204 Mansūr Sabzawāī  
 205 Shamsu'd-Dīn Muhammad Rūhī, Abū'l-Makāīm — 206  
 Jhajū (حجوة) Sāwalī (f 62v-63) — 207 Fakhru'd-Dīn Ganj-i-  
 asīdī (f 63) 208 Bahāu'd-Dīn Ganj-i-Rawān — 209 Kamāl-  
 u'd-Dīn Husayn b Khālid Ajmīī Nāgūī (f 63-63v) — 210  
 Hāmid Husaynī Chishtī (f 63v) — 211 Nūru'd-Dīn Ahmad  
 Samāwī (f 63v-64) — 212 Dāūd Asāwalī (f 64) 213 Shāh  
 Abdāl 214 Shāh Nu'mān (f 64-64v) — 215 'Abdu'l-lah b  
 Yūsuf Bahāī Qurayshī (f 64v) — 216 Ni'matu'l-lah Chishtī —  
 217 Tāj-Muhammad Dihlawī 218 Abū'n-najīb Shāh Tayyīb  
 219 Shamsu'd-Dīn Rahmatu'l-lah (f 64v) — 220 Zaynu'd-  
 Dīn Taibādī (بايدادی) (f 64v-65) 221 Sulaymān-banī-Isrāīl  
 (f 65-66) (No *khātima*)  
 The *fourth chaman* (f 66) 222 Rahmatu'l-lah b 'Azīzi'l-  
 lah Mutawakkil (f 66-66v), and his sons (f 66v-67) 223  
 Muhammad Tābādkānī (f 67) 224 Dāūd b Faydī'l-lah (d  
 982/1574) (f 67-67v) — 225 Bud'hān Shattāī Jaunpūrī (f 67v)  
 — 226 'Abdu'r-Rahmān Kāidgar 227 Muhammad Hariānī  
 228 Sayyid 'Alī Qawwām (d 905/1500) — 229 Samāu'd-Dīn  
 Dihlawī (d 909/1504) (f 67v-68) — 230 Jānu'l-lah Makkī (f 68)  
 231 Khwāja Murtadā Tāibādī — 232 Bābā Haydai Abdāl  
 (f 68-68v) 233 Mu'īnu'd-Dīn Wā'iz Halawī (f 68v) — 234  
 Bahāu'd-Dīn Shāh Bājan (d 912/1507) (f 68v-69v) — 235  
 Nizāmu'd-Dīn Husayn (f 69v) 236 Ghiyāthu'd-Dīn Ahmad  
 237 Mī 'Alā-i-Abīzī (f 69v-70) — 238 Ghiyāthu'd-Dīn  
 Angūn (f 70) — 239 Mahmūd Kamāngar Bhadiāī (f 70-70v)  
 240 Nūru'l-lah b Husayn Wā'iz (f 70v) — 241 Shaykh Kabīr  
 Khalīfa-i-Shāhbāz 242 Miyan Jiw Chishtī (d 941/1534) (f  
 70v-71) 243 Zuhūn Hājī Hamīd (d 930/1324) (f 71-72)  
 244 Abū'l-Fath Hidāyatu'l-lah Sarmast b Fās (فاس) Shattāī  
 (d after 946/1541) (f 72-72v) 245 Ruknu'd-Dīn (f 72v)  
 246 Bakhshū Khudādūst — 247 'Atan (عطی) — 248 'Abdu'l-  
 lah Biyābānī (f 72v-73) 249 Jandan Qurayshī (f 73) — 250  
 Abū Bakr Qurayshī 251 Jalāl Muhammad Qādī (d 928/1522)  
 (f 73-73v) 252 Ahmad Nārnawālī (f 73v-74) — 253 'Abdu'l-  
 Walhāb Bukhārī Multānī (d 930/1524) (f 74-74v) — 254 Sālāī

- Nāgūnī (f 74v) —255 Jamāl Tajhauī (نجمی) —256 Sayyid Husayn 'Aīab (f 75) —257 'Alāu'd-Dīn 'Īsā (d 970/1562) —258 Muhammad b Tajī'd-Dīn (d 931/1525) —259 Mahmūd Lāī (d 937/1530) (f 75-75v) —260 Khānūn (?) 'Alā Taj Nāgūnī (born 853/1449, d 940/1533) (f 75v) —261 Bahlūl, i e Faīdu'd-Dīn Ahmad Jahāngūn-i-Mahīn (d 947/1540) (f 75v-76) —262 Sayyid Mu'azzam (f 76) —263 Ibrāhīm-i-Umarī Sin'l'hī Abdāl (f 76-76v) —264 Mubāiak Bālādast (f 76v) —265 Mahmūd b حالد (f 76v-77) —266 Sayyid Haybatu'l-lah sunn Shāh-mū (f 77) —267 'Abdu'l-Quddūs Hanafī (d 991/1583) (f 77-78) —268 Fadlu'l-lah Guṣṣātī (f 78) —269 Nasīru'd-Dīn Tamīmī Ansāī (d 940/1533) (f 78-78v) —270 Hāmid واریلی (f 78v) —271 Sulaymān b 'Affān Jāmī (f 78v-79) —272 Nasīr Handūnī (f 79-79v) —273 Husayn (d 945/1538) (f 79v-80) —274 'Alāu d-Dīn Dihlawī b Nūn d-Dīn (d 948/1541) (f 80-80v) —275 'Abdu'l-Qādu حیدرکادری (d 940/1533) (f 80v) —276 Tajū b Kamāl (born 895/1480 d 950/1543) (f 80v-81) —277 Shaykh Bhakāī Buhānpūrī (d 972/1564) His sons (Nos 278-280) —278 Shaykh Sa'dī (d 982/1574) —279 Shaykh Kamāl (d 1009/1601) (f 81) —280 Shaykh Jamāl (d 1014/1606) (f 81-81v) —281 Sayyid Nizām Mandawī b Sayyid Ghayāth (d 950/1543) (f 81v) —282 Sayyid Husayn b Muhammad b Jalāl b Zahīd (d 952/1545) (f 81v-82v) —283 'Alāu'd-Dīn Majdhūb (f 82v-83v) —284 Kamāl Quīavshī (f 83v) —285 Ahmad b Nī'matī-l-lah (f 83v-84) —286 Ahmad b Jalāl d-Dīn b Dūst-Muhammad Kāshānī Khuljī (f 84-84v) —287 Muhammad Mujaddīd (f 84v) —288 Chandan (چندن) b Budh b Jhajū Dashūnī (d 953/1545) (f 84v-85) —289 Zahīd b Shāh Bud'h b Hamīz (?) b Jalāl (f 85) —290 Qādī Khān b Yūsuf (d in the second half of the Xc AH) —291 Muhammad 'Aynī (f 85) —292 Shāh Mansūr (f 85-85v) —293 'Uthmān b Lādīn (?) (f 85v) —294 'Abdu'l-Mahk Qādūnī b 'Abdu'l-lah b Sāhī b Mahmūd Ghaznawī Khāhdī (d 956/1548) (f 85v-86) —295 'Abdu'l-Hakīm b Shāh Bājan (f 86) —296 Bājan b Mahmūd Shīrāzī Ansāī (f 86-86v) —297 Hasan (d 956/1548) (f 86v) —298 Amānu'l-lah Pānīpat'hī (d 957/1549) —299 Qādī Mīnān b Yūsuf b Hāmid b Abī'l-Mafakhu b Yāsīn Mandawālī (f 86v-87) —300 Chakan K'handūnī (چکن کهندونی) (d 961/1554) (f 87) —301 Jalāl b 'Abdu'l-lah (f 87-87v) —302 Mubāiak Khān Harawī (f 87) —303 Muhyī'd-Dīn b Sayyid Mu'azzam (d 963/1556) (f 87v-88) —304 Pyāra b Kabūn b Mahmūd Chishtī (d 963/1556) (f 88) —305 Ad'hū Hīsāī (d in the end of Xc AH) —306 Ibrāhīm کلبراسدی (f 88-88v) —307 Abū Sa'īd b Sayyid Rājū Mutawakkil (d 966/1558) (f 88v) —308 Khatīb

Abū l-Faḍl Shīnāzī 309 Lutfu'l-lah, *muīd* of Khwājagī Kāshānī —310 Bahāu'd-Dīn Kā (?) Muhammad b Khwājagī Kāshānī 311 Walī Miyānkālī (f 88v-89) —312 'Imād Tārimī (f 89) 313 Qādī Qādā (*sic* ?) Sind hī —314 'Abdu l-Awwal Daulat-ābādī (f 89-89v) 315 Shāh Muhammad b Hasan Zāhī Qādī (f 89v) 316 Pīr Mājīū (?) Mandawālī 317 Hasan Buzurg (d 958/1550) (f 89v-90) —318 Jalāl b Tabīb حاسايری (?) (f 90) —319 Muḥmūd Chishtī Rat'hūī (f 90-90v) —320 Jalāl b Sadī d-Dīn Husaynī (d 969/1561) (f 90v) —321 Sayyid Shāh (f 91) 322 Fakhr d-Dīn b Dāūd b Shāh Sadīqī (d 970/1562) (f 91-91v) —323 Sa'dī Budhan Khairābādī (?) (f 91v-92) 324 Shaykh Budhan i.e. 'Abdu l-Wahhāb (d 970/1562) (f 92) (*No lḥātima*)

The *fifth chaman* on the Shattāriyya affiliation Why its members are called *shattāri* در بکارش سلسلہ شطاری و روحہ شمدی (f 92-94) 325 Abū l-Mu'ayyad surnamed al-Ghūth b Khatī d-Dīn (d 970/1562) (f 94-97) —326 Sūāj سہی b Shaykh al-Malak (f 97) —327 Qādī Qutb Majdhūb b Qādī کدی b Sa'dī l-lah Ashraf Jahānī (d 970/1562) (f 97-97v) —328 Qādī Qutbu'd-Dīn (f 97v-98) 329 Buihān Ansārī Kālpawī (f 98) 330 'Anās (?) b Jalāl Sindī —331 Shāh 'Alī Ahmad-ābādī (d 970/1562) (f 98-98v) 332 Sīdī Kabīr Rūfā'ī (d 588/1192) (f 98v) -- 333 Shaykh Shakarī (d after 970/1562) —334 Dīhbān (D hīvān ?) Sind hī 335 Kamālu'd-Dīn b Sulaymān Qurayshī (d 973/1565) -- 336 Fadlu'l-lah b Husayn Chishtī داتانی (d 972/1564) (f 98v-99) —337 'Alī Shīr Bangālī (d after 970/1562) (f 99) —338 Husayn b Malik Muhammad (f 99-99v) 339 'Abdu l-Malik 'Abbāsī (d after 970/1562) (f 99v) —340 'Abdu'l-'Azīz, surn. Azīzu l-Haqq (f 99v-100) —341 Qādī Khān Yūsuf Nāsīhī Tughlābādī (d 975/1567) (f 100) —342 Pāyinda (پاندہ) Qaltī (قالتی) —343 Adhan b Bahāi'd-Dīn Jaunpūrī (d 906/1500) 344 Husayn Baghdādī (d 977/1569) (f 100-100v) 345 Bahāu d-Dīn Muftī b Shams d-Dīn Mahbūb Qurayshī Asadī Hāshimī (f 100v-101) 346 Mubārak Sind'hī (d 978/1570) (f 101-101v) —347 Muḥmūd d-Dīn b Rafī' d-Dīn Muḥaddith Safawī (f 101v) 348 Nāsī Muftī (d 980/1572) 349 'Abdu'l-Hakīm Gūshamshīn-i-Kālpī (d 980/1572) (f 101v-102) 350 Muhammad 'Aynī b Shaykh-Khān (d 1005/1597) (f 102-102v) 351 Muzā Shāh Naqshbandī (d after 980/1572) (f 102v) 352 Hasan Muhammad b Miyānjī (d 982/1574) (f 102v-103) —353 Khwāja Jūybārī (f 103) —354 Shaykh Bahra, i.e. 'Abdu'r-Razzāq Khūnd b Abī'l-Faḥl Makki (d 984/1576) —355 Muhammad b Tāhī-i-Nahrwāla (f 103-103v) \*

- 356 'Abdu'l-lah Anandī (?) Multānī (d 990/1582) (f 103v-104) —357 Faqīh 'Alī (f 104) 358 Qādī 'Abdu'l-Qādnī 'Alī (d 1020/1611) —359 Najmu'd-Dīn (f 104v-105) —360 'Abdu'l-Hādī (son of the preceding) (f 105-105v) —361 Khāwand Mahmūd, son of Najmu'd-Dīn (No 359) (f 105v-106) —362 Muhyī'd-Dīn b Muhammad 'Abdī'l-lah (f 106-106v) —363 Abdu l-'Ilm (?) b Muhammad 'Abdī'l-lah (f 106v) —364 'Abdu-'sh-Shahīd b Muhammad Abdī'l-lah, surnamed Khwāja کبخی (f 106v-108) —365 Muhammad b 'Abdī'l-Malik Qādnī Khāhdi (d 984/1576) (f 108) —366 Muhammad b Abī't-Tayf (?) (f 108-108v) —367 Abū'n-Nasī Tablāwī Mutnī Shāfi'ī (f 108v) —368 'Alī Quds Hanafī 369-370 Ma'ūf and 'Uthmān (f 108v-109) 371 Muhammad Faqīh (f 109) —372 Zāhiru'l-lah b Umai Mandūwālī —373 Miyān Miyānī b Dāūd (the maternal uncle of the author) (f 109-109v) 374 Buhān-zāda-i-Ahmadābād-i-Gujrāt (f 109v) —375 Abū Jīw b Khidr 376 Māhī (?) Bīyābānī (f 109v-110) 377 Fathu'l-lah Rājirī (f 110) —378 Mūsā Pāshida Ajīn (?) —379 Walī Muhammad (d ca 985/1577) (f 110 110v) —380 Hamīd Lād (f 110v) 381 Jamāl b Shaykhī l-Islām (f 110v-111) 382 Taqīyyu d-Dīn Muhammad (f 111) 383 Shaykh Awliyā b Snāj (d 988/1580) (f 111-111v) —384 Zakariyā, *murīd* of 'Abdu'r-Razzāq (f 111v) 385 Bud'han Nihāndānī (d 988/1580) (f 111v-112) —386 Sadīu'd-Dīn Dhākī b Shamsī'd-Dīn (d 989/1581) (f 112) —387 Jāūn b 'Umai Chishtī (f 112-112v) —388 Rūhu'd-Dīn (f 112v) 389 Hasan Muhammad (f 112v-113) —390 'Abdu'l-Jalīl Jaunpūī (d 989/1581) (f 113) —391 Hasan b 'Abdī'l-lah Quīayshī (d 989/1581) —392 Sayyid Mustafā b Mubārak b Mahmūd b Nūr b Hāmid Shāh (f 113-113v) —393 Shamsu'd-Dīn Zinda-dīl (d 990/1582) (f 113v-114) —394 'Abdu'l-Wahhāb Afghān (d 990/1582) (f 114) 395 Munawwar b Nūrī'd-Dīn b Ilahdād b Muhammad Shaihi (f 114-114v) —396 Yūsuf Bangālī (f 114v-115) —397 Ibrāhīm Qārī (d 991/1583) (f 115-115v) —398 Qutb-i-Jahān Dhākī-i-Nahrwāla (f 115) 399 Bāyazīd Sarawānī —400 Lashkāi Muhammad 'Arīf (d 992/1584) (f 115v-117v) 401 Mahmūd Mūzanī (f 117v) —402 Shaykh Awliyā 403 Ruknu'd-Dīn Mahmūd (f 117v-118) —404 Yūsuf Qādnī (f 118) 405 Hasan Chishtī 406 Muhammad Hasan Chishtī —407 Shāh Majhan b 'Abdī'l-lah b Qādī Khayrī'd-Dīn Nahwī (?) (f 118-118v) 408 Khwāja Kalān (d 992/1584) (f 118v-119) —409 Yūsuf b 'Abdī'l-lah Tamīmī Ansāī (f 119) —410 Kāsī (?) b کمرای Mir Amīnu'd-Dīn Khurāsānī (d 994/1586) —411 Makhdūm Ja'fai (f 119-119v) 412 Makhdūm Bāyazīd (f 119v) 413 Bilāl Sūrd'hī —414 Khirad Diwāna 415 Sadīq سدید (d 997/1589)

- (f 119v-120) 416 'Abdu'l-Rahman Sūfī Sarhindī (d 995/1587)  
 (f 120) 417 Tayb-i-Tāb (طیب طاب) (f 120-120v) — 418  
 Arabī Sind'hī (f 120v) — 419 Sa'du'l-lah Dihlawī Chishtī —  
 420 Haydar — 421 Kanan Lāk'h (کنن لاک) (f 120v-121) — 422  
 Majhan Khāna (f 121) 423 Zuhū'u'd-Dīn Mahmūd b Jalāl  
 (d 996/1588) 424 Muhakkat, a Jew (f 121-121v) — 425  
 Badru'd-Dīn b Jalāl (d 998/1590) (f 121v-122) — 426 Rājī  
 Muhammad (was alive in 1001/1593) (f 122) — 427 Miyan Abā  
 Ibrāhīm (d 998/1590) (f 122-122v) 428 Hājī Ibrāhīm  
 Sarhindī (f 122v) 429 Wadūdu'l-lah Shattāī b Ma'rūf Sa'dīqī  
 (still living in the author's time) (f 122v-123) — 430 Miyan  
 Wajihu'd-Dīn Sind'hī (f 123) 431 Ahmad Mutawakkil Jinnī (?)  
 Misiī (d 998/1590) (f 123-123v) — 432 Ma'rūf b Qādī Sa'du'l-  
 lah (d 998/1590) (f 123v-124) — 433 Isma'il Sūma (d 998-999/  
 1590-1591) (f 124) — 434 'Abdu'l-lah Kahwās — 435 Dūst  
 Muhammad Sahhāf (d after 990/1582) — 436 Junayd Muftī b  
 Bahār'd-Dīn Qurayshī Asadī Hāshimī (d 998/1590) — 437 Nizām  
 b 'Abdu'l-Karīm Nānawālī (d 997/1589) (f 124-124v) — 438  
 Pyāra Nūi (f 124v) 439 Ibrāhīm Bhakīī (d 998/1590) (f  
 124v-125) — 440 'Abdu'l-lah Qadīmī (d 999/1591) (f 125-125v)  
 441 Makhdūm Nūh Hālākandī (f 125v) — 442 Sayyid  
 Hābiḡu'l-lah — 443 'Abdu'l-Jalīl Nāgūī (d 1000/1592) (f 125v-  
 126) — 444 Mustafā Mahbūbu'l-lah (f 126) 445 Muḡammad  
 Bāhā Ūshī (f 126-126v) 446 Qāsim b Yūsuf Sind'hī (f  
 126v) 447 Jamāl Mudarīs-i-masjīd-i-Ibrāhīm (f 126v-127)  
 448 Ilahdād (مار هدر) (?) (f 127) — 449 Mahmūd Bichāia —  
 450 'Abdī, or Agīa — 451 Shihābu'd-Dīn Wāsīl — 452  
 'Abdu'l-Mahk 'Allāma (f 122-127v) — 453 Ilahbakhsh Chishtī  
 (d ca 970/1562) (f 127v) — 454 'Alī Mutaqqī b Hīsāmī'd-Dīn  
 Jaunpūrī (d 975/1567) (f 127v-128) 455 Khwāja 'Ālam (f  
 128) 456 Shaykh Hayāt (or Jīwa?) 'Abdu'l-Hayy (f 128-  
 128v) 457 Wajihu'd-Dīn Ahmad b Nāsirī'l-lah 'Alawī (f  
 128v-130) 458 Jalālu'd-Dīn Multānī (d 990/1582) (f 130-  
 130v) — 459 Sadru'd-Dīn Lāhūī (d 990/1582) (f 130v-131)  
 460 Mahk Shī Khalwātī (d ca 1005/1597), (f 131) — 461  
 Zaynu'd-Dīn b Munawwaj (d 1005/1597) — 462 'Abdu'l-Rahīm  
 Kabīr (d 1005/1597) — 463 Sayyid ḡasan — 464 Yūsuf Lang  
 b Dāūd Multānī (f 131v-132) — 465 Ādam Sūfī (f 132) — 466  
 Muḡammad b Abīl-ḡasan Shāfi'ī (f 132-133) — 467 Hānsū  
 Bukhārī (d 1005 or 1006/1597-1598) (f 133-133v) — 468 ḡamza  
 (همزة) b Shaykh Qurayshī (d 1005/1597) (f 133v) — 469 Nūi d-  
 Dīn Diyāu'l-lah (f 133v-134v) — 470 Ibrāhīm Muḡaddith-i-  
 Qādirī (d 1001/1593) (f 134v) — 471 Amānu'l-lah Afghān (d

- 1010/1602) (f 134v-135) —472 Afdal Muhammad (d 1000/1592) (f 135) —473 Tāhī b Yūsuf b Rukn'd-Dīn b Ma'ūf b Shihābī'd-Dīn Sindhī (f 135-136v) —474 Mahmūd b 'Abdī'l-lah Gujrātī (d 1004/1596) (f 136v-137) —475 Ibrāhīm b Mahmūd (d 1004/1596) (f 137-137v) —476 Fathu'l-lah (د فاضل) (d 1004/1596) —477 Karāmu'l-lah (d 1004/1596) (f 137v) —478 'Abdu'l-Karīm b Khalīfa Shāh Shāhbāz (f 137v-138) —479 Miṣṣān Jamūjī Nū Mahk Chāndā (f 138-138v) —480 Pī-Sayyidī b Sayyid 'Alī (f 138v) —481 Khwāja D'handī b Khwājagī Kāshānī (d 1006/1598) (f 138v-139) —482 'Alāu d-Dīn Thānī (f 139) —483 Bābā Jīw b Jīw (d 1006/1598) (f 139-139v) —484 Tājū d-Dīn Qādū Nāhīwālī (f 139v) —485 Khwāja Kalān b Khwājagī (d 1007/1599) (f 139v) —486 Lād Jīw Sindhī (d 1007/1599) (f 139v-140) —487 Bābā Bahrang (بابا به رنگ) Shūnī (d 1007/1599) (f 140) —488 'Uthmān b 'Īsā b Ibrāhīm Sadiqī (f 140-140v) —489 I-shāq b Khwājagī (d 1020/1611) (f 140v-141) —490 Abū'l-Faṭḥ b Jamāl d-Dīn Makkī 'Abbāsī Qādūnī (f 141-141v) —491 Dāūd Barānī (d 1008/1600) (f 141v-142) —492 Kamāl b Ibrāhīm (d 1009/1601) (f 142) —493 Dīvāu d-Dīn Isma'īl Chishtī (d 1009/1601) —494 'Abdu'l-Ghanī (d 1009/1601) —495 Nizām (d 1009/1601) —496 'Abdu'l-Razzāq Tāi (d after 1000/1592) —497 Tājū'd-Dīn b Bahā d-Dīn Zakariyā b 'Īsā Dihlāwī (f 142v) —498 Faydī (فایدی) Fayyādī, i.e. Abū'l-Fayd b Mubārak (f 142v-143) —499 Buihān Alawī (brother of Wajīhu'd-Dīn Ahmadābādī (f 143) —500 'Abdu'l-lah Sūfī Shikārī (d 1010/1602) (f 143-144) —501 Walī Muhammad b Qādī-zāda Ahmadābādī Gujrātī (d 1010/1602) (f 144-144v) —502 Māk hū (ماکو) (d 1010/1602) (f 144v) —503 Sūāj Muhammad سنائی (d 1010/1602) —504 Husayn Jhānī (حسینی) (f 145-145v) —505 'Abdu'l-Qādū (d 1011/1603) (f 145v) —506 Mubārak Sadiqī Shattārī (d 1010/1602) —507 'Alamu'd-Dīn (f 145v-146) —508 'Alī Afghān (f 146) —509 Kamālu d-Dīn Muhammad 'Abbāsī (f 146-146v) —510 Tājū'l-'ashiqīn b 'Abdī'l-lah Sindhī (d 1013/1605) (f 146v) —511 Abū Sa'īd b Jakan K hadūī (ابو سعید کهندری) (d 1016/1607) (f 146v-147) —512 Murtadā b Sayyid Muhyī'd-Dīn b Sayyid Yahyā Gujrātī (f 147) —513 Nasī Khān —514 'Abdu'l-Latif b Malik Shāh Gūrī (d 1007/1599) (f 147-148) —515 Pī Muhammad b 'Abdu'l-Karīm b Jalāl Muhammad Qādūnī Buihānpūrī (d 1013/1605) (f 148) —516 'Abdu'l-lah b Wajīhu'd-Dīn Ahmadābādī (f 148-148v) —517 Munawwar b 'Abdī'l-Majīd b 'Abdu'sh-Shakūn b Hājī Sulaymān Banī Isā'īl (f 148v-149) —518 Shamsu'd-Dīn 'Alī Gīlānī (d 1011/1602) (f 149-

- 149v) --519 Dāūd Hallāj (d 1012/1603) (f 149v-150v) --520 Muhammad Baqī b Abdi's-Salām (d 1012/1603) (f 150v-151) --521 Daulat Gujiātī (d 1015/1606) (f 151) --522 Sadī-i-Jahān b Abī'l-Fath (d 1019/1610) (f 151-152) --523 Amīn Nahrwala (sic ?) (d 1017/1608) (f 152-152v) --524 Mahmūd Sayyid Mahk (d 1019/1610) (f 152v) --525 Bhāi Ishāq Hudūd b Hāfiz Isma'il Sindhī (f 152v-153) --526 Muhammad Hasa' Barahna-Sa' (f 153) --527 'Abdu'l-Wāhid Tānku l-mā' (d 1017/1608) (f 153-153v) --528 Khwāja 'Alī Shavkhī (سیدی) (f 153v) --529 Bud'h 'Abdu'l-lah (d 1021/1612) (f 153v-154v) --530 Uthmān b Ilahdād Barkī (f 154v-155) --531 Abī'l-Fath Dihlawī [also his predecessors Mas'ūd-Beg Hujjatullah Multānī, 'Alīm Dihlawī, Samāu'd-Dīn Jaunpūrī, 'Abdu Qādu Sābūnī, Abdu'l-lah b Shamū'd-Dīn Ansārī Lāhūrī, Abū l-Baqā b 'Abdu'l-Baqī b Taqiyyī d-Dīn Muhammad Alī du i-Rahman (d 950/1543), Hisāmu d-Dīn Suikh (d 970/1562), Badīu'd-Dīn Ishāq, Abdu's-Salām (d 983/1575), Nūru d-Dīn an Shamsu'd-Dīn son of Ya'qūb b Ruknī'd-Dīn, Qādī Shāh Lāhūrī, Isma'il (d 980/1572) Kamālu'd-Dīn Dāūd, Miya'nu l-lah b Ghāzī (عاری) Sarhindī (سردیدی)] (f 155-158) --532 Kabū Bakhtiyār (f 158-158v) --533 Sayyid Shaykh l 'Abdu l-lah عسکری Sādiqī Yamanī Hadramawātī (d 984/1576) (f 158v) --534 Atā Muhammad (b ) 'Alā d-Dīn (d 986/1578) (f 158v-159) --535 Nasīu'd-Dīn Jamāl (f 159-160) --536 'Isā b Qāsim Sind'hī (f 160-165v) --537 Ahmad b Abdu l-Ahad Fāiūqī Sarhindī (سردیدی) (f 165v-167v) --538 Khudābakhsh Mandawī (f 167v-169) --539 'Abdu'l-Qādu b Abī Muhammad b Walī Hāmūn (sic ?) Baghdādī (f 169-169v) --540 Ahma Afghān (f 169v-171) --541 Dām Nūī (f 171-171v) --542 Nī'matu'l-lah Shabchūlūī (?) (سکولوی) (f 171v-172) --543 Nūr-Khān Muhammad b Tāj-Muhammad (in 1022/1613 was more than 40 years old) (f 172-172v) --544 Ahmad Qāī (f 172v) --545 Hasan Mandawī b Ilahbakhsh Chishtī (a friend of the author) (f 172v-173) --546 Bābū b حردون b Bhāi (بای) Jān al-Mu'ayyid (a friend of the author) (f 173) --547 Zinda Hājī Majdhūb Chūdāsī (f 173-173v) --548 Abdu'l-lah Majdhūb Qāduī Baghdādī (f 173v) --549 Chandan (f 173v-174) --550 Shaykh Tā' (f 174) --551 Humāyūn Majdhūb Bihārī (f 174-174v) --552 Shāh 'Umar Khūshgtarī (f 174v) --553 Jamāl Bīyābānī --554 Ilahdād of Nāida --555 Karāmu'l-lah Multānī --556 Gadāī مایسی (f 175) --557 Baikhūrdāi Gujiātī (f 175-176v) --558 Nīzām Amtīnī (f 176v-177) --559 Shāh Muhammad Akhsikātī (f 177-177v) --560 Jalāl Mahmūd Thānīsārī (f 177v-178) --

561 Muhammad-Dīn (b) 'Ārif Chishtī (f 178-178v) — 562 Ahmad Khalifa-i-Jalāl Panīpat'hī (f 178v-179) — 563 'Abdu'l-Wāhid b Ibiāhīm Futūhī (f 179-179v) — 564 Sifatu'l-lah Bihūjī (f 179v-180v) — 565 Jalāl Wāsīl Kālpawī (f 180v) — 566 Bābū Sind'hī (f 180v-181) — 567 Tayyīb Bihānī (f 181-181v) — 568 Daulat b 'Abdu'l-Malik Mīnyarī (f 181v-182) — 569 Muhammad Fadlu'l-lah (f 182-186v) — 570 Ad'han b Māh (d 972/1564) (f 182v) — 571 'Abdu'l-Haqq Haqqī, with the *takhallus* Qādūī, of Dihlī (f 182v-183) — 572 Muhammad Ridā with the *takhallus* Shakkī (?), b Shāh 'Abdu'l-lah Isfahānī (d 1020/1611) (f 183-184) 573 Qaīm (?) b Abdu l-Hakīm b Shāh Bājan (?) Chishtī Buhānpūrī (f 184v) — 574 Dāūd Shattārī b Hā(mīd) Muhammad (f 185-185v) — 575 Hasān b Mūsa Ahmadābādī the father of the author (f 185v-192) (No *khātima*)

The copy is apparently unfinished. Its orthography often shows that the scribe did not always properly understand what he wrote. The style of the handwriting belongs to the XIc AH and therefore a note on the fly-leaf stating that the work was copied in 1155 AH at Sikākul, the district Haydarābād by Madīna-Beg, seems trustworthy. Beg

این خطہ من سید ساهی دارد .. در محمد کده وان من سی  
"یسلم بحمدہ الع"

Ff 192, S 300 × 200, 220 × 135, ll 25 Or pap Ind good nast Cond good CFW 1809

## 260.

(تذکرۂ مشائخ کسمیر)

(TADHKIRA-I-MASHĀIKH-I-KASHMĪR)

E 81

A rare hagiological work dealing with the Muhammadan saints of Kashmir, who lived there in VIII-Xc AH /XIV-XVIc AD. At the end of the preface (f 168) the author calls himself *کسمیر* without further details. The following indications can be gathered from the text to aid the definition of the period in which he lived: he refers several times to Mīzā Haydar Kāshgharī, i.e. Muhammad Haydar b Muhammad Mīzā surnamed Dughlāt, the author of *Ta'wīl-i-Rashīdī* (see No 210 in this cat.), who ruled in Kashmir from 947 to 958/1540-1551, when he died. The terms, in which these references are made, imply that he passed away a long time ago. On f 469 the author quotes his own chronogram for the year 968/1560 مسجدنا برک, which he composed when still very young. This seems sufficient for his identification with Bābā Nasīb, or Mullā Nasīb, who died, according to R 1085, in 1047/1638.

His book which in the present copy is defective at the beginning and does not contain the title, may be identical with *Rīshī-nāma* known to have been composed by Nasīb. It may have been called so after the surname of Nūn' d-Dīn Walī, Rīshī who is the central figure in this compilation. Cf. the reference to it in *Wāqī āt-i-Kashmīr*, R 300. The *Darūīsh-nāma* mentioned as one of the sources of *Gauhar-nāma-i 'ālam* (see No 189 in this cat., and EB 320) may be a corruption of the *Rīshī-nāma*. It contains an excessively long preface of which only the second half (169 folios) is preserved in this copy dealing with glorifications of the first four khālifs and general ethical discussions in a Sufic strain. The first biography (ff 169v-332) is that of Nūn' d-Dīn Walī born at كموه in 779/1379, and d in the middle of the IXc AH, XVc AD (cf. concerning him Lawience, Valley of Kashmir, pp 287-288). Then follow Bābā Bāmu d-Dīn (f 332), Zayn' d-Dīn (f 354) Bābā Latīf (f 367v), Rajabu' d-Dīn (f 371) Bābā Shakarīn (f 388v) Latīfu d-Dīn (f 404v), Bābā Rīshī (f 411) the pīr of the author Shaykh Hamza, with several of his disciples (f 420). The narrative deals almost exclusively with legends and miracles and contains very few exact dates.

Besides materials for the study of Sufism in Kashmir, there is much information with regard to the general style of life in mediæval India and especially concerning local folk-lore. The language in which the book is written is very peculiar. It is Persian strongly influenced by some foreign syntax probably Turkish or Kashmīrī. There are also many poetical quotations in the old language of Kashmir, now almost forgotten. They are very corrupt because in addition to being written in the Arabic character, quite unsuitable to that language, they are badly misspelt apparently because the scribe did not understand them properly. Several of them were communicated by me to Sir George Grierson who (in his letter of 20 July, 1921) is of opinion that many of them are still popular in Kashmir, and some of them are ascribed to Lallā-Vākyanī. Several of them are actually found in her book of poems (see S. G. Grierson and L. Barnett, *Lallā-Vākyānī*, 1920, R. As. Soc. Monographs, vol 17).

Copied early in the Xle, in Kashmir, by Shāh Muhammad. As mentioned above it is defective at the beginning. There are also many lacunas in the middle. Many pages are rendered illegible by 'repairs,' consisting of pieces of paper pasted over them. Beg

ذکر مدام حلقہ اربع ، ای درویش فصائل و مدام حلقہ آندسور الہ

261.

مجمع الاولياء

MAJMA'U'L-AWLIYĀ

D 273

A small portion of a rare and extensive collection of biographical notes on saints of various affiliations. It was comp in 1043/1634 by Mī 'Alī Akbar Husaynī Aḥdīstānī, and dedicated to Shāh-jahān. See EIO 645-646. The work is divided into a preface, 12 *bābs* and a *khātima*, but the present copy contains only the first four *bābs*, which deal with the well-known legends of the saints of the earliest period of Sufism, and therefore yield little new information. Copied apparently towards the end of the XIIc AH, but a large number of folios are written in a more modern hand-writing. Beg as in the copy described in EIO 645.

الحمد لله . درصنائر متعالیه طالعان مآثر و مناصب معرنان اله

Ff 367, S 340 × 175, 225 × 105, ll 19 Or pap Ind nast (different hands) Cond bad Vignette

262.

سعیمة الاولياء

SAFĪNATU'L-AWLIYĀ

D 216

The well-known collection of biographical notes on Sufic saints of India, arranged according to the popular affiliations to which they belonged. Comp in 1049/1640 by Dā'ī Shikūh (d 1068/1658). See Bl I 432, EIO 647-649 (where a complete list of the biographies is given), Pl 58, 5+6 R 356, Aum 140, etc. *Ind lib* St No 72 on p 25. Lith several times in India in Persian and in an Urdu translation. The colophon of the present copy states that it was transcribed in 1137 AH, at Aikāt, by 'Abdu'l-Qādir b Muhammad Husayn, but the appearance of the MS and the character of the handwriting suggest a much later date, possibly about the middle of the XIIIc AH. It is not improbable that the colophon in question was copied from the original of this transcript to which it belongs. Beg as usual.

الحمد لله . اگر حه احوال و معجزات اله

Ff 177, S 195 × 130, 150 × 85, ll 15 Eur pap Modern Ind nast Cond tol good

263.

مرآة بدیعی

MIR'ĀT-I-BADĪ'Ī

D 288

(Also called مداریه) A biography of a half-legendary Sufic saint Badī'u'd-Dīn, surnamed Shāh-Madāī, still most popular

all over India. He is worshipped as a *pīr* of the jugglers, a pation saint of a kind of syncretic Hindu-Muhammadan sects like those of the Madāniyya, etc. His death is usually fixed at 840/1437. The work was composed in 1053/1644 by 'Abdu'l-Rahmān b Qāsim b Shāh Bud'h 'Abbāsī 'Alawī Chishtī. See R 361 etc. *Ind lib* Bh 88. Lth in India. Copied at Gwāhāt, in 1146 AH by Sharafu'd-Dīn. Beg

الحمد لله الذي حلّ الأبناء وهو عبدنا الح

Bd v Ff 1-13v, S 280 × 175, 220 × 120, ll 25. Or pap Ind nast Cond good CFW 1801

## 264.

مرآة الأسرار

MIR'ĀTU'L-ASRĀR

D 286

A collection of biographical notes on Sufic saints, from the appearance of the Sufic movement to the author's time with special reference to the shaykhs of India. Comp in 1065/1655 by the same 'Abdu'l-Rahmān Chishtī who is the author of the preceding work. See R 359-361. *Ind lib* Bh 89. The work is divided into 23 *tabaqas*, or generations, arranged chronologically and according to various popular affiliations. It is based chiefly on Jami's *Nafahātu'l-uns*, 'Attār's *Tadhkira*, etc., and contains apparently very little first hand information. Copied in 1088 AH, by Muhammad Tāhūr, and bound in two vols (although there is no division in the text). Beg

الحمد لله رب المسوق والمعرف الح

2 vols Ff 574, S 295 × 185, 290 × 105 ll 22-25. Or pap Ind nast Cond good CFW 1809

## 265.

كرامات الأولياء

KARĀMĀTU'L-AWLIYĀ

D 260

A collection of the biographies and pious utterances of various Sufic saints, as well as stories about their miracles, from the earliest period of the Sufic movement to the compiler's time. The author, Nizāmu'd-Dīn Ahmad b Muhammad Sālih Sadiqī Husaynī, composed his work in 1068/1658. See R 974. On ff 3v-4 he mentions his sources (enumerated in R 974 almost all of them are well known works). It is divided into a *tamhīd* discussing the nature of holiness and miracles, a *muqaddima*, and 11 *tabaqas*. The latter deal not with the generations of the contemporary saints, as usually implied by this term, but with the principal Sufic affiliations. Special regard is paid to the shaykhs who lived in India.

- تم-ید، در بیان ولی و ادب کرامات،  
 (f 8) مقدمه، فصل اول، در ذکر حلقه‌های الراسدین و ائمه المعصومین اله  
 (f 13) فصل دوم، در ذکر جمعی از اصحاب گذار،  
 (f 45) فصل سوم، در ذکر بعضی از کرامات و طب  
 حمدانی. . عدد العباد حلالی،  
 (f 50v) طنقه اول، در ذکر کرامات جمعی از تابعین و تبع تابعین،  
 (f 80) دوم، (مالک دیدار beg with)  
 (f 93) سیوم، (بایرید سظامی beg with)  
 (f 131) چهارم، (حمد بعدادی beg with)  
 (f 158) پنجم، (ابو العباس وصاف beg with)  
 (f 201) ششم، (ابو مدین معربی beg with)  
 (f 253) هفتم، (حواحه علو دینوری beg with)  
 (f 281v) هشتم، (ابو بحب سه‌ورزی beg with)  
 (f 383) نهم، (یوسه، حمدانی beg with)  
 (f 422) دهم، در ذکر کرامات بعضی از مسائخ همد،  
 (f 482) یازدهم، در ذکر علای میکان و ساء و اصلاط،  
 (f 504v) -  
 (not found in this copy حاتمه، در ذکر حکایات متفرقه)

Copied towards the middle of the XIIc AH by Ghulām Muhammad (b) Muhyī'd-Dīn b Hāfiz 'Iwad Beg

سپاس ازل و اند حاله را سرا سب اله

Ff 522, S 190×120 140×75, ll 13 Or pap Ind nast Cond tol good CFW 1809

## 266.

تجعة قادریه

TUHFA-I-QĀDIRIYYA

D 85

A biography of 'Abdu l-Qādir Jilānī, a Sufic saint d 561/1166. The author, Abū'l-Ma'ālī Muhammad, surnamed Muṣṭamī, gives no indication as to the date of the composition of his work, but it is probable that it was written like many other similar compilations towards the end of the XIc AH, or later, when the Qādirī affiliation began to flourish in India. The work is divided

into 21 *bābs* corresponding exactly in their headings and order to the list given in EIO 1803. Another copy in GC II 448. The present copy dates from the end of the XIIc AH. Beg

هاتم كذا نكوصه ، كريم الحج

S 215 × 155, 170 × 100 ll 13 Eur pap Ind coarse nast Cond good CFW 1809

267.

مختصر تحفة قادريه

MUKHTASAR-I-TUHFA-I-QĀDIRIYYA

Oa 25.

A condensed version of the same work as above prepared by the same Abū'l-Ma'ālī Muḥammad Muṣṭafī. It is divided into two *qasms*, the *first* dealing with the biography of 'Abdu'l-Qādir himself, and the *second* with notes on his associates. Copied in 1101 AH at Kalkala (كلك), near Bījāpūr, by Amānu'l-lāh b Muḥammad Bāqī b Hājī Daulatshāh 'Ālimī. Beg

يارب كمالات عدد حلالی الحج

Bd v Ff 25v-85v, S 115 × 65, 75 × 35, ll 9 Or pap Ind coarse nast Cond. very bad

268.

مناقب ، عوثیه

MANĀQIB-I-GHŪTHIYYA

E 198.

The well known biography of the same Abdu'l-Qādir Jīlānī. The author, Muḥammad Sādiq Shihābī Sa'dī Qādirī, does not mention the date of composition. H. Ethé, in EIO 1799, where a copy of this work is described comes to the conclusion that it was compiled later than the IXc AH. All three copies in this collection contain an allusion, which shows clearly that the work could not have been composed earlier than the second half of the XIc AH / XVIIc AD, i.e. a reference to *Takmilu'l-īmān* by 'Abdu'l-Haqq Dihlawī who d. in 1053 or 1054/1643-1644, cf. EIO 2583, etc. Another copy in GC II 437. Copied in the XIIc AH. Beg as usual

الحمد لله الذي جعل كرامات الولی الحج

S 205 × 120, 160 × 65, ll 17 Or pap Ind nast Cond good

269.

The same

E 199

Another copy of the same work, also dating from the XIIc. AH. Beg as in the preceding No

S 225 × 135, 140 × 75, ll 10 Or pap Ind nast Cond good CFW 1809 Scrappy poetical quotations and notes on additional leaves

## 270.

The same

E 200

Another copy of the same work, dating from the end of the XIIe AH Beg as in No 268

Ff (77), S 180 × 100 130 × 55, ll 15 Or pap Ind nast Cond good

## 271.

نسائم وثيقه

NASĀIM-I-GHŪTHIYYA

Oa 15

Another biography of the same 'Abdu'l-Qāḍī Jilānī containing also a number of discussions on general Sufic matters. The author mentions neither his name, nor the date of composition. This work is described in EIO 1801. It is divided into eleven *nasāims*. Copied in the XIIe AH Beg

يا مالک الملوك لنا ادب معصدهم

Bd v Ff (1v-97r), S 200 × 125 150 × 75, ll 15 Or pap Ind nast Cond good  
CFW 1809

## 272.

نوادير السعير

NAWĀDIRU'S-SAFAR

D 323

A collection of biographical notes on shaykhs of the Chishtī affiliation, with descriptions of their shrines, etc., 22 in number. The saints mentioned are placed in chronological order and end with the celebrated Chirāgh-i-Dihlī (d 757/1357) (*saḡar* 21) and Gīsūdīrāz (d 825/1422) (*saḡar* 22). The author's name appears on f 5 as Farīdu'd-Dīn, without any details as to himself or the date of composition of his work. Its style is modern. Copied in the XIIe AH, apparently left unfinished. Beg

سداس عبادت اساس و شكر سعادت لناس الحج

Ff 93, S 240 × 130, 200 × 95, ll 17 Or pap Ind nast Cond not good

## 273.

احبار الاولياء من لسان الاصمعيه

AKHBĀRU'L-ʿAWLIYĀ MIN LISĀNI L-ASFIYĀ

D 22

Biographical notes of saints who belonged to the Khwīshagī clan of Afghans settled near Lahore, together with general discussion on the origin of the Afghans, an autobiography of the author, etc. The latter calls himself 'Abdu'l-lah Khalīfa-jī b 'Abdu'l-Haqq, known as 'Abdu'l-Qāḍī Khwīshagī. The compilation is quite modern, and is divided into six *bābs*, as follows

- (f 3) (72 shaykhs) باب اول ، در بیان احوال شیخان  
 (f 139v) (75 shaykhs) باب دوم ، در بیان مسائلی سائر افعالیان  
 (f 213v) (11 names) باب سوم ، در بیان احوال نساء عارفان  
 باب چهارم ، در باب افعالیان و سبب آمدن ایشان  
 (f 221v) نیکوستان  
 (f 251) (30 names) باب پنجم ، در احوال مسائلی قصور و بواحی آن  
 باب ششم ، در احوال این امر عباد الله (عدد الله  
 (f 277) حویسکی چینی)

Copied in 1294/1877 for H Blochmann, at Qasū (Kasū as he writes in his note on the fly-leaf) Beg

حمد و سپاس خداوند را که بطن عارفان را

Ff 302, S 185×120 130×85, ll 9 Or pap Vulgar Ind nast Cond tol good  
 Headings in red ink are much faded Index

#### 4. Miscellaneous biographical works.

274.

ترجمه تاریخ حکما

TARJUMA-I-TA'RĪKH-I-HUKAMĀ

D 111

A Persian version of a treatise (originally written in Arabic), dealing with traditions regarding the ancient sages, Greek philosophers and early scholars of the Muhammadan period. The exact title of the original work is not mentioned, only the name of the author, Shamsu'd-Dīn Muhammad b Mahmūd Shahrizūrī (flourished in the VIIc AH/XIIIc AD). Apparently it was his *Raudatu'l-afāh wa nuz'hatu'l-arwāh* (Brockelmann I 468), as it is of similar contents. The compiler of the Persian version, Maqsūd 'Alī Tabrizī, wrote it in 1011/1602 but it was evidently not completed till after 1014/1605 because Jahāngīr, to whom it is dedicated, is addressed as an already ruling prince. See EIO 614–617 (to which the present copy is similar in its arrangement), RS 100, etc. The preface of the translator begins with

ای حکم علی الاطلاق و ای دانا مستحق

Then follows the translation (f 5), beg

اعار کتاب ، سبب و ستائس حدایرا که اول بی اول اسب

On f 171 there is an appendix (as in EIO 614), on the early Muhammadan scholars, beg

حواستم که بتاریخ حکماء پسند

Copied in 1033 AH (?), but various portions are transcribed by different hands, apparently at different times

Ff 230, (the correct order of folios 208, 210, 209 212, 211, 211, 213, 215)  
S 235 x 140, 175 x 80, ll 17 Or pap Ind nast (diff hands) Cond tol good

## 275.

The same

D 179

A condensed version or perhaps merely a portion of the preceding work. A similar compilation is mentioned in EIO 618, where the name of the abbreviator is given as Sadu d-Dīn b Mī Muhammad Sādiq b Mī Muhammad Amīn. Copied in 1100 AH (?) Beg

سداس و ستائس حکمی را که اول بی اول اسب الحج

Ff 79, S 245 x 155, 165 x 95, ll 15 Or pap Consc Ind nast Cond good

## 276.

محاليس المؤمنین

MAJĀLISU L-MU'MINĪN

E 172

The well known compilation of the biographies of various eminent persons who belonged to Shi'ism, by Qādī Nūru'l-lah b Sharīf al-Husaynī al-Mar'ashī Shūshtarī, who comp it between 993 and 1010/1585-1602. See Bl I 429-430, EIO 704 EB 367-370 Pr 564, R 337, etc. Cf also I Goldziher, *Berriage zur Literaturgeschichte der Schi'a und der sunnitischen Polemik*, Sitz-ber d K Acad d Wissensch phil-hist cl, vol 78 (1874), p 439 sq. O Loth ZDMG, vol 29 p 676 sq. Lith several times in Persia. The present copy is excellent, calligraphically written, and dates from the earlier half of the XIc AH, but it contains only the first five *maylis*, out of 12, namely I (f 13v), II (f 68), III (f 86), IV (f 156v), V (f 188). Many marginal notes. Beg as usual.

نecat دلکشی حمد و رشحات جان و رای الحج

Ff 360, S 300 x 180, 185 x 100, ll 21 Or pap Good Ind nast Cond tol good  
Index in the beginning. A vignette of mediocre quality

## 277.

تراوه عثمانی

SHARĀIF-I-'UTHMĀNĪ

D 227

Biographies of the eminent men who were natives of Balgrām, especially of some particular families of priests and qādis of that city. The author, Ghulām Hasan Siddiqī Faishūrī Balgrāmī

compiled this work for the purpose of correcting the information found in another compilation of similar contents, by Ghulām 'Alī Āzād Balgrāmī (d 1200/1786, cf also No 213 in this cat) namely his *Ma'āthir u'l-kh.ām* (originally comp in 1151/1738, but finally edited in 1166/1753 see EIO 682, P1 566-569, where a list of biographies contained in the *second* vol is given, also R 971, Bland, JRAS IX, 150, etc) Apparently some personal feeling constituted the chief reason for undertaking this work (cf Nos 397-398) The author explains this in the following manner (f 2-2v)

میر سعد علام علی متخلص نآراں . کتاب دستدل نسب نامہ جمع  
فرمودد و بی اطلاع ما مردم اکثر احوال سماعی و فناسی کہ معتمد علیہ نمودد  
درج نمودد و بعد حدودی یوم زیارت حرمین شریفین ار بلگرام براہ دکن روانہ  
سفر حجاز کردیدد الان بحسب آب و ہر در آن ملک ( دکن ) استعلاص  
دارد و ار اسکا کتابی مسمی بمآثر الکرام فی تاریخ بلگرام و نسخہ سرو آزاد نام  
تالیہ ، فرمودہ بلگرام فرستادد ، چون مدظر ہمعی ار وصال و بعضی ار رؤسای  
بلگرام گذشت حسب آنکہ اکثر احوال حلاہ ، واقع تاریخ و اسناد و وثائق و فرائض  
بودد ہر یک بزرگان بملاحظہ آن بگرداد ، حرب در افتادد کہ ہرکاہ بدان ایسان  
سر تا سر حلاہ ، واقع و متخالہ ، اسناد و تواریخ ساد ، اسب بحر آنکہ ساقط ار  
اعتبار اس ، چہ توان گفت قطع بطر بنائی ، کتاب محتوی بر صدق و صواب  
میباشد ( منہاید read ) تا ہماعت حلو را دلیل یعیبی ناسد و معتمد ملیہ کردن الحج

Then follows the stereotyped story of the insistent demands by his friends that he should write such an ideally reliable composition. He inserted into it numerous copies of documents, firmans, seals, etc. The date of composition, 1159/1746, mentioned in the preface (f 2), refers apparently to the commencement of the work because later dates are incidentally found in the text (as 1178/1765 on f 139v). It is divided into a *muqaddima*, two *matla's* and a *khātima*

(f 5) مقدمہ ، در ذکر اسلام و قدمای بلگرام ،

مطلع اول ، در ذکر بعضی مسائل و شہادت بہر

(f 16) امیر المؤمنین عثمان ،

مطلع دوم ، در ذکر احوال فاضی محمد یوسف ، و ذکر

(f 34) تمامی اولاد او الحج

( حاتمہ ) وفات در ذکر سلاطین کہ در دہلی سلطنت کردند

از عمد سلطان و محمود عربوی عاری تا عمد حلال الدین

(f 149)

اکبر پادشاه الع

Copied for H. Blochmann, as stated in a note by him on the fly leaf, in (1292)/1875, from a unique MS at Balgām. It must have been very defective because the present copy leaves many spaces blank, probably reserved to be filled in afterwards. Beg

محمد سرحدای را عر اسمہ کہ طوطی الع

Ff 187, S 325 × 220 200 × 120, ll 17 Eur pap Ind nast Cond good

278.

مرآة الاحوال جهان نما

MIR'ĀTU'L-AHWĀL-I-JAHĀN-NAMĀ

D 285

An autobiography of Ahmad b. Muḥammad 'Alī b. Muḥammad Bāqī Isfahānī Bahbahānī, together with biographical notes on his ancestors, various divines and eminent men in Persia and India, an account of his journey to India, and historical notes on European nations. The narrative is brought down to 1225/1810. See R 385. *Ind lib* Bh 96, Bk 628-629 (where a detailed list of contents is given). The work is divided into five *matlābs*: the first four (beg on ff 3v, 11, 19v, and 31) deal with the author's ancestors. The *fifth matlāb* is divided into three *maqṣads*: the *first* (f 54) on the author's life till his departure to India, the *second* (f 80) on his impressions of India, the *third* (f 235v) on the history of European nations, especially the English and their conquest of India. The *khātima* (on f 351v) deals with admonitions to rulers. In the beginning there is a sort of 'table of contents,' apparently not by the author himself, occupying 17 folios. It begins with

الحمد لله چون محمد اول کتاب مرآة الاحوال جهان نما الع

The work itself begins with

الحمد لله الذي جعل العلماء ورثة الانبياء الع

It is interesting that in this table of contents, as well as in the colophon, this volume is called the *first volume* of the work. If so, the second part of it remains unknown. The copy is very good, being one of the earliest known, transcribed only two years after the completion of the work, in 1227 AH, by Nawāzish 'Alī Ḥusaynī Ja'fari 'Arīdī.

Ff 17 and 387, S 270 × 170, 170 × 85, ll 17 Or pap Ind nast Cond good

### III. GEOGRAPHY AND TRAVELS.

279.

سفر ناسر

SAFAR-NĀMA

D 215

The well known description of a seven years' journey from Marw to Syria, Egypt, Mecca and back to Persia, performed in 437-444/1045-1052. The author, Abū Mu'in Nāsir b. Khusrau 'Alawī is usually regarded as identical with the great propagandist of Ismailism and eminent Persian poet, Nāsir-i-Khusraw, with the *takhallus* Hujjat. For his biography (as well as for the controversy concerning the identity of the two Nāsir-b-Khusraws) see B1 Lit Hist II, 218-245, GIPh 278-281, also H. Ethé, Nāsir bin Khusrau's Leben, Denken und Dichten, Leyden, 1884. Concerning the *Safar-nāma* see B1 I 644-645, R 379-381, Dorn, in *Mélanges Asiatiques*, vol VII, p 33-36, etc. The book was edited and translated into French, with an important introduction and notes, by C. Schefer, Sefer Nameh, Paris, 1888. Translated partly, into English in A. R. Fuller's Account of Jerusalem, JRAS, 1872 pp 142-164, Guy le Strange, Nāsir-i-Khusrau, Diary of a Journey through Syria and Palestine (Pilgrim's Text Society), 1888. Of other works by the same author his *Rūshanāi-nāma* was edited and translated into German by H. Ethé, ZDMG, 1879, pp 645-665, 1880, pp 428-464 and 617-642. His *Sa'adat-nāma* ed and transl into French by E. Fagnan, Le livre de la félicité, ZDMG, 1880, pp 643-674. Notes on these two works, by F. Teufel, ibid 1882, pp 96-114. His *Dīwān* of poetry was lith in Tabriz, 1280. Some of his poems were edited and translated by H. Ethé, *Gottinger Nachrichten*, 1882, pp 124-152 and ZDMG, 1882, pp 478-508, and by V. Zhukovskii, *Zapiski*, 1890, pp 386-393. A very important work in prose, *Wajh-i-dīn*, expounding the dogmas of moderate Ismailism and also ascribed to Nāsir-i-Khusraw (which Ethé regards as being lost, cf GIPh 280), is preserved in two modern copies in the Asiatic Museum at Petrograd. One of them is described and a list of contents of it is given in W. Ivanow's *Ismailitic MSS of the Asiatic Museum* (in Russian), *Bulletin de l'Académie Russe*, 1917, pp 359-386 (cf also a review of this paper in English by S. E. Denison-Ross, JRAS, 1919, pp 429-435). There are many other works, obviously apocryphal which are at present ascribed to Nāsir by sectarians, such as *Haft-bāb*, *Mu'ātu'l-muhagiqīn*, *Ishādu's-sālikīn*, *Sahārf*, etc. (For their description see W. Ivanow, op cit.) All of them contain

anachronisms which preclude their connection with Nāsir. His *Kitāb Dalīlū'l-mutahayyirīn* seems to be lost and another, *Zādū'l-musāfirīn*, very rare, remains unpublished.

The present copy was transcribed for H. Blochmann, in 1292/1875, by Muhammad Amjad, from a MS in possession of T. Beale, as stated in Blochmann's note on a fly-leaf. Beg

چندین کوید ابو معین ناصر بن حسرو الم

Ff 91, S 210×150, 170×85, ll 18. Eur. pap. Modern Ind. nast. Cond. good.

## 280.

مور الاقالیم

SUWARU'L-AQĀLĪM

D 228

A compendium on general geography with special reference to 'wonders' of various kinds. It was composed in 748/1347-1348 and dedicated to the Muzaffaride prince Mubārizu'd-Dīn Muhammad (713-760/1313-1359) of Fāis and Kirmān. The author does not mention his own name. According to Bī. Lit. Hist. III, 99, he was Abū Zayd Ahmad b. Sahl Balkhī. See Bī. I 664-666, EIO 708, R 420-421. Cf. *Mélanges Asiatiques* IV, 54, V, 574, VII 43. Probably this particular copy is referred to in St. No. 14 on p. 85. The work is divided into two *bābs*. The *first* is divided into two *fasls*.

فصل اول، در ذکر کره زمین و مقدار و مساحت آن  
(f 3v) و معروف طول و عرض بلدان و خواص مواضع  
فصل دوم، در ذکر آفاق حدوی و خط استوا و ما يتعلق  
(f 14v) و یسب الله

The second *bāb* is divided into seven *fasls*, each dealing with one of the seven *qilms*. I (f 27), II (f 47v), III (f 59v), IV (f 95v), V (f 118v), VI (f 125v), VII (f 130). The copy was transcribed in 1054 AH, and contains 39 small and artistic miniature paintings, depicting the 'wonders'. They are found on ff 16, 16v, 18v, 20v, 21, 22, 24v, 28, 32v, 33, 35, 36, 38, 43, 45, 48, 49, 50, 53, 58, 60, 60v, 63v, 64, 66v, 69, 72v, 74v, 82, 85, 99v, 105v, 106v, 109, 117v, 133v, 138, 139, 141. Beg

الحمد لله . . در تواریم آمده که چون سکندر بن قلعوس (sic) الم

Ff 144, S 215×120, 160×75, ll 11. Or. pap. Ind. nast. Cond. good.

## 281.

اخبار حسیمه در اخبار مدینه

AKHBĀR-I-HASĪNA DAR AKBĀR-I-MADĪNA

D 23

A Persian version of Abū'l-Hasan 'Alī b. 'Abdī'l-lah Samhūdī's (d. 911/1506) work *Khulāsatū'l-wafā bi akhbār dānī'l-Mustafā*,

dealing with the history and topography of the holy places at Madīna, abridged by the author himself in 893/1488 from his large work on the same subject *Wafā'u'l-wafā bi akhbār dārī'l-Mustafā* (see Brockelmann II, 174). The translator does not mention his own name. See EIO 719, EB 138-139, Aum 144, H Kh II, 144 (No 2302) and VI 450 (No 14294). *Ind libi* St No 66 on p 24, (GC II 17). Cf also Wustenfēld, *Geschichte der Stadt Medina*, Abhandl d K Gesellsch d Wissensch zu Göttingen, vol IX (h-ph cl), p 1-156. Cf also Wiener Jahrbucher, 1835, vol 70, Anzeigeblatt p 98.

The work is divided into eight *bābs*. Copied in the XIIc AH Beg

مبایس دستور و ستائیس دسمار پروردگارنا الح

Ff 122, S 270 × 145, 205 × 105 ll 23. Or pap Ind nast Cond good CFW 1809

## 282.

هـ اقلیم

HAFT-IQLĪM

D 327

A good copy of the well known and very important geographical-biographical encyclopaedia, completed in 1002/1594 by Amīn Ahmad Rāzī. A complete table of the contents of this work is given in EIO 724. See GIPh 213, Bl 1 642-643, EIO 724-726, B1 110, EB 416-420, R 335-337, etc. *Ind libi* Bk 636, St No 50 on p 20, (GC II 433). Cf also Sitz-Berichte d bayr Acad ph-phl cl, 1873, p 626. Publ in the Bibl Indica, 1918 (thus far only one fasc issued). Copied in 1166 AH, by Ghulām Nasīru'd-Dīn. Beg

حرد هر کجا کندهی آرد ندید الح

Ff (373), S 300 × 195, 220 × 115, ll 25. Old Eur pap Ind nast Cond good Vignette

## 283.

The same

D 326

Another copy of the same work, transcribed for H Blochmann in (1288)/1871 by Muhammad Amjad. An index is appended. Beg as in the preceding No.

Ff (657), S 275 × 225, 215 × 105, ll 21. Eur pap Modern Ind nast Cond good

## 284.

ریمۃ المجالس

ZĪNATU'L-MAJĀLIS

D 211

An extensive collection of anecdotes connected with geographical and historical matters. It was completed in 1004/1595 by

Majdu d-Dīn Muhammad Husaynī, with the *takhallus* Majdī See GIPh 332, B1 317, RS 395, P1 979-980, R 758-759, etc (GC I 483) Cf also *Mélanges Asiatiques* III, 679, V 246 519, Barbier de Meynard *Dict Geogr*, pref, p 20, Elliott, *Hist of India* II, 506 Lith Telman, 1262 The work is divided into 9 *bābs* I (lacuna), II (f 97), III (f 146), IV (f 166v) V (f 183v), VI (f 199v), VII (f 211), VIII (f 231), IX (f 256v) A bad and defective copy, dating from the XIIc AH There are lacunas partly restored in a more modern handwriting, in the beginning and after ff 69, 149 and 295 Beg

مجدد یحیی و داد و سکر نام معدود الحج

Fr 308, S 350 x 230, 205 x 170, ll 24 Or pap Ind nast Cond bad Dirty

285.

(سوانح)

(SAWĀNIH)

D 217

A collection of notes on various local saints buried in the vicinity of Amangābād, together with a description of their graves an account of the city its remarkable buildings etc The author calls himself simply Khākṣāi-i-Sabzawāī without giving any further details as to his name He neither mentions the title of his work nor the time of its composition From various incidental allusions in his book it is possible to conclude that he wrote shortly after 1188/1774 (cf f 33v) Apparently no other copy of this work is known as the one referred to in St No 108 on p 31 is probably identical with the present The work is divided into 31 *sānikas* (originally unnumbered)

1 Buhānu'd-Dīn Ghaiṭb (d 738/1337) (f 3v-6v) 2 Muntakhabu d-Dīn Zaiẓaī surnamed Zaiḡakhshī (d 719/1319) (f 6v-8 19, 9-11) —3 Zavnu'd-Dīn Dāūd (b) Husayn Shīnazī (d 771/1370) (f 11-14v) —4 Grave of Amangzīb (f 14v 20-20v) —5 Shāh Rājū Qattāl (d 731/1331) (f 20v 15-16) —6 Khwāja Husayn (f 16-16v) —7 Amīn Hasan Shā'n, i.e Najmu'd-Dīn Hasan (b) 'Alā'i's-Sanjāri ad-Dihlawī (f 16v-18v, 21-22) —8 Sayyid Jalāl Ganj-i-Rawān (f 22-23v) —9 Kalla Rawān (f 23v-24) —10 Hājji Nizām (f 24-24v) —11 Shāh Ghaiq (f 24v) —12 Mu'min 'Ārif (f 24v-25) —13 Description of the city of Amangābād (f 25v-27) —14 Description of the mosque Shāh-Ganj (founded in 1135/1723, chron *حکومت*) (f 27-28) —15 The *chaḡk* of the city (f 28-30v) —16 Grave of one of Amangzīb's wives (f 31-32) —17 Shāh Mahmūd (d 1175/1761) (f 32-33v) —18 Shāh Sa'īd Palang Pūsh (d 1120/1708) (f 33v-34) —19 Nizāmu'd-

Dīn Chishtī (d 1144/1731) (f 34-34v) 20 Shaykhun-Sāhib  
 (d 1151/1738) (f 34v-35v) —21 Sayyid Ghulām Hasan (d  
 1188/1774) (f 35v-36) 22 Shāh 'Alī Sāhib-Nahr (d 1176/  
 1762) (f 36-36v) —23 Shāh Nūr Hamāmī (d 1104/1693) (f  
 36v-37v) —24 Sayyid 'Abdu'l-Qādir-Sāhib (d 1102/1691) (f  
 37v-38) 25 Shāh Sirāju'd-Dīn Maghfūr (f 38-38v) —26  
 Sayyid Qamālu'd-Dīn (still living in the author's time) (f 38v-39)  
 27 Mīn Ghulām 'Alī Husaynī Āzād Balgrāmī (also still living)  
 (f 39-39v) 28 Miyān Muhammad Shākīr (still living) (f  
 39v-40) —29 Shāh Farīdu'd-Dīn (still living) (f 40-40v)  
 30 Miyān Muhammad Safdar (still living) (f 40v-41) 31  
 Miyān Ghulām Husayn (still living) (f 41-42)

The copy was apparently transcribed in the author's time, as  
 it dates from the end of the XIIc AH Beg

حمد مددعی که بک کلمه کن الح

Ff 42 (correct order of folios 1-8, 19, 9-14, 20, 15-18, 21-42) S 200×120,  
 160×70, ll 13 Or pap Ind nast Cond tol good CFW 1809

286.

حديقة الاقاليم

HADĪQATU L-AQĀLĪM

D 140

A modern imitation of the *Haft-iqlīm* (see above, No 282),  
 completed in 1202/1787-1788 by Qādī Murtadā Husayn, surnamed  
 Allahyār 'Uthmānī Balgrāmī This work, compiled at the re-  
 quest of Capt Jonathan Scott, whose employee the author was,  
 contains much information about the geography and history of  
 India especially for the more modern periods See Bl I 670-672,  
 EIO 730, EB 422 (where a detailed list of its contents is given),  
 P1 414-417, R 992-994 (where the biography of the author is  
 given in detail), etc *Ind lib* Bk 637-641 Cf also Elhott, Hist  
 of India VIII, 180-183 Lth several times in Lucknow In  
 the 'Government collection' (II) in the library of the A S B there  
 is a work with the same title, *Hadīqatu'l-aqālīm* (No 402), form-  
 ing an appendix to Allahyār's work, written by an author who  
 does not mention his own name It is compiled from English  
 sources and chiefly deals with the European countries and America  
 The present copy is very defective, does not contain the introduc-  
 tion and has many lacunas in the middle of the text It opens  
 abruptly with the *first Iqlīm* (f 1v), the *second* begins on f 18,  
 the beg of the *third* apparently coincides with a lacuna, the  
*fourth* on f 95 the *fifth*—on f 130, the beg of the *sixth* also is  
 lost, the *seventh*—on f 128 Many blank spaces Copied in 1211  
 AH, in Lucknow, by a scribe who did not realise that his ugly  
 and dotless shikasta, though pretending to elegance, made this

transcript quite worthless as numerous proper names became undecipherable Beg

(المقيم اول) رحل مسعود اسب الحج

Fr 151 S 350 x 220, 285 x 150 ll 20 Or pap Ind undated (in one place a nast. diff hands) Cond tol good

## 287.

عمارل حج  
D 306

MANẒIL-I-HAJJ

A concise account of a pilgrimage from Persia to the Shiite holy places in Mesopotamia and further to Mecca and Medina. It was composed in 1214/1799 (chronogram حادذ الحرت on f 5v) by Alī b. Muẓā Khayrāt-Abī who dedicated it to the grandson of Tahmāsp II, the Sāfawide (1135-1144 1722-1731) Muḥammad Muẓā b. Husayn. Copied in the beg. of the XIIIc AH. Beg

الحمد لله الذي جعل عمارل الحج

Fr 26, S 195 x 105, 110 x 70 ll 12 Or pap Good P. nast Cond tol good

## 288.

تاريخ العمارة  
D 119

TAFRIHU'L-IMĀRĀT

A description of the remarkable buildings of Agra together with short historical notes of the prisons with whom they are connected. Composed, in the most bombastic and inflated style by Sīl Chand, who dedicated his work to J. S. Lushington collector and magistrate in Agra in 1825-1826. Apparently the same work is described under the title احوال عمارة مستقر الخلافة in B10 731, and R 1031 (حالات اكرناد) Ind lib Bk 618. Copied towards the end of the XIIIc AH. Six drawings are inserted, all in European style, of mediocre quality. Beg

سمعتان الله دره بيتاب را الحج

Fr 251 S 280 x 165 195 x 100, ll 17 Or pap Modern Ind nast Cond good

## 289.

تاريخ يوسفى  
D 82

TA'RĪKIH-I-YŪSUFĪ

An account of a journey from India to Europe, with special descriptions of England. Comp. in 1259/1843 (chronogram چه حال عرب on f 3), and dedicated to Her Majesty the late



## IV. FAIRY TALES, ANECDOTES, LEGENDS, ETC.

### 1. Moral, didactic and historical stories and anecdotes.

*a Versions of the book of Kalīla and Dimna*

**290.**

انوار سہیلی  
E 21

ANWĀR-I-SUHAYLĪ

The well known modern version of the book of Kalīla and Dimna, comp in a very bombastic and inflated style by Husayn b 'Alī al-Wā'iz al-Kāshifī (d 910/1505). He based his work on an earlier Persian version by Nasīr'l-lah b Muhammad b al-Hamīd (comp ca 539/1144-1145). It is divided into fourteen *bābs*. See B1 Lit Hist III, 504, GIPH 327, EIO 757-766 B1 310-313 EB 431-437, Ros 284-285, P1 970-971 R 756 Aum 46, Dorn C 109 H Kh V, p 239 *Ind lib* St No 1 on p 82-83. Printed and lithographed many times in India (Calcutta, 1804 1816, 1824 etc), and in England (Hertford, 1805, by Ch Stewart, also 1851, by J Ousley). Transl into English in full by E Eastwick 1854, and by A Wollaston, 1878. Extracts from this work have been printed and translated in many chrestomathies and similar publications. The present copy was transcribed in 1087 AH at Mungipatam (مونی نٹس). Beg as usual.

محبوب حکیم علی الاطلاق حلب حکمتہ الہیہ

S 245 x 145, 190 x 95, ll 19 Or pap Ind nast (diff hands) Cond good CFW 1825

**291.**

The same

E 71

The *preface* to the same work, corresponding to ff 1v-6v of the preceding copy (No 290). Transcribed at Calcutta, 1251 AH. Beg as above in No 290.

S 210 x 135, 130 x 75, ll 7 Or pap Ind nast and shikasta Cond tol good

**292.**

میار دانیش  
E 132

‘IYĀR-I-DĀNISH

A more modern version of the same translation, by Nasīr'l-lah, of the book of Kalīla and Dimna, compiled by Abū'l-Faḍl b

Mubārak 'Allāmī (d 1011/1602, cf concerning his works Nos 122-134 and 352-354 in this cat) It was written in a more plain language than that of Kāshifī's version, at the request of Akbar, and completed in 996/1588 It is divided into 16 *bābs* and a *khātima* See GIPh 328, EIO 767-777, Br 314-316, EB 438-440 Pr 974 sq, R 756-757, Aum 47 Fl III 286, etc *Ind lib* Bl 445 Madr 153, (GC II 391) Cf also Notices et Extraits X, 197-225 Lith Cawnpore, 1879 It was translated into Urdu under the title of *Khud-afrūz* Lith Lucknow, 1892 The present copy dates from the XIIc AH Beg as usual

سناس ازل و اند حداریدی را که الح

Ff (432), S 240×140, 170×85, ll 15 Or pap Ind nast (diff hands) Cond tol good

## 293.

The same

E 133

Another copy of the same work, defective at the beginning It opens with the *siath bāb*, corresponding to f 217v of the preceding copy, No 292 Transcribed in XIIIc AH

Ff (192), S 220×150, 145×95, ll 14 Or pap Ind nast Cond good

## 294.

*b Versions of the Çukasaptatī*

طوطی نامه

TŪTI-NAMA

d 22

The abridged version of the 'Tales of a Parrot,' by Muhammad Qādnī, who composed it in the XI/XVIIc It is based on the bombastic version of Diyāu'd-Dīn Nakhshabī, comp in 730/1330 See GIPh 324-325, EIO 752-754, EB 1975, 2028 R 754, Aum 54, etc Edited and transl into English by Gladwin, Calcutta, 1800, and London, 1801 Transl into German by Iken 1822 The present copy dates from the end of the XIIc or beg of the XIIIc AH Beg as usual

بعد از حسن حسن بنا و صفت الح

S 200×135, 160×90, ll 16 Or pap Ind nast Cond tol good Notes in English by J Hannay, 1800, etc (faded)

## 295.

The same

d 21

Another copy of the same work, dating from the XIIIc AH Beg as in the preceding copy, No 294

Ff (90), S 205×135, 150×90 ll 12 Or pap Ind nast Cond good

## c Other collections of tales and anecdotes

296.

ترجمة الدرر: ج بعد السدة

TARJUMATU L-FARAJ BA'DA 'SH-SHIDDA

E 221

A collection of instructive anecdotes, dealing with cases of deliverance from difficult and dangerous situations. It was originally comp by Abū 'Alī al-Muhassin b Abī'l-Qāsim, surnamed Qādī at-Tanūkhī (d 384/994), with the title *الفرج بعد السدة*. The authorship of this book, however, is attributed in all other known copies of this work as in the present one, to Abū'l-Hasan 'Alī b Muhammad al-Madāinī (d 224 o 1 225/839-840). The Persian version was compiled probably about the middle, or in the second half, of the VI/XIIc (see EI, O 733), by Husayn b As'ad b al-Husayn Dihistānī al-Mu'ayyandī, at the request of 'Izzu'd-Dīn Tāhīr b Zangī. It is divided into 13 *bābs*. See GIPh 329-330, EIO 733-736, RS 389, Pr 981-982, R 752, Aum 56, Doin C 408 Fl III 451, etc. *Ind libi* St No 5 on p 84. The present copy dates from the XIIc AH. Beg as usual.

حمد و ندا و موی را حل حلاله که عذر عقول دریاب آدم الی

S 400 x 237, 270 x 145, ll 15 Or pap Coarse Ind nast Cond good

297.

لطائف الطوائف

LATAIFU T-TAWĀIF

M 132

Anecdotes about princes, amirs, saints and further of people belonging to different professions and classes of society. This collection often also called *Latāifu'z-Zarāif*, divided into 14 *bābs*, was compiled shortly after 939/1532-1533 by 'Alī b Husayn al-Wā'iz al-Kāshifī with the *takhallus* Safī (the author of the *Rashahāt*, see Nos 252-257 of this cat), who died shortly after its completion. See GIPh 332, EIO 778-779, RS 100, EB 454-457 P1 975-978, R 757-758, etc. *Ind libi* Bh 443-444, St No 74 on p 26. Edited by Ch Schefer in his *Christomathie Persane*, vol I 1883, pp 106-130 (texts), with an introduction and notes on pp 95-131. Lit<sup>r</sup> in Persia. The present copy is very good and dating from the end of the IXc or beg of the XIc AH. Beg as usual.

بعد از ادای لطائف، تعظیم مذاب الهی الی

S 195 x 120, 135 x 70, ll 19 Or pap Khorasani, nast Cond good CFW 1809

<sup>1</sup> Zangī b Maudūd, the Salgharide ruler of Fars, reigned in 557-571/1162-1175

298.

نگارستان

NIGĀRISTĀN

M 142

A collection of didactic and historical anecdotes about various eminent men from ancient times to the beginning of the tenth c AH, arranged chronologically under the respective dynasties. It was compiled in 959/1552 (chronogram واقع نگارستان) by Ahmad b Muhammad b Abdī'l-Ghaffār al-Ghaffārī al-Qazwīnī (d 975/1567-1568). A complete list of the contents of this work is given in EB 337. See GIPh 267, EIO 606-613, Br 59, EB 337-340, Pr 404, R 106-107, Dorn C 276, Morl 50, etc. *Ind lib* Bh 7, Bk 470. Cf also Elliott, *Hist of India*, II, 504-506. Lith Bombay, 1245, 1275 and later. Copied in the XIc AH. (سده ۳) by Muhammad Kāzīm b Muhammad Mūsā Kākī. Beg. as usual.

ای طراردۀ بهارستان وای نگاردۀ نگارستان الحج

Ff (301), S 265 × 150, 175 × 85, ll 15 Or pap Good Ind nast Cond good

299.

The same

D 322.

Another copy of the same work, dating from the end of the XIIc or beg of the XIIIc AH. Beg as usual, see No 298.

S 305 × 210, 210 × 120, ll 21 Or pap Ind nast Cond good

300.

معادن الکواهر

MA'DANU'L-JAWĀHIR

E 184.

A collection of didactic stories, compiled in 1025/1616 by Mullā Tarzī and dedicated to Jahāngīr. It is divided into 22 *bābs* and a *khātima*, each illustrating some particular moral virtue. A complete list of the contents is given in EIO 793. See GIPh 333 EIO 793-796, EB 464-465, Pr 983, R 1038-1039, Aum 60, etc. *Ind lib* Bh 447 Madī 182, St No 62 on p 42. A bad copy, transcribed in 1153 AH by Husayn Kharman (?). Beg as usual.

حہان حہان بیائس حہانداری را سرد الحج

S 215 × 145, 190 × 115 ll 13 Or pap Vulgar Ind nast Cond good.

## 301.

(جامع الحكايا ١٠)

(JĀMI'U'L-HIKĀYĀT)

d 16

A collection of fairy tales, mostly with some moral maxim to be proved, compiled from various sources by an unknown author. It corresponds to a portion of the work described in EIO 797 which was composed in the middle of the XIc AH (different tales are dated there 1025/1616, 1028/1619 and 1046/1636). The copy in the India Office library, transcribed not later than 1055 AH, contains 52 stories. The present one, dating from the end of the XIIc or the beg. of the XIIIc AH, is much shorter and contains less than half that number of stories, their order being slightly different. The introduction and the initial tales are not to be found here and the narrative opens with the tale apparently corresponding to the *eleventh* story in EIO 797.

- 1 - کایه شاه ایان و پسر او و شیخ صنعان و شیخ  
(f 1v) - من بن شیخ محمود
- 2 - کایه چهار کس رفتی (12 in I O copy)  
(f 25)
- 3 - کایه شاهزاده جوان بخش (14 in I O c)  
(f 42)
- 4 - کایه بهرام کور و بهرام خارکس (15 in I O c)  
(f 63)
- 5 - کایه شاهزاده دوحوان و دختر  
(16 in I O c)  
(f 69v) - شاه یمن
- 6 - کایه رضوان شاه الح (18 in I O c)  
(f 89)
- 7 - کایه لیله هارون الرشید الح (19 in I O c)  
(f 102)
- 8 - کایه شاهزاده محمد الملک (6 in I O c ?)  
(f 107v)
- 9 - کایه آن پادشاهزاده که پدر و مادر  
(20 in I O c)  
(f 129) را میفرستاد الح
- 10 - کایه پادشاه راده شمس برسد (21 in I O c)  
(f 151)
- 11 - The heading is illegible (-?)  
(f 167)
- 12 - کایه شاهزاده های (sic) و صاحب ستر کور  
(-?)  
(f 206) و فامی الح
- 13 - کایه عابد سه رنده دار الح (-?)  
(f 211)
- 14 - کایه تاجر الح (52 in I O c ?)  
(f 217v)
15. - کایه جوان امه بان و جوان هراب (-?)  
(f 222v)

Three short stories on ff 164v-165v may correspond to Nos 22-24 in the copy described in EIO 797, and there is an illegible heading on f 33, which may belong to a separate tale. A bad copy, carelessly written in an illegible form of vulgar shikasta. Beg of the first story

آورده اند که در معرب رمن حلی بود الح

Ff 228, S 210-135, 170 × 100, ll 15 Or pap Vulgar Ind shikasta Cond tol good

### 302.

بهار دانش

BIHĀR-I-DĀNISH

E 34

A collection of didactic tales interwoven with the story of Jahāndār Sultān and Bahrawar Bānū, comp in 1061/1651 by 'Ināyatu'l-lah Kanbū (d. 1082/1671), the brother of Muhammad Sālih Kanbū, see above, Nos 152-154 in this cat. See GIPh 325, EIO 806-817, Br 320-322, EB 466-472, 1976 Pr 999-1000, R 765-766 Aum 54-55, Mehren 32, etc. *Ind lib* St No 4 on p 84 (GC II 387). It was translated into English by A Dow, 1768, and by J Scott, 1799, into German by A Hartmann, 1802. Many extracts from this work have been edited and translated, see the bibliography given in EIO 806. Often lith in India. The present copy was transcribed in 1134 AH by Muhammad 'Askarī b Muhammad Ibrāhīm b Muhammad Kāzīm b Safar Qulī Aqā, at Karnaul. Beg as usual.

فاتحه کتاب مستطاب آمردیس و پدرايه صحف دانش الح

S 325 × 215, 270 × 160, ll 19 Or pap Ind nast and shikasta Cond tol good. Many marginal notes and glosses.

### 303.

The same

E 35

Another copy of the same work, dating from the XIIc AH, defective at the beginning and at the end.

S 240 × 165, 190 × 100, ll 19 Or pap Ind nast Cond good

### 304.

داسان كمچشك ، و لعل پری

DĀSTĀN-I-GUNJISHK WA LA'L-PARĪ

'd 9

A collection of moral tales in the usual framework of a special story, this time of a sparrow and the fairy La'l-parī. The author, Ranjīt-Rāy, completed it in 1144/1731, in the reign of

Muhammad Shāh (1131-1161/1719-1748), as stated on f. 1v. He mentions in his preface his connection with Husayn Qhch Khān Bahādūr, Āṣaf-Jāh and other noblemen. Copied in the XIIc AH. Beg

کوشش ثنائی کہ بانتظام سلک صفت دات الہ

Ft 141 (correct order of folios 1-18, 26, 19-25, 27-59, 69-71, 65, 60-67, 75-ond), S 180 × 110, 120 × 60, ll 15. Or. pap. Bad. Ind. shikasta nast. Cond. good.

## 305.

نوستان خیال

BUSTĀN-I-KHIVĀL

D 34

An isolated vol. (only one out of the 15) of a huge collection of fairy tales, compiled between 1155 and 1169, 1742-1756 by Mīr Muhammad Taqī Ahmadābādī Gupātī, with the *talhalls* Khivāl d. 1173/1760. His work, which is sometimes also called *Farmāresh-i-Rashīdī*, was composed at the request of Nawwāb Rashīd Khān. It is divided into three *bihārs*, the second and third of which are sometimes called respectively the first and the second *gulistān*. To add still more confusion, the first *bihār* of this over-titled production is also called *Mahdī-nāma*, and so forth. See GIPh 320, EIO 833-845, EB 480 (where an almost complete copy of this work is described), Pt 993, R 770-772, Aum 57, etc. *Ind lib* Bn 448-461. Cf. also Spī 193. The present copy dating from the XIIc AH, contains the *first gulshan* of the *second bihār* or *first gulistān*, corresponding to the IV and V vols. of the whole work. It is the same as the one described in EIO 836 and Aum 57 (in addition to EB 480). Beg. as usual.

سعدندان (بخدادان) حدائق (here) حقائق (here) و کلسن آرایان

سقاقت آبار الہ

Ft (116), S 250 × 150, 190 × 105 ll 13-15. Or. pap. Ind. shikasta. Cond. good.

## 306.

2 Fairy tales.

چهار درویش

QISSA-I-CHĀR DARWĪSH

d 10

The well-known tales of the four darwīshes and Āzādbakht, sultān of Rūm, etc. usually ascribed to the authorship of the celebrated poet, Amīr Khusrāw of Dehli, d. 725/1325 (see for his poetical works the section on poetry). See GIPh 324, EIO 739-742, Br 323, EB 443, R 762, Mehien 32, etc. *Ind lib* Bn 439. Cf. also the preface to Eastwick's translation of Bāgh-o-Bahār,

1852, p VII Copied in the XIIIc AH Beg in a different way from the usual one

الهی در دیار مختم - سم ، سماهی ده ، الحج

Ff 214, S 245 × 150, 145 × 85, ll 13 Or pap Ind nast Cond good CFW 1808

### 307.

کلر بز

GULRĪZ

d 18

The love story of Ma'sūm-shāh, Nūshlab and 'Ajabmahk, by Diyāu'd-Dīn Nakhshabī (d ca 751/1351), written in his usual extremely bombastic and inflated style See GIPh 324, EIO 2852, etc *Ind lib* St No 10 on p 85 Cf the article by W Pertsch in ZDMG, XXI, p 511 Publ in the Bibliotheca Indica, 1912 The present copy, dating from the XIIc AH, is defective at the beg and end The initial passage of the extant portion is found on p 13, fourth line from the top, and the end—on p 190, 12th line from the top, of the printed edition

Ff 109 (lacunas after ff 50, 78, 100), S 230 × 120, 180 × 80, ll 15 Or pap Coarse Ind nast Cond tol good

### 308.

قصه حاتم طائی

QISSA-I-HĀTIM TĀĪ

d 13

The story of Hātim Tāī, the legendary Arab hero The name of the author is not known Apparently the same version is described in EIO 780–782, Br 319, EB 449 (2), 451, Pr 991, R 764, Aum 55, Mehren 33 Translated into English by D Forbes, 1828, and since reprinted, Bombay, 1911 An abridged edition was published by J Atkinson, 1818 Printed and lith several times in Constantinople and India For various other versions see GIPh 319 Copied in the beg of the XIIIc AH Beg

سپاس نبیاس مررورنگار حل شانه را الحج

Ff (183), S 220 × 160, 160 × 90, ll 15 Or pap Ind nast Cond good

### 309.

The same

d 11

Another copy of the same tale, occasionally very slightly differing in wording from the preceding, No 308 It was transcribed in 1187 AH, at Buidwan (?), by Kifāyatu'l-lah b Muhammad Ma'sūm b Muhammad Hāshim (حاشم) Beg abruptly

(corresponding to the 4th line from the top in the preceding copy)  
as in EB 119 (2)

و سرع حاتم ، پدر آن دحترع حود را در نکاح حود آورده الی

Ff 225, S 270 x 180 190 x 100, ll 15 Eur pap Ind modern nast and shikasta  
Cond good

## 310.

قصه مهر و ملا

QISSA-I-MIHR-U MĀH

d 11

A love story of prince Mihr and princess Māh. The author is unknown. See GIPh 321 EIO 805 EB 1211 (1), R 765, Dorn C 410, etc. Cf also Garcin de Tassy, *Histoire de la littérature Hindoue*, 2nd ed. II, 550. Copied towards the end of the XIXc. AH. Beg.

راویان احبار ... چنین روایت میکنند که پادشاهی بود الی

Ff 116 (the last three ff are misplaced their proper order is 115, 116, 117) S 190 x 115, 150 x 75, ll 13 Or pap Good Ind nast Cond good Scrappy notes on fly leaves

## 311.

کل نکاحی

GUL-I-BAKĀWALĪ

d 8

A love story of Tājū l-mulūk and Bakāwalī translated from Hindustani into Persian ca 1131/1722 by Izzatu'l-lah Bangālī. See GIPh 322 EIO 828-829 P. 996-998, etc. Cf also J. Giehlert's preface to the edition of the Hindustani translation of this tale (with the title *Madhhab-i-īshq*) (1801), also Spr 629, where another Hindustani version, in verse with the title *Gulzār-i-nasīm* is mentioned. Copied in 1215 AH. Beg. (as in EIO 829)

زیب دینا؟ سخی نام سخی آوردی که الی

S 225 x 155, 160 x 95, ll 18 Or pap Ind nast Cond tol good

## 312.

قصه فیروز شاه

QISSA-I-FĪRŪZ-SHĀH

d 17

The story of the wonderful exploits of the son of the king of Badakhshān, apparently identical with the tale with the same title, described in EIO 803 (1) and 804. In the latter its authorship is ascribed to one 'Alī Naurūz Khān. Copied in 1207 AH.

at Bihūj, by Sayyid Mahmūd b Sayyid Bahā'i-l-lah Rūdawī Beg

راویان احبار و حاکیان اسمار چین آورده اند که الح

Ff (32), S 205 × 125, 155 × 70, ll 15 Eur pap Modern Ind nast Cond good

313.

قصه اکروکل

QISSA-I-AGAR-U GUL

d 6

A love story of Agar (female) and Gul (male) See GIPh 321, Pr 995-996, R 772, etc Copied in 1207 AH by 'Abbās 'Alī Khān Beg

الحمد لله .. راویان ... روایت کرده اند که در شهر سنخاس الح

Ff (18), S 225 × 130, 165 × 80, ll 15 Or pap Ind shikasta Cond good

314.

قصه (سمرون گدّه)

QISSA-I-SUMRŪN-GAD'HA

d 15.

A short popular Indian tale, translated from Hindi into a curious form of Persian at the request of a little English girl

قصه سمرون گدّه که در زبان هندی بود آنرا بموجب حکم من صاحب

ورد در فارسی درسه نموده شد

Neither the name of the translator nor the person for whom the translation was prepared are to be found in the text The copy, or possibly autograph, dates from the XIIIc AH Beg (as a continuation of the passage quoted above)

ترن نوعه دارد که دیوان راحه سمرون گدّه دو برادر معنی بود الح

Ff 6 (all misplaced ' Correctly 1, 4, 5, 2, 3, 6), S 240 × 155, 200 × 110, ll 13 Europ pap Ind nast Cond tol good Wormeaten

315.

هشت گلگشت

HASHT GULGASHT

D 177

One of the very numerous versions of the popular story of the adventures of Bahām and Gulandām Compiled in 1215/1800 (chronogram (طرح‌نما بهرام) by Sayyid Husayn Shāh, and dedicated to Charles Byron Cf R 877 Copied in 1217 AH Beg

بعد حمد حدای که بهشت و دوزخ نمونه از احاطه و مهر اوسب الح

Ff (78), S 225 × 140, 160 × 90, ll 13 Or pap Ind nast Cond good

316.

قصه دزد و قاضی

QISSA-I-DUZD-U QĀDĪ

Ob 11

A very popular Persian humorous story of the adventures of a judge and of a thief, which exists, and has often been lithographed, in various prose and verse redactions. The present one may be identical with that described in EIO 857. Cf also GIPH 322-323, EB 490-491, P1 117, R 773, etc. Copied in the XIIc AH Beg

راویان احبار . چندی روایت کرده اند اله

Bd v S 310 x 180 210 x 115 ll 23 Or pap Ind nast Cond good

317.

قصه نوش آفرین

QISSA-I-NŪSH-ĀFARĪN

d 4

A story of the adventures of princess Nūsh-āfarīn and her lovers. The author remains unknown. It is extremely popular in Persia, and was lith there at last once. See GIPH 322 P1 989 etc. The present copy was transcribed in 1230 (or 1203) AH Beg

الحمد لله . . حوں نورز معروفات یاب اله

It contains very peculiar colophon in the form of an incantation

ایں کتاب نوش آفرین مال افا رستم کلاهور ، هرکس ندرد و یا طرح کدد و یا  
ندرد پس ندهد یا نعروسد یا دریدس خود بسیار نکاه دارد نلعنت خدا و نعرین  
رسول گرفتار شود ، امنی

There are 45 miniature pictures of very inferior quality, in the modern Persian style. Ff 5, 8, 11v, 12v, 21v, 22 28 31 38, 44v, 49, 55v, 65v, 72 74v, 79v, 83, 89, 91v, 97, 104v, 107v 113v, 117 122, 125, 127v, 132, 139v, 140, 152v, 165, 173, 187v, 188v, 197v, 200v, 209v, 221, 224, 229, 240, 247v, 252, 255v

Ff 268 (correct order 1-146, 148-150, 147, 151-217, lac, 218-253, 260-264, 254-259, 265-268), S 210 x 150, 150 x 100, ll 13 Eur pap Pers nast (diff hands) Cond tol good, but decayed in several places, and some pictures effaced

318.

(مکموهه)

(MAJMU' A)

Oc 1

A collection of short articles and fragments on various subjects. Several of them, containing fairy tales, are as follows

1 (ff 1v-39) *Qissa-i-Hazār-gīsū* A popular Persian story of the adventures of a beauty, Hazār-gīsū, and her lovers Cf GIPh 322, Ros No 108, etc Beg

راویان احبار و ناملان آثار و کداندگان داستانهما الح

2 (ff 39v-70v) *Qissa-i-Sayfu'l-mulūk wa Badī'u'l-jamāl* Another popular Persian love story of prince Sayfu'l-mulūk and princess Badī'u l-jamāl See GIPh 320-321 Cf EIO 788-792, EB 461, Pr 996, R 764, Fl II 27 One of these versions was lith in Persia Beg

کمای روزگار و فصلای نامدار در حکایب آورده اند الح

3 (ff 70v-88v) *Qissa az qadā wa qadī az (wa ?) sīmurgh* A fairy tale in which king Solomon plays a prominent part Beg

در حیراسب که زوری حصر سلیمان الح

4 (ff 88v-126v) *Qissa-i-Bahrām-Gūn* One of the numerous versions of the story of Bahrām Gūn (cf No 315 in this cat), apparently the same as EIO 849-851 Cf also P1 989 Defective at the end Beg

راویان احبار و ناملان آثار . روایب کرده اند الح

5 (ff 151-173) Some fragmentary epistolary specimens In the beginning the following title is given *مساء عدد الرسول* After the letters follows the story of Tamīm Ansārī (here written *تومیم*), a very popular tale, cf GIPh 322, EIO 858, etc It is not clear, where the epistles end and the story begins Cf No 417 in this cat

The MS contains also other articles, described in their proper places in this cat It was transcribed in the XIIc AH

Bd v (ff 127-136 are left blank), S 325 × 160, 265 × 115, ll 21 Or pap Ind nast Cond good

### 319.

(مجموعه)

(MAJMU' A)

Na 99

An accumulation of short tales and anecdotes in a Sufico-didactic strain They form a small portion of a large album, containing chiefly extracts from various poets, and dating from the end of the XIc or beg of the XIIc AH

Bd vol Ff 6-30v S 430 × 255, 335 × 155, ll different, in 5 columns Or pap Ind nast, diff hands Cond tol good

## 320.

(مسعودی)

(MAJMU'Ā)

M 16

Another album, chiefly filled with fairy tales, but containing also poetical extracts and scrappy notes on various subjects Transcribed apparently in XIIIc AH

1 (ff 1-14v) Scrappy specimens of epistolary style

2 (ff 15v-111v) A long collection of short tales, without title or author's name, in a moralizing strain Beg

در مدیم الایام ناصی ممالک بن نادرشاهی بود الح

3 (ff 111v-122) Another tale in similar style Beg

در مدیم الایام درویشی کس ، بود الح

4 (ff 123-125) A few scrappy poems

5 (ff 128-134) *Naql-i-fīmān-i-qal'a-dāī* A copy of a document regarding the title to some landed property, and *Fīmān-i-fauq-dāī*, another document on some military appointment

6 (ff 134v-140) Fragments of various religious and moral anecdotes a few *hadīthes* etc (ff 140-143v are left blank)

7 (ff 144-161v) Poetical and prose fragments quite scrappy

Ff 161, S 150×105, varying numbers of lines Or pap Vulgar Ind shikasta and nast Cond good

## 321.

## 3. Old historical romances.

اخبار داراد

AKHBĀR-I-DĀRĀB

D 55

A comparatively rare and old romance of Alexander and Darius, with enormous accretions of the most fantastic accidents, without any connection with the historical facts Its authorship is ascribed in the text to Abū Tāhir Muhammad b Hasan b 'Alī b Mūsā at-Tarsūsī The exact period when he lived is not known The work was translated some time before 1026/1617, which year is the date of the India Office copy See GIPh 318, EIO 787, RS 384, 385 etc Cf also Mohl, *Le Livre des Rois*, vol I, preface, pp 74-75, Dorn, *Mélanges Asiatiques*, VII, 174-175 and 406-407 On other works of the same Abū Tāhir Tarsūsī see EIO 787 The present copy dates from the XIc AH and is quite good The language is somewhat peculiar but not archaic Beg

الحمد لله ... راویان احبار و ناطقان آوار و حدادندگان تواریخ استاد فاضل

ابو طاهر الطرسوسی الح

S 245×145, 195×100 ll 25 Or pap Good Ind nast Cond good Faded, but good vignette

322.

( قصه مسعود سالار غازی )

(QISSA-I-MAS'UD SĀLĀR-GHĀZĪ)

D 47

A historico-religious romance, narrating the miraculous exploits of Sultān Mas'ūd Ghāzī, a contemporary of Mahmūd of Ghazna (388-421/998-1030), represented in popular legend as a saint and a martyr. The date of his death is usually fixed as at 424/1033. Cf R 1015 where another copy of the same legend is described. Sālār-ghāzī is regarded as one of the most popular saints of India both amongst Muhammadans and Hindus, he is one of the five *pīrs* of the widespread sect of Panjpūrya. Copied towards the end of the XIIc or beg of the XIIIc AH. Beg

الحمد لله اما بعد اظهار فضل كريمه و بعد كرمنا دى آدم الحج

S 225 × 180, 180 × 140, ll 17 Or pap Vulgar Ind nast Cond good

323.

## 4. Religious legends

تاریخ موسوی

TA'RĪKH-I-MŪSAWĪ

D 76

A collection of the Muhammadan legends of Moses, completed in 904/1498-1499 by the well-known Mu'īnu d-Dīn Muhammad Amīn al-Faiāhī al-Harawī, with the *takhallus* Mu'īn Miskīn (d 907/1501-1502). Cf for other his works in this collection Nos 50-52 and 325. This book is also called *Qissa-i-Mūsawī*, *Qissa-i-Mūsawīyya*, *Qissa-i-Hadīat-i-Mūsā*, and *Mu'jizat-i-Mūsawī*. See GIPh 319, EIO 605, 2853-2854, etc. *Ind lib* Bh 24, St No 13 on p 7. Copied towards the end of the XIIc AH. Apparently defective at the end. Beg as usual.

بدان اتمانى لدنك رحمت (sic) و بعد همين كويد نده صعه ، الحج

S 200 × 115, 165 × 85, ll 15 Or pap Good Ind nast Cond good CFW 1809

324.

The same

D 75.

Another copy of the same work, dating from the XIIc AH. Beg as in the preceding copy, see No 323.

Ff (181), S 205 × 110, 165 × 75, ll 21 Or pap Ind nast Cond good CFW 1809

325.

( قصة معراج )

(QISSA-I-MI'RĀJ)

D 222

A work on traditional cosmogony, dealing with the usual legend of the creation of the world, and chiefly with the marvellous tales about various things seen by Muhammad in his Mi'rāj. Neither the title nor the author's name appear in their proper places. In the text, however, there are many poetical quotations, and some of them contain the *takhallus* Mu'in Miskīn (as on ff 25 185, etc.). Therefore it seems probable that this work is due to the same Mu'in al-Farāhī, who is the author of the preceding one. It contains a lengthy and verbose preface and is divided into several *bābs*, subdivided into *fasls*. The headings however number these sections only as far as on f 95v (the third *bāb*). Copied in the XIc AH. Beg of the preface

الحمد لله . اما بعد چنين گويد كه كتاب در تقرير الح

Beg of the work itself (f 26)

لا اله الا الله . . حصص سادات الح

Ff (193), S 240 × 160, 165 × 95, ll 15 Or pap Ind nast Cond tol good

326.

قصص الانبياء

QISASU'L-ANBIYA

d 1

Legends of the prophets from Adam to Muhammad, compiled at Bījāpūr in 993/1585, by Ahmad Munshī (f 4). It is apparently the same work as the one described in EIO 591-592 EB 342 (there called *Tāju'l-qisas*). Sometimes it is also called *Ta'wīkh-i-anbiyā*. The author gives a few details of his life in the preface and refers to his other work *Bah-i-la ālī* (f 4). Copied towards the end of the XIIc AH. Beg

الحمد لله الذي توحد بالملوك و تعبر بالحدود الح

Ff (198), S 310 × 210, 225 × 120, ll 19 Eur pap Ind nast Cond good CFV 1809 Index

327.

( انكشاف ، در قصص انبيا )

(INTIKHĀB DAR QISAS-I-ANBIYĀ)

D 168

Legends of the creation of the world, prophets, etc., together with some theological discussions. Neither the author's name nor the exact title are to be found in this copy. In the colophon the

work is described as انتخاب اکبر از کتب دوائر متقدمین Copied at Sād'hūia in 1027 (?) AH Beg

الحمد لله الذي جعل الحمد مفتاحاً لذكره الح

Ft (245), S 265 × 155, 185 × 95, ll 17 Or pap Ind nast Cond tol good

## 328.

مدينة الانبياء

MADĪNATU'L-ANBIYĀ

D 284.

Legends of the pre-Islamic prophets and Muhammad, arranged in 82 *bābs* (unnumbered) The author's name is not to be found The present copy, dates from the XIIc AH It may be an autograph, judging from the great number of emendations alterations, marginal notes, etc Beg

ستائس و سباس سعياس و سكر و حمد نرون از حد احساس الح

Ff (173), S 235 × 130, 185 × 90, ll 27 Or pap Ind nast (diff hands) Cond bad CFW 1809

## 329.

قصص الانبياء

QISASU'L-ANBIYĀ

d 2

Legends of the creation of the world, pre-Islamic prophets, etc There is no preface, and the work begins abruptly The title is found in the colophon, where the author is also mentioned, and called Allahyāi Khān Ghulzay The work seems to be of quite modern origin Copied in the XIIIc AH by 'Abdu'l-Rasūl b Hājji Ahmad (who was a very bad scribe) Beg

الحمد لله . بلعنا عن صحيح البخاري الح

Ff 377 (lacunas after ff 276, 306, 316), S 255 × 150, 185 × 90, ll 15 Or pap Vulgar Ind nast Cond tol good CFW 1809

## 330.

(جنگ نامه)

(JANG-NĀMA)

D 127

A fancy tale with Muhammad and 'Alī as principal *dramatis personae* of then fight against Pādshāh-i-Zaqūm (or Zarqūm), etc Neither the exact title, nor the author's name are mentioned. Copied towards the end of the XIIc AH Beg

الحمد لله على نعمائه ... زوری آن سلطان اسنا و برهان اصعنا الح

S 300 × 185, 210 × 120, ll 18 Or pap Ind nast Cond tol good

331.

( جنڈک ، نامہ علی مرتضیٰ )

(JANG-NĀMA-I-'ALĪ MURTADĀ)

D 338

Fantastic stories about the adventures of 'Alī Neither the exact title, nor the author's name are to be found Copied in the XIIc AH Beg

آغار داستان حکیمانہ - صرب امیر المؤمنین علی الح

Bd v S 230 × 155, 180 × 85, ll 15-12 Or pap Ind nast Cond good

332.

حک ، نامہ حسن ، امیر محمد حسہ

JANG-NĀMA-I-HADRAT-I-AMĪR MUHAMMAD HANĪF

D 128

Similar fantastic tales about the adventures of the third son of 'Alī, Muhammad ibn Hanafiyya, and his love affairs with Zaytūn, or Zayfūn-i-Pāk-dāman, the daughter of Chandal Shāh Cf Bh 464 Copied at Fairukhālād, in 1188 AH by Sayyid Mīr Asadu'l-lah Pishāwarī Beg

چمن آوردہ اند چون امیر المؤمنین علی الح

At the end there is another short story about the same Muhammad ibn Hanafiyya, beg

اما راویان اخبار ... چون امیر رادہ محمد ، الح

S 200 × 125, 150 × 85, ll 15 Or pap Ind good nast Cond good

333.

نامہ اصحاب ، کہہ

QISSA-I-ASHĀB-I-KAHF

d 5

A Persian version of the well known Coranic legend of the seven Ephesians, in the very popular form of questions put by Jews to 'Alī or Muhammad, and triumphantly replied to by them In this book the revelation of the details of the story are ascribed to 'Alī Copied apparently in the XIIc AH Beg

روایب منکد علی کرم اللہ و تعالیٰ الح

Ff (25), S 275 × 150, 210 × 95, ll 17 Or pap Ind nast Cond bad

## V. ORNATE PROSE, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND LOGOGRIPHS.

334.

اعجاز حسروى

I'JĀZ-I-KHUSRAWĪ

M 75

A work on elegant prose writing and epistolography, comp in 716 or 719/1316-1319 by the famous poet Amīr Khusrāw of Dehli, whose full name was Yamīnu'd-Dīn Abū'l-Hasan b Lājīn (d 725/1325). His treatise, which is often also called *Rasā'ilu'l-i'jāz* (cf f 42), is divided into a preface, an introduction and five *nsālas*, and gives forms for private and official letters. This copy contains only the introduction and the *first nsāla* (beg on f 42v). See GIPh 245, 338, BI II 1053, EIO 1219-1220, EB 1337, Pr 1006, R 527, etc. *Ind lib* Bh 267-268, St No 10 on p 89. Cf also Elliott, Hist of India, III, 566. Lith several times in India. Copied in (1273)/1855 by Ganesh Rāy son of Hākīm Rāy Beg as usual.

هذا الكتاب بعصل الله دى الكرم الح

Ff (156), S 125 × 100, 105 × 60, ll 12. French pap. Modern Ind nast Cond. bad many pages half effaced.

335.

ناموس اکبر

NĀMŪS-I-AKBAR

F 54

A collection of elaborate poetical figures, epithets, etc., connected with descriptions of various parts of the human body. Compiled between 717 and 721/1317-1321 by Dīyāu'd-Dīn Nakhshabī (d 751/1351), cf above, No 307. The work is also called *Juz'ıyyāt wa kullıyyāt*, or *Chal nāmūs*. It is divided into 40 *nāmūs'es*, each dealing with a particular member or part of the

body	1	موى f 9	2	سر f 15	3	دماغ f 18v	4
مژه	7	—	6	پاک f 29	5	انور f 25v	پپه ابى f 22v
نیدى	10	42 f اشک	9	35v f جسم	8	—	33 f
دهان	17	72v f دهان	16	—	15	69v f له	66v f هـ
راه	13	63v f راه	12	کوس f 58	11	54 f ساره	

- f 76v —18 f رناب f 82 —19 f رنم f 86v —20 f روى f 89v  
 -21 f حال f 94 -22 f نلو f 97v —23 f كردن f 106v —24  
 f پاك f 109v —25 f استخوان f 113 -26 f نازر f 116v —27  
 f زك f 120 —28 f حورن f 127 29 f دست f 131v —30  
 f انكسب f 135 -31 f ناحص f 139 32 f سينه f 143 —33  
 f دل f 147v -34 f حان f 154v -35 f پهلوى f 161 —36  
 f ساقى f 164 -37 f كمر f 169 -38 f رادو f 173v -39  
 175v --40 f پاي f 179v See GLPh 335, LIO 2034, R 740, etc

Copied in 1129 AH by Sakat Singh son of Tahtmal (?) bin (?)  
 Rāyāda Jūd'huī Beg as in R 740

تحميد حميد احمد كه قلى شوالله احد الم

11 (189), S 205 x 185 220 x 140, II 17 Or pap. Pold Ind. mast. Cond. good

### 336.

The same

F 55

Another copy of the same work also dating from the XIc AH. It is defective at the beginning, probably only the first leaf being lost and its first folio corresponds to f. 2 in the preceding copy. The work is called in the colophon *Tabaqūt-i-Ḥbūrī* (1)

S 250 x 160 175 x 90 II 10 Or pap. Good Ind. mast. Cond. good

### 337.

انيس العشاق

ANĪSU'L-'USHSHĀQ

M 1

A collection of explanations of various metaphors, epithets, etc., dealing with the poetical descriptions of various parts of the human body, compiled by Hasan b. Muhammad ash-Sharaf (or Sharafu d-Dīn) Rāmī. He dedicated it to Shaykh Uways of the Īlkhanī dynasty (757-776/1356-1375) (this dedication is not found in the present copy). The work is divided into 19 *bābs*, arranged as in the *Nāmūs-i-Alban*. See Bī Lat Hist III, 162 (where the date of composition is given as 826/1423, apparently according to H. Kh., I, p. 187, No. 1414), GLPh 335, EIO 2035, Bī 182 (2), RS 420-421, EB 1339, P1 85, R 814, Ann 122, Fl I 414, etc. *Ind libi* St. No. 87 on p. 71, (GC I 90, where it is called, as in EB 1339, *Anīsu'l-'āshiqīn*). Cf. also Wiener Jahrbucher, vol. 83, Anzeigebblatt, p. 23. Translated into French by C. Huart, *Anīs-el-*

'ochchāq, Traité des termes figurés relatifs à la beauté, par Cheref-eddīn Rāmī (Bibl de l'école des hautes études, fasc 25, 1875), also Pavet de Courteille, JA, 1876, 588-591 Copied in 1081 AH incomplete Beg as usual

حمد و بنا حالى را علـ ، كلمته كه در مبداء حله ، وجود خاكنا را اله

Ff 28, S 295×130, 180×85, ll 18 Or pap Coarse Ind nast Cond not good Index

### 338.

(ممشاء ، ماهرو)

(MUNSHA'ĀT-I-MĀHRŪ)

F 11

An interesting, and apparently extremely rare collection of official documents and private letters dating from the end of the VIII/XIVc They were primarily intended by the author to serve generally as models for elegant official correspondence, and therefore some of them are either sufficiently vague, stating no definite facts or the dates and the names of persons and places are intentionally omitted But in spite of this the collection as a whole contains a great number of interesting allusions and references to many people who played a prominent part in the history of India in the second half of the eighth century AH The student of the Indian life of that period could here find much information, especially with regard to conditions in Sind

The author often mentions his own name, but usually in an abbreviated form, as 'Ayn-i-Māhrū, more rarely as 'Abdu'l-lah Māhū But on two occasions his name is found in the book in a fuller form on f 16v it appears with his official titles as Mahku'sh-shaiq wa'l-wuzarā 'Aynu'l-Mulk 'Aynu'd-Daula wa'd-Dīn 'Abdu'l-lah Māhrū In another letter, on f 209v he himself mentions his own name as 'Abdu'l-lah Muhammad Sharaf

Almost no exact dates appear in his book, only on f 47v a document concerning some *waqf* property is dated 11th Safar 763/1362, in another place, on f 227, the year 59 (possibly for 759/1358) is referred to But there are many historical persons mentioned, such as (f 45v) Mu'izzu'd-Dīn Muhammad Ghūī (d 602/1206), on f 22v probably Shamsu'd-Dīn Iltutmish, sultan of Delhi, who d in 607/1210 (here سلطان شمس الدين مړوم), on f 58v Sultān 'Alāu'd-Dīn (d 639/1242), on f 113 Toghlūq-Shāh, who reigned 720-725/1320-1325 (here فرمان تعلقساهی), on ff 33v-34v a letter gives an account of the death of the same Toghlūq-Shāh, and conveys the glad tidings of the ascension of Muhammad-Shāh, which precisely refers to the events of 725/1325 (see further in the list of the letters, No 14), on f 32 Fīūz-Shāh III (752-790/1351-1388) is referred to

Several letters are addressed by the author to the sons of Fīrūz-Shāh, one, on f 3 (No 2), to Fath-Khān, who d at Kanthū in 775/1374, cf Elliott, History of India, VI 228, or in 776/1375, op cit, IV, 12. Three others (Nos 40-42, on ff 110v-114v) are addressed to Zafar Khān Hasan, who d in Gujrat in 773/1372, cf Elliott, op cit, IV, 12.

All this leaves no room for doubt as to the identity of the author with 'Aynū'l-Mulk, referred to several times in the *Ta'rikh-i-Fīrūz-Shāhī* by Diyāu'd-Dīn Baranī (see Elliott, op cit III, 246, 247, 248). Shams-i-Sināj calls him 'Avn-i-Mahmūd, and even ascribes to him an important book with the title '*Aynū'l-mulūk*' (ibid, III, 369), he also tells of Mahmūd's appointment to the governorship of Sind (ibid, 370), which agrees precisely with the contents of document No 4 on ff 16-17.

Of this work apparently no other copies are known. It is only referred to in St No 24 on p 91, but there can be little or no doubt that the copy mentioned there is the same as the present one. It is very defective at the beginning, in the middle and end. The lost portions were partly restored in a more modern hand-writing and on more modern paper. It was transcribed towards the end of the IXc or beg of the Xc AH, in India, in the peculiar nasta'liq of that time full of shikasta-like ligatures sometimes almost illegible. The correct order of folios, as given at the end of this note, is to be taken into consideration when referring to the letters.

There are 124 letters in all arranged more or less systematically. First are given the documents issued from the central government, and then the author's own letters, (a) addressed to divines, sufis, qādīs, etc, (b) to princes, noblemen, officials (c) to friends, relatives, and subordinates. Here is a list of them.

*a Letters from the central government*

1 (f 1) The end of an official letter

2 (f 3) تعویض اولم سند بر مجلس عالی حان اعظم و حاکم  
معظم اعظم همون متحکمان لا زال عالما الحق

(Apparently the son of Fīrūz-Shāh, who d in 776/1375, see above)

3 (f 11v) تعویض شعل و راز ار - سرحد ایکن کتاب مسدد  
عالی اعظم همون الحق

4 (f 16) تعویض کتاب اقطاع ملتان کہ کتاب بعد از درگاه اعلی  
صادر سده بود

The order conferring the appointment of the author as a governor of Multān

- 5 (f 17v) Concerning the grant of a *khānqāh*

معمر داسب سند محمد معقولی الح

- 6 (f 19) Another document of the same kind The *khānqāh* is granted here to Shaykh-zāda Abū Bakī b Shihābī'd-Dīn Yazdī, at Nahīwala

- 7 (f 20) کتاب ائمه و سادات و مسائخ و حادان و ملوک و کاه  
دعایا و عامه برایا ملک لکهنوتی

- 8 (f 23) Appointment of an official at Multan for *سعل داد نکی* with instructions to watch over public morals which had become loose

- 9 (f 25) The petition of an amir with regard to his appointment as a military chief in Sind

- 10 (f 27v) Another document giving the appointment of an official The dates and the names of persons and places are omitted and replaced by the word *fulān*

- 11 (f 28v) and 12 (f 29v) Letters to various Hindu chiefs

- 13 (f 30) عهد نامه برای ملوک کاه و اعراد نامدار و مکهامان درگاه  
و خواندن نازگاه

- 14 (f 33v) عرصه داسب از زبان ملک الریای سبب الدوله .. متضمن  
تعریف سلطان سدید و مدح حلوس محمد ساه

(Toghluq's death is caused by the collapse of the *kūshk* at Afghānpūr)

It is said, further

حدارود عالم حلد الله و لکه دود تعدیم رسوم عزل برای صلاح  
کار جهانان باستخاره حادان و ملوک امیر جهانانی را بقرن  
همدون بهاد

b From here almost all letters are composed by the author himself

- 15 (f 34v) عرصه داسب در جواب فتاحنامه حاجدکرکه نکاه  
ندده درگاه اعلی صادر بود

(Apparently dealing with the victorious campaign of Fīrūz-Shāh in Behar in 761/1360 Cf *Ta'rikh-i-Mubārak-Shāhī* in Elliott, Hist of India IV, 10)

- 16-36 (ff 42-107) are occupied by letters to various divines, qādīs, etc and deal with matters connected with *naqfs* and other similar questions (f 42 Sadru'd-Dīn

- Muhammad Isma'īl, f 49 Radiyyu'd-Dīn, f 61v  
 Sayyid Jalālu'd-Dīn Ahmad Bukhārī, f 67 Hasan  
 Sar-bārāhna, f 68 Qādī Minhāju'd-Dīn 'Abdu'l-lah,  
 f 69 Jalālu'd-Dīn (perhaps the same as on f 61v),  
 f 70v Mu'izzu'd-Dīn, governor of the town of Uchh,  
 f 72v Qādī Ruknu'd-Dīn, f 76v Shamsu'd-Dīn  
 Mutawakkilī, f 89 Shihābu'd-Dīn, f 99 Rafī'u'd-  
 Dīn, f 100 Shamsu d-Dīn Yahyā Gardīzī, f 104v  
 A'azzu'd-Dīn b Qutbī'd-Dīn)
- 37-39 (ff 107-110v) To Nāsiru'd-Dīn, governor of Lahore  
 40-42 (ff 110v-114v) To Zafar Khān, apparently the son of  
 Fīrūz-Shāh (see above), judging from the titles *مجلس عالی حاکم کبیر و حاکم کسور کبر اعظم طغر خان*  
 مجلس عالی حاکم کبیر و حاکم کسور کبر اعظم طغر خان
- 43-48 (ff 114v-126v) To Faīdu'd-Dīn Sāhib-Dīwān  
 49-51 (ff 126v-131v) To Shamsu'd-Dīn Mahmūd, malik-mulū-  
 kī'sh-Sharīq here sometimes called Shamsu'd-Daula  
 Mahmūd-Beg
- 52-53 (ff 131v-135) To Sayyidu l-hujjāb Wahīd Quwayshī  
 54 (f 135) To Sayyidu'l-hujjāb Nasīu'd-Dīn (or Nasīu'd-Dīn)  
 55-56 (f 136v-140v) To Buhānu'd-Dīn Akhasu l-khawāss  
 Ulugh Qutluḡ Khāsshājīb
- 57-59 (ff 140v-146) To Hājī Dabī  
 60-63 (ff 146-154v) To Nūru d-Dīn, governor of the district  
 (*khaṭṭa*) of Multān
- 64 (f 154v) To Tāju'l-Mulk  
 65 (f 155v) To Sāhib-Dīwān  
 66 (f 156v) To Nasīu'd-Dīn Mahmūd Beg (see Nos 49-51)  
 67-69 (ff 160v-170v) To Kamālī'd-Dīn Jājaimī  
 70-74 (ff 170v-180) To 'Imādu'd-Dīn, son of the author  
 75-76 (ff 180-183) To Bahāu'd-Dīn, another son of the author  
 77-124 (ff 183-267) Letters to the friends, relations and sub-  
 ordinates of the author, as well as some official docu-  
 ments of local importance In addition to two sons  
 mentioned above, there was another, Kabīru'd-Dīn (f  
 226) The author also refers to his brothers Fakhru'd-  
 Dīn (f 211), Mu'izzu d-Dīn (f 212), Nizāmu'd-Dīn  
 (f 211v) On f 247 there is his letter to a local  
 author Husayn Multānī, or Kuhandīzī (کهندری), whom  
 he calls 'the Second Harīnī' (حزری ثانی)

Ff 267 (Correct order of folios 1-30 32-37, 31, 44, 38-40, lac, 45-86, 90, 89,  
 88, 87, 91-95, 97, 96, 98-174, 176, lac, 177-179, 175, 180-204, 207, lac, 205, 206,  
 208 lac ?, 209, lac ?, 210-250, 258, 252-257, 251, 259-267) S 265 x 150, 200 x 120,  
 ll 13 Old Or (Chinese ?) pap Cond still fairly good Interlinear glosses in red ink  
 throughout the copy, explaining the Arabic and obsolete Persian words in more  
 simple terms

339.

شہستان نکا، و گلستان لعا،

SHABISTĀN-I-NUKĀT WA GULISTĀN-I-LUGHĀT E 111

A collection of elaborate word plays etc, compiled ca 843/1439-1440, by Yahyā Sībak of Nishāpūr, with the *takhalluses* Fattāhī, Khumārī and Asīārī (d 852/1448). This work is sometimes also called *Shabistān-i-khuyāl*, or *Shabistān-i-nukāt*, and is divided into 8 *bābs* and a *khātima*. See GIPh 335-336, EIO 2037-2039, EB 1344, P1 986, Ros 283, R 741, Fl I 587, Fleischer 399, Mehren 31, etc. The first *bāb* was edited and translated into German by H. Ethé, 1868. Excellent copy, dated 1082 AH, with many notes and glosses. Beg as usual.

حمد حدایی را کہ جسمہ مدیم حمدس دربانندس در حد کمال کرم الح

Bd v Ff 1-89, S 235×130, 155×65, ll 16 Or pap Ind callgr nast Cond good Scrappy notes on the fly-leaves

340.

The same

E 110

Another copy of the same work. The colophon contains the date 1080 AH which is very suspicious. Beg as in the preceding No.

S 200×125, 125×70, ll 23 Or pap Ind nast Cond tol good Worm eaten CFW 1825

341.

The same

E 109

Another copy of the same work, dating from the end of the XIc or the beg of the XIIc AH, defective at the end. Beg as in No 339.

S 270×160, 185×105, ll 15 Or pap Ind nast Cond good

342.

مناظر الانشاء

MANĀZIRU'L-INSHĀ

F 47

An exposition of the theoretical principles of the elegant style in prose compositions, and of rhetoric, prosody etc, by 'Imādu'd-Dīn Mahmūd b. Muhammad Gīlānī, with the surnames Khwāja-i-Jahān or Khwāja Mahmūd Gāwān (d 886/1481). It is divided into a *muqaddima*, two *maqāmas* and a *khātima*. See GIPh 339,

Bl II 1056 EIO 2042-2043, EB 1348 R 527-528, Fl I 237-240 (where a full description is given), etc. *Ind lib* St No 19 on p 90 Cf also Wiener Jahrbuch, vol 62 Anzeigebblatt, p 16 sq Copied in 1187 AH by Amīn'd-Dīn Muhammad Husaynī Many glosses and notes Beg as usual

يا ممدى اندى نسط دورا وجود اله

S 210×150 160×100, ll 17 Lur pap Ind nast Cond good

### 343.

رياض الانشاء

RIYĀDU'L-INSHĀ

f 30

Another work by the same Muḥmūd-i-Gāwan who comp the preceding It is sometimes also called *Raudatu l-inshā*, and contains forms of various kinds of letters, showing methods for the practical application of the theoretical principles and instructions concerning the technique of composition expounded in the *Manāẓiru l-inshā* The author's name is to be found on f 6v and the title on f 9 See GlPh 338-339, Bl I 689-690 LIO 2044-2045, EB 1349 R 983 Fl I 261-264 Dorn C 416, Krafit 26 *Ind lib* St No 13 on p 89, (Gl II 326) Copied in the Xc AH in excellent Khorasani nast Beg as usual

يا من توحيد بدائع الاداع و الانشاء اله

11 (215), S 245×175, 175×100, ll 15 Or pap Good nast of Khorasani t.p. Cond good

### 344.

The same

f 31

Another copy of the same work It is defective and its beg corresponds to f 16, the 11th line from the top, in the preceding copy The order of letters seems to be occasionally different from that in No 343 Many lacunas, blank spaces, folios are often misplaced Transcribed towards the end of the XIc or beg of the XIIc AH

Pf (192) S 210×150, 190×105, ll 17 Or pap Ind Good nast Cond tol good

### 345.

The same

f 32

Another copy of the same work, dating from the XIIc AH and slightly defective at the end Beg as usual sec No 343 Scriappy notes and verses on the margins

S 200×115, 150×65, ll 13 Or pap Bad Ind shikasta Cond tol good

346.

(کتاب ، معما)

(KITĀB-I-MU‘AMMĀ)

M 104

A collection of logogriphs for a number of names, titles etc dedicated to Sultān Husayn, the Timuride (873-911/1468-1506). Unfortunately the copy is defective in the beginning so that neither the author's name, nor the title of the work are to be found. On several fly-leaves it is called *Mu‘ammā-i-Husaynī* and it is very likely that this is the title, although at present this cannot be determined with certainty as there is no other copy of the work for collation. The *Mu‘ammā-i-Husaynī* was comp. by Husayn b. Muhammad al-Husaynī Nīshāpūrī (d. 904/1499). See for its description Bl II 1070, EIO 2049, RS 191. 194, EB 1353-1355, P1 81, R 650, Aum 43, etc. Cf. also Ruckert's article in Wiener Jahrbucher, vol. 44, p. 89, Garcin de Tassy JA, 1847, p. 357.

Copied towards the beg. of the XIc AH

Bd v Ff 1-142v, S 200 × 105 160 × 60, ll 15 Or pap Ind nat. Cond. tol. good

347.

(رساله معما)

(RISĀLA-I-MU‘AMMĀ)

Na 52.

A treatise on the composition of logogriphs (*mu‘ammā*) and poetical figures, metaphors, etc. It is an imitation of Jāmī's and Husaynī's well known treatises dealing with the same matters. The author's name is not to be found in this copy. From many references to various historical persons in whose honour several logogriphs are composed, such as Mīn ‘Alī Shīr Nawāī (f. 1v), Sultān Husayn (f. 3), Bābur (f. 2) and others it may be concluded that the author belonged to the Heratī circle of poets and writers of the end of the IXc and beg. of the Xc AH. There is in a piece of poetry at the end of the work (on f. 53) the *takhallus* Mu‘īn which may belong to him. The work was written *before* 898/1492 the year in which Jāmī died, because, as is stated on f. 53, Jāmī when seeing this treatise, improvised this *gīt’a*:

این ناره کجور که گسته فائق ، بر شهر کمری بدور بحسب  
هرکس که دید آب و رنگس ، دادس که کوهر بدحسب

The work is divided into 14 (unnumbered) ‘*amals*, each subdivided into several *dābita*, with many poetical specimens. The ‘*amal* 1 (f. 4v) deals with ، تالیه ، 2 (f. 10) with اسعاط ، 3 (f. 13v) — 4 (f. 19) — 5 (f. 22v) — ترکیب ، 6 (f. 24v) — 7 (f. 28) — تدبیر and تخصیص ، 8 (f. 30) — تسمیه ، 9

(f 31) تلمیح, 10 (f 36)—اِستِراک and تَرادُف, 11 (f 40v)—  
 12 (f 42)—اِنْتِقاد, 13 (f 46v)—تَسَدِی and اِسْتِعَارَة 14  
 (f 49)—حَسَابِی, (f 53) *Khāṭima*

Copied in excellent Indo-Herati nast of the XIc AH. It is defective, there are many lacunas some places are rendered illegible by the bookbinder. Beg

ای واسطه جوهر اسناد نام الی

Ff (53), S 170×90, 125×55, ll 15 Or pap Calligraphic Indo Herati nast  
 Cond tol good

### 348.

نسخه بابری

NUSKHA-I-BĀBURĪ

M 104

A concise treatise on logogriphs (some of them in Jaghatu, or the Eastern Turkish language). Unfortunately the beginning of it is lost in the present copy and therefore the author's name, which was possibly mentioned there, cannot be ascertained. It was comp. in 930/1524 and dedicated to Bābur-Shāh (d. 932/1526), as stated in the concluding passage

این نسخه نشأه بابر آمد منسوب،  
 تاریخ تمامش چه برسی دیگر،  
 نامش سده تاریخ جوهر نامش،  
 این نسخه نشأه بابر آمد منسوب،

Copied in the XIc AH by 'Abdu'l-Ghafūr b. 'Abdu'l-Mu'min

Bd v Ff 143-159v, S 200×105, 160×60, ll 15 Or pap Ind nast Cond tol good

### 349.

دائع الانشاء

BADĀ'U'L-INSHĀ

F 12

The well known treatise on epistolography, comp. in 940/1534, by the eminent physician Yūsuf b. Muḥammad Harātī surnamed Yūsufī. See GIPh 340, EIO 2057-2060, B1 183 EB 1364-1367, P1 135, 1014, R 529, etc. *Ind lib* St No 20 on p 90. Lith at Delhi, 1843, under the title *Inshā-i-Yūsufī*. For his various medical works see the section on medicine in this Cat. Copied in the beg. of the XIIc AH. Many glosses and marginal notes. On the spare leaves 208v-215, and occasionally in other places there are scriappy poetical extracts, medical prescriptions, etc. Beg

زبان عدوان هر نامه نامی و زور دیناچه هر صکیفه کرامی الی

Ff (215), S 260×145, 170×90, ll 9 Or pap Ind nast Cond tol good

## 350.

انسانى قاسم طبسى

## INSHĀ-I-QĀSIM TABBASĪ

F 9

A rare collection of official documents and private letters, written in an extremely flowery style. Many of them are written on behalf of, or addressed to, Ibrāhīm Qutb-Shāh of Golconda (957-989/1550-1581). Some of them are state documents addressed to various princes, such as two letters (on ff 14v and 38v) to Tahmāsp I, the Safawide (930-984/1524-1576), several of them (on ff 64v, 93v, 100v, 106, 107, 130) are addressed to 'Alī (I) b Ibrāhīm, the 'Ādil-Shāh of Bījāpūr (965-987/1557-1579) to Nizām-Shāh (on ff 68v, 130v), etc. Unfortunately, as in the majority of the collections of this kind, the original dates are omitted. I noticed only one chronogram for 956/1549 (on f 33

(کوکى کرده طلوع ار اى ساهى). There are very many letters from the ruling prince, or petitions addressed to him by various people, but his exact name (apparently Ibrāhīm Qutb-Shāh), is usually omitted.

Of the other letters the greater part are connected with Mustafā-Khān and Muhtam-Khān. The former possessed the title of Mīr Jumla (cf f 82v), and was a very strict Shī'ite (he directs in his will to be buried at Kerbela, cf f 120, a passport for him for the purpose of proceeding to Mekka on pilgrimage is given on f 108).

There are many letters to various other amirs, divines and persons whose names are not mentioned. One is addressed to a poet Khiryāl (f 46). Amongst the Sufis the one more frequently mentioned is Nī'matu'l-lah Bāqī, apparently identical with a descendant (in the sixth generation) of the celebrated saint Nūru'd-Dīn Nī'matu'l-lah (d 834/1430), Na'īmu'd-Dīn, called Nī'matu'l-lah Thānī, who enjoyed great influence in the reign of Tahmāsp. Two letters of Qutb-Shāh (ff 71, 102v) are written to this Nī'matu'l-lah, as also a *wakālat-nāma* (f 117). Mustafā-Khān, mentioned above, also wrote to the same on many occasions (ff 103v, 123, 127, 134v, and others).

In his *'awīdas* to the Qutb-Shāh the author calls himself Qāsim Tabbasī<sup>1</sup> (cf ff 58v, 59v, 60v, 62v, 63v, 76v, 78v). In poetry his *takhallus* is Qāsim (cf ff 19v, 20, etc., frequently). The title of his work is written on f 5 (the initial), in the same handwriting as the whole of the book. It is plainly stated there that this is only the *first* part of it (*juz'*). A copy of the same work (or, probably, a fragment), is mentioned in EIO 2107 ('an

<sup>1</sup> There are several places in Persia with the name Tabbas. Here perhaps the old town in the Central Desert, half way Mashhad to Yazd is alluded to.

anonymous treatise on epistolography') St No 5 on p 88 refers evidently to the present copy

Transcribed apparently towards the end of the XIe or beg of the XIIe AH by Barīmalik (?) b Manākhān (بریملك بن مناحان), who unfortunately forgot to put the date of the year in the place reserved for it in the colophon. Glosses and marginal notes throughout the copy. Beg (exactly as in EIO 2107)

ساس بیعتاس و احداس ستائس مودم الاساس الحج

The four initial folios of the volume are occupied with what may be the beginning of another work in ornate prose. Neither the author's name nor the title are mentioned, and the usual accumulations of flowery phrases convey no indication as to the real content of the work. Beg

حدارود جهان آمیزین داب معوص الحج

Bd v Ff 1-113 S 240×140 155×85, ll 15 Or pap Good Ind nast Cond tol good

351.

چهار ناع

CHAHĀR BĀGH

F 48

A treatise on epistolography, comp towards the end of the X/XVIe by Masīhū'd-Dīn Abū l-Faṭḥ b 'Abdī'l-Razzāq Gīlānī (d ca 997/1589). See EIO 2063, cf also P1 902-903 and R 667, 1090, etc *Ind lib* St No 15 on p 90 Copied in the XIIe AH. Many scrappy notes and poetical quotations on the fly-leaves. Beg

چار ناع دنیا حصرت حسنکانه و تعالی الحج

S 200×130, 140×75, ll 11 Eur pap Ind shikasta Cond good

352.

مکتابہ علامی

MAKTŪBĀT-I-'ALLĀMĪ

F 46

The *first daftar* of the well known collection of letters and epistolographie specimens comp by Abū l-Faḍl b Mubāiak 'Allāmī (d 1011/1602), but finally arranged after his death by his nephew 'Abdū's-Samad b Afdal Muhammad between 1011 and 1015/1602-1606. The work is divided into three *daftar*s, and often called *Inshā-i-Abū'l-Faḍl* or *Maktūbāt-i-Abū l-Faḍl*, or *Mukātabāt-i-'Allāmī*. See GIPh 341 Bl I 694-700, EIO 271-286 B1 184-186, EB 1378-1383, P1 1012, R 396 Aum 18, 124 Moil 109, Mehren 26, etc *Ind lib* Madī 165, St No 1 on p

87 Several times lith in India Copied in the XIIIc AH  
Defective in the middle, badly written, dirty and damaged Beg  
as usual

کوداکون بنائس مرداوری را کہ وحود سررا الحج

Bd v Ff 1-85v, S 200×125 155×95 ll 11 Or pap Vulgar Ind nast Cond  
bad

### 353.

The same

F 44 (*bis*)

The *second daftar* of the same work, copied in 1265 AH  
Many glosses on the margins Beg

دفتر دوم، بحسب ساهدساهی ظل النبی دوستہ ادد الحج

S 200×155 150×90, ll 13 Eur pap Modern Ind nast Cond good

### 354.

The same

F 45

Another copy of the *second daftar* dating from the XIIIc  
AH, beg as usual

آغار دفتر دوم کہ عرائض و طوط و ود بحسب حافاں الحج

S 300×205, 140×90, ll 11 and a margin column Eur pap Modern Ind nast.  
Cond bad Perishing

### 355.

سائین اللغة

BASATĪNU'L-LUGHAT

B 11

A commentary and a collection of glosses on *Mukātabāt-i-  
'Allāmī*, explaining the difficult passages and rare terms found in  
that book The author calls himself Muhammad Sa'd, and does  
not mention the date of composition Cf also No 541 A modern  
copy dating from the XIIIc AH, unfinished Beg

سپاس بنعاس دادار دہمتائی را کہ صناعت اسما الحج

Ff 166, S 225×165, 160×90, ll 15 Or pap Ind shik-nast Cond good

### 356.

( تصنیف، طہوری )

(TASNĪFĀT-I-ZUHŪRĪ)

F 5

A collection of compositions in bombastic ornate prose by  
Nūru'd-Dīn Muhammad Zuhūrī, who came to India from Turshīz

(not Taishīz as written in some catalogues), or Turshīsh, as pronounced locally (a district immediately south of Nīshapur), and died in the Deccan ca 1025/1616. See GIPh 309, EIO 1500-1514, EB 1076-1080, 1241, P<sub>1</sub> 909-910, 1006-1007, Ros 264, R 678-679, and 741-742, etc. *Ind lib* B<sub>1</sub> 376, Bk 284-287, Spr 580, St, No 8 on p 89. L<sub>1</sub>th several times in India. (For Zuhūrī's poetical works see the section on poetry). The present copy, transcribed in 1170-1173 AH (see ff 119v and 92v) by Muhammad Kāzīm, contains:

I (ff 8v-24) دیباجہ نوریس A flowery introduction to a treatise on Indian music. Besides the references given above, see EB 1241, P<sub>1</sub> 15, 33, 1006 R 741, etc. Beg as usual.

سرود سراپان و سرود کمال الف

II (ff 24-42) حطه کلزار ابراهیم Another similar production, sometimes also called *Muqaddima* (or *dībācha*)-i-*Gulzār-i-Ibrāhīm*. Beg as usual.

حرمی حمن سخن نظار و حمد دہار الف

III (ff 42v-92v) مقدمہ حواں خلد (also called *Ihutba* or *dībācha-i-Khuān-i-Khalīl*). Another composition in ornate prose, similar to the preceding one. Beg as usual.

ای ار تو تراهن تخت و اکلدل سدل، الف

IV (ff 93v-119v) روعاب طہوری (sometimes also called *Panjaruq*, or *Inshā-i-Zuhūrī*). A collection of love letters, utterly bombastic and flowery. See EIO 1509 (4), EB 1080, P<sub>1</sub> 1007, R 742, etc. Cf B<sub>1</sub> 187. *Ind lib* Apparently the same work is alluded to in St No 8 on p 89, (HC 232/12). Beg as usual.

سعد دسم دیب عسولہ حوند الف

Bd v S 180 × 95, 90 × 70, ll 9. Or pap. Ind. nast. Cond. good.

### 357.

The same

F 4

Another copy, dated also 1170 AH, Muhammadpūr, of the same three popular works by Zuhūrī, i.e. I *Dībācha-i-Nauras* (f 1v), II *Gulzār-i-Ibrāhīm* (f 11), and III *Khuān-i-Khalīl* (ff 21-39v). Beg as usual, see the preceding No.

Bd v S 205 × 120, 160 × 70, ll varied. Or and Eur pap. Ind. nast. Cond. good.

## 358.

The same

Oa 47

Another copy, dated 1223/1846, containing the same three works, as above I *Dibācha-i-Namas* (f 1v), II *Gulzār-i-Ibrāhīm* (f 14v), and III *Khuān-i-Khalīl* (ff 29v-58) Beg as usual see No 356

Bd v S 175 x 110, 125 x 70, ll 11 Or pap Modern Ind nast Cond not good, paper is decaying

## 359.

مقدمه خوان حلیل

MUQADDIMA-I-KHWĀN-I-KHALĪL

F 52

Another copy of this work by Zuhūī Transcribed in 1070 AH, as other dated articles in the same volume It is called here, in the beginning, *حظنة دوزس مسمى نكوان حلیل* Beg as usual, see No 356 On f 60 there is added a petition to government from several persons, containing a complaint about some irrigational matters

Bd v Ff 60-77, S 255 x 150, 145 x 70, ll 14 Or pap Good Ind nast Cond. good

## 360.

The same

F 22

Another copy of the *Khuān-i-Khalīl*, dating from the XIIc AH Beg as usual, see No 356

Ff 15, S 225 x 170, 180 x 85, ll 17 Or pap Bad Ind shikasta-nast Cond good

## 361.

(مجموعه)

(MAJMU' A)

Oa 73.

Various extracts and specimens of flowery ornate prose, chiefly from the same Zuhūī (ff 341v-343) There are also scriappy extracts from other writers, such as Nasrā-i-Hamadānī (d 1015/1606), and Muhammad-Qulī Salīm (d 1057/1647), on ff 269-271 and 324-333v Copied in the beginning of the XIIc AH (The introduction to this anthology was transcribed by 'Abdu'l-Ghafūi Andijāni in 1108 AH)

Bd v S 280 x 160, 245 x 135, ll varied Or pap Ind nast (diff hands) Cond rather bad

## 362.

شرح (نصائح) ظهیری

SHARH-I-(TASNĪFĀT-I-) ZUHŪRĪ

F 34

A commentary on Zuhūrī's prose works, composed in 1210/1796 (see f 2), or, as expressed in the chronogram کلام ظهیری (ibid) 1212/1797-1798, by Abū'l-Yamīn 'Abdu'l-Razzāq b Muhammad Ishāq Husaynī Sūratī, cf EIO 1500 Lith Cawnpore, 1873 In his introduction the author gives a biographical account of Zuhūrī, explains various Indian musical terms and generally discusses stylistic matters

«عدمه اول، در ذکر احوال مصدیه، و تأله، حطه کتاب

f 2

دورس وعدیه

f 6v

» دوم، در بیان کلمات موسعی

» سوم، در ایراد برخی از صدائ و بدائع بطم و سر تاره

(sic) از تراکب و مصمون بدئی متأخرین

که استطلاع دران موجب دربر اسب مر

f 10

اطواف معانی و صدائ کلامی

The commentary on *Dībācha-i-Nawās* begins on f 19v on *Dībācha-i-Khuān-i-Khalīl* (f 51), on *Dībācha-i-Gulzār-i-İbrāhīm* (f 102v), on *Mīnābāzār* (f 119), on *Panji-nuq'a* (f 151) Copied in 1231 AH Beg

الحمد لله الذي تعالى سانه عن السرح والبيان الح

Ff (169), S 250 × 150, 250 × 205, ll 17 Or pap Ind nast Cond good

## 363.

اساسی هرکرن

INSHĀ-I-HARKARAN

F 46

The well known collection of bombastic epistolographic models, comp between 1034 and 1040/1625-1631, by Harkarān son of Mat'huradās Kanbū Multānī See GIPh 341 BI II 1062, EIO 2069-2076, 2932, Br 188, EB 1384, P1 124, 129, R 530, Aum 124, Mehren 28, Leyden Cat I 175, etc *Ind libi* (GC II 317) Lith several times in India Edited and transl into English by F Balfour, The Forms of Herken, Calcutta, 1781, repr 1831 It is interesting to note that in the present copy several letters are found dated 1055/1645 The work is sometimes called *İshād'u't-tālibīn* Copied in the XIIIc AH Beg as usual

بعد از حمد و مدای مر - سرب ایرد متعال دو الکال الح

Bd v Ff 86v-136 For measurements see No 352 Cond bad, perished

364.

( رقعاً ، عبد اللطيف )

(RUQ'ĀT- ABDU'L-LATĪF)

F 6

A rare collection of official letters, apparently so far unnoticed in other libraries, which may be of some use for the detailed study of the history of Jahāngīr's reign and the beginning of that of Shāhjahān. It was compiled by 'Abdu'l-Latif b 'Abdu'l-lah 'Abbāsī Gujātibī, generally known through his works on the *Math-nawī* of Jalālu'd-Dīn Rūmī, *Hadīqa* of Sanāī (see in the section on poetry), as well as his collections of the *But-khāna*, etc. He died in 1048-1049/1638-1639. For his biography see EB 663, and especially R 589. The majority of letters in his collection belong to the correspondence of Lashkar-Khān a governor of Kabul, in whose employment the author was for some time. There are several epistles to and from Khānkhānān 'Abdu'l-Rahīm (d 1036/1627) (ff 5v, 7v, 9, 10v etc), to Āsaf-Khān (d 1051/1641 f 13), to Mahābat-Khān, Fīūz-Jang, Hāshim-Khān, etc. There are also documents of other kinds, such as an account of the interview with the Persian embassy (f 75v). Of letters to private persons those to 'Abdu'l-Wahhāb Ma'mūrī are especially numerous (ff 28, 29, 31v, 32, 33v, 35, 35v, etc). Very unfortunately the headings of the letters, usually written in red ink, are omitted in a great many cases (although space is reserved for them). Therefore it is difficult to make an analysis of these documents without undertaking detailed study of the work.

The reference in St No 14 on p 90 apparently belongs to the present copy. Transcribed towards the end of the XIc AH, defective at the end. There is no introduction and the book begins with a letter (without a heading).

داعی جمععی و حیر اندیس جمععی عند اللطیف ، عباسی الح

Ff 82, S 225 × 125, 170 × 90, ll 15. Or. pap. Good. Ind. nast. Cond. good.

365.

( رسالة معما )

(RISĀLA-I-MU'AMMĀ)

M 103

A short treatise on logographs dedicated to Shāhjahān. It was comp. by 'Alī Muḥammad Mu'ammāī, probably in the first half of the XIc AH, because the numerous chronograms, which are given there, mostly refer to that time. On f 17, 1021/1612, the death of 'Alī Mardān (علی مردان بهادر بعل کرد), 1023/1614 (f 16), 1026/1617 (f 16v), 1030/1621 (f 16), etc. Copied towards the end of the XIIc AH. Beg

بسم الله آدم كل اسماء الح

In the beginning (f 1v-2) there is a very short extract from *Ḥalāl-i-muṭarrāz* by Shārafu'd-Dīn 'Alī Yazdī (d 858/1454, see Nos 72-80 in this cat.), a treatise on logography, see Bl II 1067 RS 193, EB 1345, Pr No 32 etc Beg

این شعر از کاتب حلل مطرر در من معما الهم

Bd v Ff 1-36 (correct order 1-26, lac 28, 30, 31, 27, 29-36), S 250 x 145 160 x 85, ll 19 Or pap Ind nast Cond bad Many glosses and notes

## 366.

(تصنیفات، منیر)

(TASNIFĀT-I-MUNĪR)

F 52

Prose works of Abū'l-Barakāt b 'Abd'l-Majīd Multānī with the *takhallus* Munī (d 1051/1644), written in highly bombastic style. A good copy transcribed in 1070 AH (this date belongs to some other articles in the same volume written in the same handwriting). There are

I (ff 122v-147) نوباره Specimens of ornate prose completed in 1051/1641. See GIPh 341 EIO 2079-2082, 2935 Beg as usual

این منتخب از منتخب نوحه رحاء س الهم

II (ff 147-247) کارستان Love story of prince Walā Akhtar, in ornate prose, comp. in 1050/1640 at Jaunpūr, and dedicated to Shāhjahān. See GIPh 341, EIO 2083-2087 Beg

ستائس کونا کون بادشاهی را سراوار اسب الهم

III (ff 248v-278) Another copy of *Naubāna*, beg as on f 122v. The transcript is of a later date made on different paper probably in the middle of the XIIc AH. This part of the MS may have been bound together at a later period.

IV (ff 278v-287) (*Mulātābāt-i-Munī*) A few letters by the same Munīr, addressed to various noblemen such as Safī-Khān, I'tiqād-Khān (d 1082/1671) (f 284), and others. Beg

عنایب ایرد بیخون و سعادت دور افرین الهم

(A short poem by Munīr, with the title *Āina-i-īāz*, placed on the margins of ff 122v-125 will be referred to in the section on poetry). On f 247 there is a short poem, and the name of Mīrzā Muḥammad Hāshim b Qızılbaş Khān-i-marhūm is mentioned, perhaps as of its author.

Bd v S 255 x 150 145 x 70, ll 14 Or pap Good Ind nast Cond good

367.

نوابو

NAUBAWA

Or 59

Another copy of this work apparently slightly defective at the end. Transcribed possibly in (1225) 1810 which is the date of some other articles in the same vol. Beg. as in No. 366 (1).

Bd 1 f. 14v-96v S 235x150 155x95 ll 11-13 Or pap Ind. next Cond. good

368.

مشہدہ برعشہ

MUNSHĀ ĀT-I-BRAHMAN

Or 59

Epistles addressed to Shāhjahān and various noblemen of his time written in very flowery style. Compiled by Chandan-brahmā Brahman, who was a secretary to Shāhjahān and his son Dārā-Shikūh, and died some time between 1068 and 1073 1657-1063. See GIPh 341 EIO 2094, 2910, EB 1385-1386 Pr 1017, R 397-398 etc. Copied in (1225) 1810 at Lahore for شہری دیلو. Beg. as usual.

چون از عدوقان / ذات ای برعشہ الہی

Bd v. ff 105v-199 S 235x150 155x95 ll 11-13 Or pap Ind. next Cond. good

369.

The same

F 50

The beginning of the same work written in a bad form of *shikasta*, apparently in the beg. of the XHHe AH. Beg. as above. see No. 368.

ff 10 S 205x150 155x90 ll 11 Or pap Ind. next Cond. tol. good

370.

(مکاتہ عتیقا)

(MUKĀTABĀT-I-MUQĪMĀ)

F 52

A collection of letters and official documents in flowery style by Muhammad Muqīm b. Muhammad Sherif al-Hasanī with the *tahalllus* Muqīm or Muqīmā (cf. f. 36v), a poet of Shāhjahān's time known through his version of the *Yūsuf-u Zulaikha* cf. GIPh 232-246. There are many chronograms to be found in his work the latest being 1068 1658 f. 52v (مرحلت قطب ممی) the copy itself is dated 1070 1660. The author's name is found almost in every letter ff. S 19-21 34v 48 53 etc. Urdu

(d 999/1591) is quoted on f 8, also Zuhūrī (d 1025/1616) On f 58 in a letter the author asks someone to send him the *Ilhāmīyya* by Tughīā (d 1078/1667, see further on, No 371) Therefore it may be concluded with a high degree of probability that Muqīmā died some time after the beginning of Aurangzib's reign

His collection contains 36 letters, 'arida-dāshits, etc It begins, on f 1v, with a report about the occupation of the fortress اردگر, sent to 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672) On f 7 there is a note in praise of a palace of Muhammad Mī-Jumla-Shāhī (who d in 1073/1663), with a chronogram for 1051/1641 Also another letter is addressed to the same official (ff 10v) There are many letters to various friends and relatives of the author, such as his brother Diyāu d-Dīn Hasan (ff 12, 14, etc), his son Haydaru'l-mulk (f 25v), etc Hakīm Karīmā (f 18) Maulānā Fauqī (f 20v), Maulānā Hukmī and Shāh Mu'ayyadā (on ff 27, 34), are probably poets of that time, while Qādī Muhammad Sālih (f 56v) was a calligraphist There are also epistles to Islām-Khān (d 1057/1647) (f 32), Nawwāb Sayyid Muzaffar (d 1096/1685) (f 49v) and others

A very good copy dated 1070 AH Many marginal notes Some fragmentary epistolary extracts in the beg There is no introduction and the collection opens with letter No 1 Beg

تذکره که بحسب عالیحضرت الع

Bd v Ff 1v-50v, S 255 × 150, 145 × 70, ll 14 ; Or pap Good Ind nast Cond good

### 371.

(نصیحا ، طعرا )

(TASNĪFĀT-I-TUGHRĀ)

F 52

Works in ornate prose by Mullā Tughīā of Mashhad who came to India towards the end of Jahāngīr's reign and died there ca 1078/1667 See GIPh 336-337, EIO 1586-1591, EB 1389-1390, R 742-744, 875, Gotha C 24 etc *Ind lib* Bk 333, St No 17 on p 90, (a collection of his 32 prose treatises is found in GC II 283) Lith Cawnpore, 1871, Lucknow, 1885 The present copy forms a portion of an album, in which an article, transcribed by the same hand, is dated 1070 AH If this may be relied upon, it must have been written within the author's lifetime There are

I. (ff 94v-111) Letters and small prose writings by Tughrā, beg

و مع طعراى مستعدى که مبررا بر مى در طلب سیرناع نوشته

Next (f 97) follows his *‘Ibrat-nama*, beg as in EIO 1586 (XXIII)

در حالتی که تدع حان حراس را الح

On f 98 there begins a laudatory description of a water tank (طالاب کم) in the Carnatic On f 100 appears *Dībācha-i-Mi’yāru’l-idāk* (which is also called *Āhang-i-bulbul*, *Jūsh-i-bulbul*, etc), see EIO 1586 (X), R 742, etc Beg as usual

ندسو سار سخن تراند آمد صاعیس - الح

On f 103 is a letter of apology addressed to Mīrzā Hamza, on f 104v is a letter to Mīrzā Rūzbihān, on f 106 a short *dībācha*, other letters on ff 107, 107v, 108, 109 (to Sāib), 109v

II (ff 111v-122v) *Ilhāmīyya*, beg as in EIO 1586 (III), etc

در بدن محبت همه جا در دل حکمت الح

Bd vol Ff 94v-122v. For measurements etc see No 370

### 372.

(تصنیفاد، طعرا)

(TASNĪFĀT-I-TUGHRĀ)

F 5

Two more compositions in ornate prose by Tughrā Copied towards the end of the XIIc or beg of the XIIIc AH Miscellaneous notes at the end

I (ff 130v-166v) *Tadhkiratu’l-atqīyā* (which often is also called *Tadhkiratu’l-akhyār* or *Tadhkiratu’l-uhabbā*) See EIO 1856 (XXIV), etc An eulogy of various contemporary Sufis of Kashmir Beg as usual

طعرا تا کی زبان بود تر کنی الح

II (ff 166v-180) *Tāju’l-madārik*, in praise of prince Murād-bakhsh, son of Shāhjahān See EIO 1586 (II) Beg

سرح روئی فلم نیکارس ندای سپیداهسب که الح

Bd v Ff 130v-180 For measurements see No 356

### 373.

فردوسیة

FIRDAUSIYYA

F 57

Tughrā’s eulogies of Kashmir, see EIO 1586 (I), R 742, etc (Cf references in No 371) Copied in 1171 AH Beg as usual

ندای بهار بدرائی که انکسب سیره را داند بهای سندم الح

Bd v Ff 1-81, S 205 × 145, 160 × 100, ll 15 Europ pap Ind nast Cond tol good

## 374.

(مجموعه مکاتبات)

(MAJMŪ'A-I-MAKTŪBĀT)

F 52.

A collection of official letters, belonging to the state correspondence of the Mogul court in the XIc AH

1 (f 77) A *fathnāma* from the government of Shāh 'Abbās I, the Safawide (995-1037/1587-1628) to Jahāngīr, informing the latter about the occupation of Baghdad

2 (f 79) Reply to the above

3 (f 81) A letter (*firmān*) from Aurangzīb to a Quth-Shāh.

4 (f 84) سادى كه ساهراده اورنگزيب پادشاه دىجانور مسمى محمد عادل شاه دىكارس يافته The 'Ādil-Shāh in question reigned in 1035-1070/1626-1660

5 (f 86) Another letter from Aurangzīb, not yet emperor at that time to Ahmad Beg, concerning the military operations in Bidar

6 (f 87) Reply to the above

7 (f 87v) A letter from Ulfatī, a poet (d ca 1050/1640) to Mushkīn Qalam, a calligraphist and poet (d 1025/1616)

8 (f 88v) An official epistle to Shāh 'Abbās of Persia

9 (f 92v-94) A letter from Aurangzīb, also then not yet an emperor, to 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672), dated 1069/1659

نعل فرمان ساهراده اورنگزيب كه در زمان فتور سلطنت و تعبير حال

شاه جهان سلطان عدد الله وطب شاه دوسته در سنه ۱۰۶۹

Copied apparently in 1070 AH, because the other portion of the same volume, bearing that date, is written by the same hand

Bd v Ff 77-94 For measurements etc see No 370

## 375.

جامع العوائین

JĀMI'U'L-QAWĀNĪN

Oa 4

A collection of epistolary forms compiled in 1085/1674 by Khalifa Shāh Muhammad Qanūjī His work, divided into four *jasls* and a *khātima*, is sometimes also called *Inshā-i-Khalīfa* See GIPh 343, Bl I 705, EIO 2097-2105, 2941, Br 191-192, EB 1391-1394, Pr 72, 126, 146, 1008, R 414, Aum 123, Mehren 27, Leyden Cat I 176, etc (GC II 322-323) Print Calcutta, 1834 Lith several times in Lucknow, Cawnpore, etc The present copy

is very defective at the end, it dates from the XIIc AH Beg as usual

ستائس و بدائس مرداوری را سرد که کاتب صاحب الح

Bd v Ff 61v-68v, S 250×145, 185×105, ll 13 Or pap Ind bad shikasta  
Cond bad Dirty, often illegible Scrappy notes

## 376.

( مکاتبا )

(MUKĀTABĀT)

Oa 54

A few specimens of flowery epistles, apparently by different authors One of them is dated 1100/1689, and one Fathu'l-lah son of Hājji Pāband is mentioned in terms which seem to imply that he is the author The letters selected here show how to write to one's father, mother, superiors, equals, etc This collection is apparently the same as the one noticed in EB 1407, because the initial words in both coincide exactly Copied in the XIIc AH Beg.

حدا ابوانی ( ابوی sic, for اعری مخدومی الح

Bd v S 900×130, 160×85, ll 13 Or pap Ind nast Cond tol good

## 377.

دوحة الصنائع

DAUHATU'S-SANĀ'I'

M 103

A treatise on logographs by Imāmu'd-Dīn b Abī'l-Makārīm Nu'mānī al-Bidūlūi ( ال دولوی <sup>2</sup> ), with the *takhallus* Imāmī He dedicated it to Aurangzīb It is divided into three *shu'bas*, each subdivided into many *thamāras* Copied apparently towards the end of the XIIc AH Beg

الحمد لله الواحد الاحد الملك الصمد الح

Bd v Ff 37v-67v For measurements etc see No 365 Many glosses and notes

## 378.

آداب عالمگیری

ĀDĀB-I-ĀLAMGĪRĪ

F 2

Official letters and various documents belonging to the reign of Aurangzīb written in his name by his secretary Abū'l-Fath Qābil-Khān, collected and arranged by Sādiq Muttalibī (d 1129/1716) The collection was completed in 1115/1703-1704 See GIPh 342, EIO 371-372, R 399, etc (GC I 463) Cf also Ellhott, Hist of India VII, 205-206 Lath several times in India Copied

in the 16th year of Muhammad Shah, i.e. 1116 AH Beg as usual

حدارند علیم حکم خود را من سجن آوریں را الہ

Ff (124) S 270×175, 100×105, ll 20 Or pap Ind nast Cond tol good  
Worm eaten

### 379.

The same

F 1

Another copy of the same work also dating from the XIII c AH Beg as usual see No 378

Ff (281) S 305×195, 230×135 ll 23 Or pap Ind nast Cond tol good  
Slightly injured by 'repairs'

### 380.

انشای عجیب

INSHĀ-I-'AJĪB

Oa 59

A treatise on epistolography comp in 1118/1707 (chronogram on f 43v *دستور العملی*) by Muhammad Ja'far b Muhammad Fādīl an inhabitant of Bajnūn (بجنور) near Lucknow The work is divided into three chapters 1 مکاتبات (f 4) 2 مراسلات (f 25), and 3 رمعات (f 39) Copied at Lucknow in 1225/1810 Beg

مکتب عالی بی معنی و ستائش الہی لا انتا مر حالمی را الہ

Bd v Ff 1v-43v, S 235×150, 155×95, ll 11 Or pap Ind nast Cond good

### 381.

دستور العمل

DASTŪRU'L-AMAL

D 163

A collection of official notes regarding various local chiefs etc with many extracts from different historical works They are arranged in a chronological order, beginning with the pre-Mughal dan Rājas of Delhi and ending with 1126/1714 The name of the compiler is not stated See GPh 343, R 989 (where a manuscript of the present copy is discussed) Copied by Ghulām Rasūl in 1271/1854 (here 1266 of the Bengali era) beg and ending abruptly Beg

مکتب تواریخ راجہای دہلی و عہدہ الہ

S 325×205, 230×120, ll 15 Blue Eur pap Bad Ind shik nast Cond good

382.

کلمات طیبہ

## KALIMĀT-I-TAYYIBĀT

F 27

A collection of Aurangzib's official letters, notes, etc, arranged and edited in 1131/1719 by one of his secretaries, 'Ināyatu'l-lah b Mirzā Shukrī'l-lah (d 1139/1726-1727) See GIPh 342, EIO 373-374 EB 248-251, R 401, 1087, etc *Ind libr* Bh 272 Cf Elliott, History of India VII, 203 Copied in the XIIc AH. Beg

الہی از علم سکستہ و زبان سہل حد آید الحج

Ff (149), S 180 x 105, 125 x 60, ll 13 Or pap Good Ind nast Cond good. Vignette

383.

رقائم کرائم

## RAQĀIM-I-KARĀIM

M 2

Another collection of Aurangzib's epistles, containing only his private letters to one of the favorite amīis, Amīr-Khān Sind'hi (d 1131/1719) They were arranged after the latter's death by his son Ashraf-Khān Mīr Muhammad Husaynī See GIPh 342, EIO 375-378, EB 253, R 400, etc Cf also Elliott, Hist of India VII, 204 Copied towards the end of the XIIc AH, as a part of a large collection of poetical and other works by various authors Beg as usual

سخن حاسب و دیگر گفتگو جان رس سبوح الحج

Bd v Ff 195-205v For measurements see No 221

384.

نکات بدیل

## NUKĀT-I-BĪDIL

E 214

A collection of *nuktas*, or short discussions in a Sufic strain written in an exceedingly bombastic and very obscure style The author is 'Abdu'l-Qādir b 'Abdu'l-Khāliq with the *takhallus* Bīdīl (d 1133/1720) See concerning this work R 745 etc (The *Nukāt* are rare in European libraries but common in the East) Lith Lucknow, 1281, and later For biographical information about the author, and for his other works, see GIPh 300-301, 337, EIO 1676-1686, Br 193, EB 1169-1170, Pr 938-941, Ros 167, R 706-707 etc *Ind libr* Bk 381-388, Spr 119, 213, 378-380, etc Cf Garcin de Tassy, Histoire de la littérature Hindoue, vol I, p 312 Several poetical works by the same Bīdīl are described in the section on poetry in this Catalogue Copied in 1169 AH, at Muhammadpūr Beg as usual

اکرمکر ندوب ند الحج

S 180 x 120, 150 x 90 ll 13 Or pap Ind nast Cond good CFW 1809

## 385.

The same

F 213

Another copy of the same work, transcribed in 1182 AH by Ghulām Ahmad. It contains a preamble, unfortunately fragmentary, beg abruptly with 'در حای در سید'. The usual beginning, as in the preceding copy, opens here a *nukta*, perhaps the first, on f. 1v.

Bd v. Ff. 1-15v, S. 210 × 150, 160 × 105 ll. 17. Or. pap. Ind. nast. Cond. good.

## 386.

The same

F 23

Another copy of the same work, transcribed in 1228 AH by Dātārām. Beg. as usual, see above, No. 384.

S. 240 × 195, 200 × 125, ll. 12, and a marginal column. Eur. pap. Ind. shik. nast. Cond. good.

## 387.

چهار مصر

CHAHĀR 'UNSUR

F 17

Another super-bombastic production, by the same prolific Bīdīl, also in a Sufic strain. See EIO 2115, etc. (GC II 278). The present copy, dating from the XIII c AH, contains only the *first* and the *second* 'unsuns (out of four). The preface to the whole of the work begins

حدار ددا زبان معدور یوسف سرانیدب الح

The *first* 'unsun begins

انحد استعال سعلہ معال و کرمهای صحت الح

The *second* 'unsun begins

روائج سعتکی بهار عالم مدطوم و نسیم فیص عنانم الح

S. 200 × 110, 160 × 80, ll. 17. Or. pap. Ind. nast. (diff. hands). Cond. tol. good. CFW 1825. Scrappy notes on the blank leaves and on the margins.

## 388.

The same

F 17

Another copy of the same work, containing the *first* and the *fourth* 'unsuns. Copied in 1164 AH by 'Aṣimū'd-Dīn.

The *first* 'unsu (and the usual preface) beg as above, see No 387

The *fourth* 'unsu begins

عذار وسانع ساط صور عجائب الحج

S 205 × 105, 170 × 55 (or 40), ll 13 and less Or pap Ind shik-nast Cond good CFW 1825

### 389.

The same

F 16

Another copy of the same work, transcribed in 1160 AH It contains only the *second* and the *third* 'unsus

The *second* 'unsu begins as in No 387

The *third* 'unsu begins

طراوت شدمستان مراتب منسور الحج

S 220 × 135, 170 × 60, ll 15 Or pap Ind nast Cond good

### 390.

مجمع الانشاء

MAJMA'U'L-INSHĀ

M 35

A rare collection of official letters dating from the XIIc, as well as various epistles belonging to the correspondence of eminent poets and other notable men Only a few copies of this work were hitherto known Bl I 708, EIO 2122, 2943 and R 1067 A detailed account of the contents is given in EIO 2122 It was compiled either in 1138/1725-1726, or in 1146/1733-1734, by Muhammad Amīn, surnamed Banī-Isrā'īl, and is divided into 30 *fasls* A great many interesting letters are found in it, some of them connected with the diplomatic relations of the Safawides with India The present copy defective and disorderly, does not contain the introduction, and begins abruptly with the *first fasl* (f 109v)

در توحید قادر وحد محمد ربیع الحج

The beginning of the other *fasls* are not properly marked The letters end abruptly on f 188, but it seems highly probable, that some more flowery epistles (mostly by various poets), found on ff 23v-68, also belong to this work Copied towards the end of the XIIc AH

Bd v Ff 23v-68 and 109v-188 S 105 × 190 (*buyād* form) Or pap Ind nast Cond tol good

391.

(مکتبہ، عادن خان)

(MUKĀTABĀT-I-‘ĀBID-KHĀN)

F 18.

An accumulation of copies of letters, without any arrangement or system, transcribed by different hands and on different paper. The majority are official documents belonging to the correspondence of ‘Ābid-Khān, an official of the reign of Aurangzib and Muhammad Shāh (1131-1161/1719-1748), addressed to various amīns of that time, such as Husayn-‘Alī-Khān, Mubārīz-Khān and others. It is difficult to come to a conclusion as to whether this collection is a fragment of what once has been a work on epistolography, or whether it is a hap-hazard mass of notes, made by a lover of florid epistles. The bulk of these fragments were transcribed towards the end of the XIIc AH, but a few folios are of more recent origin.

Bd v. Ff 1-46v and 58-67v, S 215 × 125, 160 × 75, ll 14. Or pap. Ind shik nast. Cond. tol. good. Many folios misplaced. Notes and poetical extracts on 'blank' leaves and margins.

392.

گلشن عجبائے

GULSHAN-I-‘AJĀIB

F 40

A collection of official letters chiefly pertaining to the correspondence between Farrukh-Siyāh (1124-1131/1713-1719) and Muhammad Shāh (1131-1161/1719-1748) on one side and Nizāmu’l-Mulk Āsafjāh (d. 1161/1748), and other amīns on the other, compiled by Rām Sing’h, a munshī of Āsafjāh apparently still in his master’s lifetime. See R. 402-403, etc. *Ind lib.* St. No. 9 on p. 89. Copied at Burhānpūr in 1172 AH by Mūhan Sing’h. Beg. (as in R. 402)

آرائس دینا-ۛ سخن ستائس صاعی الم

Ff (139), S 210 × 115, 135 × 70, ll 11. Or pap. Ind shik-nast. Cond. good. Bad vignette.

393.

داد سخن

DĀD-I-SUKHAN

Oa 45

A short treatise on various questions of style, versification etc., by the well known Sirāju’d-Dīn ‘Alī Khān Arzū (d. 1169/1756). For his other works see Nos. 231 and 394 in this Cat. The title is found on f. 16v. The author states that he undertook an analysis of a *qasīda* by Abū’l-Barakāt Munī (d. 1054/1644) and tried to be as impartial as possible. He refers also to Muhammad Jān Qudsī (d. 1056/1646), and others. Beg.

حق آئسب ک مد و دلی که سراوار حداب حق الم

Ff 1-10 are partly left blank and partly occupied with scrappy notes and verses Copied apparently in 1176 AH by Muhammad Amīn b Muhammad 'Umar Kanbū, because another article in the same volume, transcribed in the same handwriting, is so dated

Ed v Ff 1-39, S 200×130, 160×90, ll 12 Or pap Ind vulgar shuk nast (diff hands) Cond tol good

## 394.

عظمۃ کبری

'ATIYYA-I-KUBRĀ

C 19

A treatise on the principles of rhetoric (بيان), by the same Snāju'd-Dīn 'Alī Khān Ārzū (d 1169/1756) His name is found on f 1, and the title of the work—on f 2 Copied in the XIIc AH Beg

دیناچہ بیان معانی، ساس - صوب سحن آفریدی کہ الحج

Ff 15, S 225×150, 180×100, ll 18 Or pap Good Ind nast Cond not good Worm-eaten

## 395.

حدائق البلاء

HADĀ'IQU'L-BALĀGHAT

I 4

A large work on rhetoric, poetics and other cognate matters, by Shamsu'd-Dīn 'Abbāsī, with the *takhalluses* Faqīr, or Maftūn (d ca 1181/1767) He completed his work in 1168/1754, for which year he gives at the end of his book no less than five chronograms دعویم دانسوران، حرائق تکمیل، ساتن مستعدان، رید It is divided into five *hadīqas* (I on بیان, II on معنای, III on عروض, IV on فوائی and V معما) and a *khātima* در سرفای سعریه They contain a large number of illustrations taken from ancient and modern poets His two other shorter works on the same subjects, incorporated in *Riyādu'sh-shu'arā* by 'Alī Qulī Khān Wālih, i.e. *Khulāsatu'l-badī* and *Al-wāfiyya fī 'ilmu'l-'arūd wa'l-qāfiyya*, were mentioned above under No 230 For his poetical works see the section on poetry Cf GIPh 254, EIO 1710-1711, etc, etc Copied towards the end of the XIIc or beg of the XIIIc AH Beg

حمدیکه رحساره شاهد بیان را الحج

S 210×130, 145×75 ll 11 Or pap Legible Ind nast Cond good

## 396.

The same

I 4a

Another copy of the same work, transcribed in 1270 AH Beg as in the preceding copy

S 200 × 155, 135 × 85, ll 11 Eur pap Ind nast Cond not good, rapidly decaying Presented in 1915 by Nawwāb 'Aziz Jang, of Haydarabad

## 397.

نظم السداد في مدلة الآراء

TAHQĪQU'S-SADĀD FĪ MADHALLATI'L-ĀZĀD

Oa 45

Another attack upon Ghulām 'Alī Āzād's (d 1200/1786) well-known *Ma'āthiru'l-kunām* and *Sarw-i-Azād*, cf above, No 277 This time it is not the historical trustworthiness of these works which is attacked but the style and the poetry of Āzād are subjected to criticism From the explanations found in the work described under the next number, and which seem to deserve confidence, an insignificant and unknown local poet of Balgrām Muhammad Sadiq b Muhammad Ahsām'l-lah Balgrāmī (also styled as 'Uthmānī, Kāzīrūnī, etc), surnamed Sukhanwar, was greatly displeased on finding in Āzād's book only a brief note on himself, with a quotation of a few of his verses, which are bad even from the point of view of the degenerate Persian poetry in India of the XIIc AH In revenge he pours the worst invective upon Āzād, without any sense of measure or perspective Composed soon after 1167/1754 The title is found on f 40v Copied in 1176 AH by Muhammad Amīn b Muhammad 'Umar Kanbū Beg

الحمد لله الذي نبينا عن نومة العاقل الح

Bd v Ff 39v-48, S 200 × 130, 160 × 90, ll 12 Or pap Ind vulgar nast Cond good

## 398.

تأديب ، الزنديق في تكذيب ، الصدوق

TA'DĪBU'Z-ZINDĪQ FĪ TAKDHĪBI'S-SADĪQ

Oa 45

The reply of a partisan of Āzād, 'Abdu'l-Qādir Samaiqandī Dihlawī, to the preceding abusive criticism by Muhammad Sadiq Balgrāmī The tone is more sober and reasonable, and the author tries to prove the falsity of the accusations Comp apparently shortly after the preceding work The title is found on f 58v Copied in 1176 AH Beg

سپاس ایردی کہ از همه عداها مبرا سب الح

Bd v 50v-79v For measurements etc see No 397 Good Ind nast Cond tol good

399.

المواهب الانشائية فى المكاتبة الابدية

AL-MAWĀHIB AL-INSHĀ'YYA FĪ'L-MAKĀTĪBĪ'L-IBDĀ-  
'YYA F 53(Here, in the colophon *المواهب الانشائية فى مكاتيب الابدية*)

A treatise on epistolography, and various rhetorical devices, composed in 1170/1756, as stated in the colophon. The author's name is not mentioned. The work is divided into 40 *manhūbas*, each dealing with some special question of the technique of composition. The preface is lost, or was not written, and the work opens with the first *manhūba*

و لو ان ما فى الارض من سحرة افلام الح

Judging from the colophon this copy may be an autograph

Ff (57), S 205 × 120, 160 × 80, ll 15 Or pap Ind nast Cond not good Index  
Notes and glosses

400.

(انسانى ميرزا مهدي خان)

(INSHĀ-I-MĪRZĀ MAHDĪ KHĀN)

F 51

A collection of epistolary models, in an exceptionally flowery style. The author's name, the real title of the work, the date of composition are all omitted and all proper names in the letters are expunged and the word *fulān* is substituted for them. There is an English note on the fly-leaf, in an old handwriting, dating from the beginning of the last century: 'The forms of Epistolary correspondence by Mirza Mehdee Khan Moonshee ool Mamalik to Nadir Shah. The author died about 35 years ago.' There are no proofs to support or refute this statement. Muhammad Mahdī b Muhammad Nasir Asrābādī the author of *Ta'rikh-i-Nādirī* (comp. in 1171/1757 see Nos 94-97 in this Cat), who is apparently here alluded to, wrote a treatise on epistolography, which is described in Ros 159, cf also C Schefer, *Chrestomatie Persane*, vol II, p 235, but I could not ascertain if both works are the same. The treatise occupies ff 13v-130, and begins

كلكونه -مدى كه عدار عدرای ورو الحج

On ff 1v-8 there are several petitions (*'arīda-dāsh*t) from various people. One of them, dated 1202/1788 deals with some disputes about the landed property belonging to the shrine of Amīr 'Alī b Hamza b Mūsā al-Kāzīm, at Shīrāz. The others are undated. On ff 10v-12v a specimen of a marriage contract is given, but the proper names are also expunged from it.

Copied apparently just in the beg of the XIIe AH in Persia

Ff (130), S 170 x 105 120 x 70, 11 15 Europ blue pap Persian shik nast Cond would be tol good, if there were no 'repairs, quite recently undertaken and executed with exceptional carelessness

401.

(مجموعه مکاتبات)

(MAJMU' A-I-MUKĀTABĀT)

D 172

A hap-hazard collection of official documents and various epistolary specimens They are included in a volume composed of treatises of different contents Copied in the XIIe AH

1 (ff 116v-124v) Several private letters, of no importance

2 (ff 125-125v) The beginning of a treatise on Arabic grammar, by Zahīr b Mahmūd b Mas'ūd al-'Alawī, see R 524, called رده Beg

الحمد لله الموصوف ، بالتمويه الحج

3 (ff 126-128 are blank, ff 129-140v) A collection of some important official letters (the first is defective at the end)

(۱) عالمگیر اورنگ زیب بعد فتح کلکده دکنی ار امرای خود نوشته

بود الحج (f 129)

(۲) روم احمد شاه اندالی که هنگام ورود هندوستان به مدر محمد جعفر

خان صوبه دار بدکالا نوشته ، (f 130)

(Ahmad Shāh Abdālī reigned in 1160-1187/1747-1773)

(۳) روم احمد شاه اندالی که هنگام ورود هندوستان در سنه ۱۱۷۳ هجری

۱۵ صفر نوشته بود ، (f 131)

(۴) نامه عالمگیر اورنگ زیب که بعزرد خود محمد اکبر نوشته بود ،

(ff 133-135v)

Follows a list of the Mogul emperors to Shāh-'Ālam, a note ألعاب سجاج الدوله

(۵) نامه عالمگیر اورنگ زیب در جواب نامه شاه عباس والی (sic)

ایران نوشته ، (f 136v)

('Abbās II, the Safawide, alluded to here reigned in 1052-1077/1642-1667)

(۶) نامه اورنگ زیب عالمگیر که سجاج بعد حلوس نوشته ،

(ff 138v-140v)

4 (ff 141v-165) Another collection of interesting state documents

(۱) نامه شاه عباس دانی بخت دسی کسور ایران که بمصکوب تبریز  
خان محمد اوردک ریب پادشاه هندوستان نوشته ، (f 141v)

(۲) نقل عرصه داس عدد الله قطب شاه (1020-1083/1611-1672) پادشاه  
حیدرآباد که شاه عباس (II) پادشاه ایران نوشته ، (events of 1075/1665)  
(f 143)

(۳) نامه شاه طهماسب ، (II, 1135-1144/1722-1731) دارایی ایران  
که بمصکوب علمه مردان ، ان ایلچی پادشاه امکا محمد ، اه  
(f 146) نوشته ، (1131-1161/1719-1748)

(۴) رفته وزیر الممالک و مرالدین خان در ، و اب طهماسب ، ولی خان  
افسار سپه سالار دارایی ایران مرموم سد ، (f 155)

(۵) نامه شاه عباس (III, 1144-1148/1731-1736) پسر شاه طهماسب ،  
دارایی ایران که بمصکوب محمد علیخان ایلچی به محمد شاه پادشاه  
هند نوشته ، (f 157)

(۶) مرساله عالیگاه طهماسب ، (ولی) خان افسار بعالیگاه محمد علیخان  
بنکار بکی فارس بعد از فتح دار السلطنه هرات نوشته ، (f 160)

(۷) نامه که علی مردانخان ایلچی ایران از طرف طهماسب ، و ناصر شاه  
آورده بود الح (ff 163-165)

5 (ff 166-168v) A note on Muhammad Bāqir Dāmād, surnamed Ishrāq (d 1001/1593) in a highly flowery style Beg

زال چشمه سار سخن آمد سخن آوین الح

6 (ff 170v-180v) Some other extracts of a similar kind, mostly fragmentary

7 (f 181v) A petition , on f 182v there is مطوم محمد  
داس در بیان لطافت

Bd v S 215 x 140, different number of lines, diff handwriting and paper Cond generally good

402.

پیام الفت

PAYĀM-I-ULFAT

F 13

A collection of flowery epistles, liberally interspersed with versified passages. The title is given on f 5, but the author's name appears only in the form of his *takhallus* 'Uṭūj (عروج), in many letters. The epistles contain no reference to definite persons except Ghulām 'Alī Āzād to whom two of them are addressed (ff 10v, 13v). Therefore they must have been written towards the end of the XIIc AH, because Āzād died in 1200/1786. Copied apparently in the beg of the XIIIc AH, and left unfinished. There are many blank leaves at the end, which were probably also intended to be filled afterwards. Beg

ای نام تو سر دایم ادای سخن الهم

Ff 31, S 220 × 145, 140 × 80 II 11 Or pap Ind bad shuk nast Cond hopeless. The ink apparently contained some acid which destroyed the paper

403.

طاسمات الحیال

TILISMĀTU'L-KHIYĀL

F 37 and F 38

A large collection of state documents, official and private letters specimens of flowery ornate prose, *qasidas* in praise of saints, etc., all in much inflated style. The author, Nawal Kishrūi (نول کسور, see f 2v), who in his poetical pieces uses the *takhallus* Nazākat, states (f 4) that he commenced his work in 1197/1783 (chronogram (طلسمات خیال زی), and divided it into seven *tilisms*. It was probably completed in the early years of the XIIIc AH, because there are letters dated 1200 AH. The present copy, in 3 vols, transcribed in the beg of the XIIIc AH, does not contain the second *tilism*, which as stated in the preface, should deal with private correspondence of princes and amīns. Beg

سواد دیدۀ معنی و کلکونۀ عارض احمد الهم

Vol I (F 37) contains the *first tilism*, comprising a large number of official documents from the middle and the second half of the XIIc AH, which might be of some use in research into the history of the fall of Mogul empire. Beg (f 5)

طلسم اول مسعرب عرائس و صحائف ، که بحاکم صرف اعلی الهم

Vol II contains only the *fourth tilism*, which consists of a very large accumulation of letters to various nawwābs, amīns,

and, towards the end, to British officers. Many of them are dated, and possibly could contribute also to historical research. Beg

طلمس چهارم متضمن بر مکاتبات فصاحت الح

Vol III (F 38), contains the *third* and 5-7 *tilisms*, which do not follow each other in proper order.

(a) The *fifth tilism*, deals with forms of documents in various judicial and business transactions. Beg

طلمس پنجم محتوی بر بعض اسناد و مدارک شرعی الح

(b) What, from its contents, must be the *third tilism*, contains letters of introduction, congratulation, condolence, etc. The heading is omitted in the text.

(c) The *seventh tilism*, consists only of *qasidas* in praise of 'Alī. There is no doubt that the author was not a Muhammadan. It is difficult to find therefore a sound explanation for his desire to teach the followers of Islam the proper manner of praising their own saints. Beg

طلمس هفتم مشعر بر بعض موائد مدح الح

(d) The *sixth tilism*, contains compositions in ornate prose on various subjects, such as a laudatory description of Jīnagar (در تعریفه، حی نگر), a letter condemning an old and saddle-backed horse (هکو اسب کون پالانی), riddles (چستان), an imitation of 'Iyār-i-dānīsh (see above, No 292 in this Cat), and a short composition in inflated style, called *Min'ātu'l-jamāl*, probably imitating the well known productions of Tughrā. Beg

طلمس ششم، مدائج دلغرا (sic) سرانای محبوب الح

3 vols, S 240 × 150, 170 × 100, ll 14. Or pap. Legible. Ind. nast. (different hands in the second vol.) Cond. very good.

#### 404.

انشای عیبیان

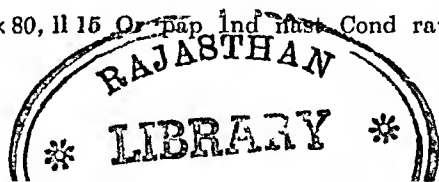
INSHĀ-I-SIBYĀN

F 3

A treatise on all possible kinds of letters, arranged in 36 bābs, in models suitable for beginners. The author does not mention his name. Some of these letters contain dates, ranging between 1180 and 1200/1766-1786. At the end some notes on account-keeping. Cf. St. No 23 on p. 91. Copied towards the beg. of the XIIIc AH. Beg

آمد بعد حدائی را که مدشع عمل همه دان الح

Ff (228), S 285 × 130, 175 × 80, ll 15. Or pap. Ind. nast. Cond. rather bad.



405.

(مجموعہ مکاتبا)

(MAJMŪ'A-I-MUKĀTABĀT)

F 56

A collection of official documents probably extracted from various epistolographic compilations. They belong to different periods and are arranged without any order. The earliest are those by Abū'l-Faḍl b. Muḥārak (cf ff 17, 61v etc), 'Abdu'l-Mu'min-Khān (d 1006/1598, cf f 11v) 'Alī-Maidān Khān (d 1021/1612, cf ff 53), etc. Many letters belong to the private correspondence of various princes, such as one by Aurangzib written to his father (f 27v), several letters from Muhammad Akbar to Aurangzib (cf ff 1, 31, etc). Of a much later date are letters from Muhammad-Shāh (1131-1161/1719-1748), such as his official note to Nāḍi Shāh, on the latter's occupation of Delhi dated 7 Safar 1152/1740 (on f 23v), with the heading فرمان محمد ساه در ریدن نادر ساه دہلی. On f 29 there is a reply by Nāḍi (also called *fīrmān*), etc. Several letters from Āsaf-Jāh (d 1161/1748) are probably copied from his originals (on ff 37-42v بدستخط آصفجہ). On f 66 there are some scrappy verses and notes and, at the end (ff 67-74), there are some more letters in which Shāh-'Ālam, possibly the Second (1173-1221/1759-1806), is mentioned. The compiler's name is not given, there is no introduction, no title, and, as the copy is written in a bad form of careless shikasta, it seems probable that the present transcript is merely a note book of a lover of flowery writing. Copied apparently towards the end of the XIIe AH. Beg abruptly.

در جواب پادشاه عالمگیر عرصہ اسب احقر فریدان محمد اکبر الہ

Ff (74), S 210 × 120, 160 × 90, ll 12 Europ pap Bad Ind shikasta Cond bad Dirty, lots of opaque 'transparent' paper all over the pages

406.

*Treatises of uncertain date*

دہر شکر

DASTŪR-I-SHIGARF

F 20

A treatise on epistolography, comp (as stated in some copies) by Bhupat Rāy, who lived after 1025/1616, the death of Zuhūrī, whose poems he quotes (cf EIO 2138). There is nothing, however, to suggest a more precise date. See EIO 2138-2139 R 1043, etc. Copied in the XIIe AH. Beg as usual.

ای ار تو بر اہل صمد ، آمد تو منی الہ

S 225 × 125, 165 × 75, ll 13 Or pap Ind nast Cond good

407.

The same

F 18

Another copy of the same work, dating from the XIIIc AH slightly defective in the middle and at the end Beg as in No 406 (This copy reads *توصی* for *تخصی* in the first line)

Bd v S 215 × 125, 160 × 75, ll 14 Or pap Ind shikasta nast Cond not good

408.

اسای خان محمد

INSHĀ-I-KHĀN-MUHAMMAD

F 18.

A short treatise in ornate prose, verbosely discussing love, presumably Divine and spiritual The title and the author's name, Khān Muhammad Mashāikh (?), are given in the colophon Copied in 1158 AH, and therefore must have been written before that date Beg

حدید ، عسق شد زین بدام الح

Bd v Ff 47-58 (the proper order 58 48-37, 47) For measurements see No 407 Good Ind nast Cond good

409.

آساس العسل

ĀSĀSU'L-FADL

I 1

A treatise on various kinds of embellishments of speech (محاسن سخن), rhetorical figures, tropes, etc., as well as an analysis of the defects of style (در معائب سخن) (f 23v) The name of the author is not mentioned Copied in the XIIc AH Beg

حمدادی محمد حریر و مصارای بدلی حمیل الح

Ff 28, S 235 × 135, 155 × 85, ll 21 Or pap Ind nast Cond good

410.

رقعا ، معز الدین

RUQ'ĀT-I-MU'IZZU'D-DĪN

E 213

A small number of epistolary models, *ruq'āt*, without an introduction The title, written in red ink, is روعات عدد الدار, روعات المتخلص عرب (all without diacritical dots) The last word is apparently to be read عرب On f 57v it is stated تمب الروعات (sic) معزالدين (also without diacritical dots) If these readings are correct it may be concluded that the author was called Mu'izzu d-

Dīn 'Abdu'l-Qāḍī, with the *takhallus* 'Izzat An 'Izzat who lived in Aurangzīb's time, is mentioned in Spr 126, but he was called 'Abdu'l-'Azīz Two more 'Izzats appear in Spr 158, but both were Hindus The work begins abruptly رفعه، امور دادم کل اقبال که On f 57v there is a short extract in ornate prose, unfinished, with the heading من تصدیقات افاض حسن، beg سبک الله این On the last page (f 58v) there is written, apparently in the same handwriting as that of the bulk of the MS ادعاء بدل نصوص, but these epistles are not found in the lith edition (Lucknow, 1261) of Bidil's *Ruḡ'āt* Copied towards the end of the XIIc AH (perhaps by the same hand as that of *Nukāt-i-Bidil*, contained in the same volume, and transcribed in 1182 AH, by Ghulām Ahmad)

Bd v Ff 47-58 For measurements etc see No 385 Cond good

411.

تحفة سلطانیة

TUHFA-I-SULTĀNIYYA

F 14

A treatise on epistolography, comp by Hasan b Gul-Muhammad b Qulī Muhammad He dedicated his work to a prince, whose name, after a long list of usual titles, he omits to mention (Blochet, in Bl II 1063, thinks that he was Shāhjahān) All proper names etc are carefully avoided in this work and therefore there is no chance of finding the date of composition See EIO 2142, cf Bl II 1063 Perhaps the same work is alluded to in St No 18 on p 90 The treatise is divided into 3 *bābs*, I (f 3) deals with general correspondence, II (f 17v)—with official orders and letters, III (probably beginning on one of the lost leaves which should follow f 27)—with forms for legal documents, مکتوبات سرعہ Copied towards the end of the XIIc AH Beg

اولنامه (sic) تمام کردگاری که نگارنده لوح و قلم الح

Bd v Ff 1-33, S 200×120, 165×80, ll 17 Or pap Ind nast Cond bad Worm eaten, dirty Many scrappy notes

412.

رتعاً، مکرم مکرم

RUQ'ĀT-MUHAMMAD MAKĀRIM

F 29

Sixty letters by Muhammad Makārīm b Jalāl'd-Dīn Tāl-grāmī, addressed to his friends etc No indications as to the period in which the author lived were noticed, but a detailed

study of this work would perhaps reveal some allusions which might decide this question Copied towards the end of the XIIc AH, by Bhupat Ray of Tālgrām, in the fourth year of a prince's reign Beg

سکر سعد و مدح سعد مر حصر عرب الحج

Ff (47), S 235 × 110, 170 × 80, ll 12 Or coloured paper Vulgar Ind shik nast, very bad and illegible Cond bad

#### 413.

انشای قدسی

INSHĀ-I-QUDSĪ

F 10

A treatise on epistolography, containing only specimens of various tricks, such as writing an epistle without using a certain letter of the alphabet, and other similar matters The author calls himself Ātham Qudsī Munajjim (f 2v) and gives no reference to the time of composition of his work Apparently the same treatise is referred to in St No 17 on p 90 Copied towards the end of the XIIc or beg of the XIIIc AH Beg

و علی الله می کل امور بکل الحج

At the end there is a collection of letters of various popular ornate prose writers, such as Nasīrā, Bidil, etc

S 205 × 130, 160 × 90, ll 16 Eur pap Good Ind nast Cond tol good

#### 414.

The same

F 14

Another copy of the same work, also dating from the end of the XIIc or the beg of the XIIIc AH Beg as in the preceding copy

Bd v Ff 35-53v, S 200 × 120, 145 × 80, ll 17 Eur pap Ind nast Cond tol good

#### 415.

دارالخلد

DĀRU'L-KHULD

F 19

A collection of epistolary models by Ghulām Muhyī'd-Dīn with the *takhallus* Dhauqī There are apparently no allusions as to the period in which the author composed his work, and his poetical surname is so common that there is no possibility of identifying him without undertaking special research He belonged to the Qādirī affiliation of the Sufis and his letters deal chiefly with Sufic matters, being addressed to various Sufic shaykhs

On the whole the work seems to be quite modern Copied in the beg of the XIIIc AH Beg

بنای ندای مدنی که بدائع حکوم در صحیفه سپهر الم

S 200 × 120, 150 × 80, ll 14 Or pap Ind nast Cond good

## 416.

*Collectanea*

(مجموعه)

(MAJMU' A)

M 2

Epistolographic specimens, some of them being important historical documents, found in a large collection of articles on different subjects Copied in the second half of the XIIc AH

On ff 12v-15 there are two state letters One of them (f 12v) is from Sultān Husayn, the Safawide (1105-1135/1694-1722), to Muhammad Shāh of Dehlī (1131-1161/1719-1748) As the reigns of these two princes only coincide for the period of 1131-1135/1719-1722, it is obvious that the document in question was written at that time

نامه شاه سلطان حسین که سفارت مدبر احمدعلی باغاتی از برای محمد  
شاه یاساها عاری فرستاده

The second letter (f 13), was sent by Shāh Tahmāsp II (1135-1144/1722-1731) to the same Muhammad Shāh

نامه سید السلطنه شاه تهماسب که سفارت علی مردان خان  
ساملو بنادساها محمد شاه عاری فرستاده

There are a few specimens of doxologies on ff 136-136v, and several letters, in Sufic strain, received by the poet Sinjar (d 1032/1623) from a shaykh, Muhammad Ja'far, and others Beg

بعضی که ابا محمد جعفر بنده حقیق سیدکر فامی نمود

Bd v For measurements see No 221 Cond good

## 417.

(مجموعه)

(MAJMU' A)

Oe 1

Epistolographic scraps contained in a large collection of articles on various subjects, chiefly tales Copied in the XIIc AH

1 (ff 137-143) Several letters, some of them by well known persons such as Mūsawī-Khān Fītrat (d 1054/1644), 'Abdu'l-Latīf-Khān (d 1048-1049/1638-1639), etc

2 (ff 143-145v) A letter from Sharīf Āmulī, written in the 36th year of the Ilahī era

3 (ff 145v-150v) Several petitions (*arīda-dāsh̄ts*) addressed by various persons to Aurangzīb

4 (ff 151-156v) *Munsha'āt-i-'Abdu'r-Rasūl Istighnāī*, containing only a few letters which, in a strange way, although there is no apparent break in the text, suddenly pass into a fairy tale, the story of Tamīm Ansāī, see No 318 (5) in this Cat Cf EB 1396 Beg

امروز آفتاب ازین طلعب بدکامی الح

Bd v S 325 x 160, 265 x 115, ll 21 Or pap Ind nast Cond good

#### 418.

(مجموعه)

(MAJMU'Ā)

M 35

A scrap-book, containing chiefly epistolographic fragments  
Copied in the XIIc AH

1 (ff 1-2v) Some prayers and magic formulas

2 (ff 9-13v) A few letters beg

این دستور الاداب الهی و این دستور العمل کار آگهی الح

3 (ff 13v-22) *Mukhtasar dar 'ilm-i-siyāq* A concise treatise on the mode of addressing different classes of persons

4 (ff 22v-23) Scrappy notes

5 (ff 69-83v) Scrappy fragments of a religious and magic nature

6 (ff 84-94v) A few official letters from and to Āsaf-Jāh (d 1161/1748), Mūsawī-Khān (d 1054/1644), Lashkar-Khān, Nāsir Jang, etc

7 (ff 94v-107) Medical prescriptions Mourning poems deploring the fate of the Shi'ite Imāms, etc

Bd v S 105 x 190 (*biyād*) Or pap Ind nast Cond tol good

#### 419.

(مجموعه)

(MAJMU'Ā)

M 15

A scrap-book, containing short and fragmentary extracts from works on various subjects, but chiefly those on epistolography There are also many scrappy poetical quotations but they will be dealt with in the section on anthologies in this Cat  
Copied towards the end of the XIIc or beg of the XIIIc AH

1 (ff 1-13v) Miscellaneous short petitions and letters, some of them containing a complaint about an official

- 2 (ff 14-15) A prayer, in Arabic  
 3 (ff 16v-17) A *fi mān* of Amangzīb, dated the 31d year of his reign (1072/1662)  
 4 (ff 38v-43) A few more letters, without dates  
 6 (ff 75v-77) دیناچہ ناص شیخ نظامی A doxology, consisting of vague and verbose passages without any definite purport  
 7 (ff 77-78) Explanation of a saying of Muhammad  
 8 (ff 95v-99) Extracts from the ornate prose compositions of Nasīrā (d ca 1015/1606)  
 9 (ff 123v-131) A few official and private letters One of them is dated 1028/1619, i.e. فتحنامہ سپہر محمداناد لمولانا عتاب الدینی ۱۰۲۸, etc

Bd v S 165 x 120, *biyād* Or pap Ind vulgar shik nast Cond bad Perishing

## 420.

(مجموعہ)

(MAJMU'Ā)

M 12a

A scrap-book, chiefly containing epistolographic and poetical extracts and fragments Quite modern, some parts dated 1853 There are

- 1 (f 18v) Some fragments in ornate prose, ascribed to Muhammad Sālih Kanbū  
 2 (f 20v) A few letters of Nasīrā-i-Hamadānī (d ca 1015/1606)  
 3 (f 22v) Several fragments in ornate prose, one of them called دیناچہ حال  
 4 (f 24v) •An obscene letter by Fīrāt  
 5 (f 25v) Several letters, etc, some of them ascribed to Sirāju'd-Dīn 'Alī Ārzū (d 1169/1756)  
 6 (f 34) Several chronograms  
 7 (f 35) Several petitions, a list of various dynasties, a letter of Mirzā Muhammad Qızılbaş, etc  
 8 (f 40v-42) Scriappy notes, fragments of poems, etc, some of them in Urdu

Bd v S 110 x 205 (*biyād*) Or pap Ind nast Cond tol good

## VI POETRY

421.

شاهنامہ

SHĀHNĀMA

Na 69

A valuable old copy of the great work of Abū l-Qāsim Hasan (or Ahmad, or Mansūn) Firdausī Tūsī, whose death is variously fixed at between 411 and 421/1020-1030. The literature about the poet and his work, in all European languages, is very extensive. The principal works are: T. Noldeke, *Das Iranische Nationalepos*, in *Grundriss der Iranischen Philologie*, vol. II, pp. 130-211, the same, *Persische Studien II Sitzungsberichte d. Kais. Akad. d. Wissenschaften zu Wien (phil.-hist. Cl.)* vol. 126 (1892). *Encycl. of Islam*, II, 110-111. *B. Lit. Hist.* II, 129-148, *GIPh* 229-231. P. Horn, *Geschichte der Persischen Literatur*, pp. 81-114. It. Pizzi, *Storia della Poesia Persiana*, I, 77-79, 137-140, and II, 41-76, 93-133. Cf. also J. Darmesteter, in the *Revue Critique* 1890. H. Ethé, *Die hofische und romantische Poesie d. Perser* 1887, etc. *Editions and translations of the Shāhnāma*. Lumsden edited only the first volume (of eight), Calcutta, 1811. Turner Macan vols. 1-4, Calcutta, 1829 (reprinted and lithographed several times), J. Mohl, *Le Livre des Rois*, an edition and a good French translation, slightly incomplete 7 vols, Paris 1838-1878, J. Vulliez, *Firdusi libri regum* (the best extant edition although unfinished), 3 vols, Leyden 1877-1884. The only complete translation into an European language is that by Italo Pizzi, *Il Libro dei Re* 8 vols Torino 1886-1888 (in Italian). Of the numerous translations of extracts from the *Shāhnāma* the more important are by J. Gomes, Berlin, 1820, A. v. Schaack, *ibid.* 1851, F. Ruekert, *ibid.* 1895. A. Warner, London, 1905-1915. A. Rogers, *ibid.* 1907, etc. For other editions translations etc. of Firdausī's poems see E. Edwards. *A Catalogue of the Persian printed books in the British Museum* 1922, cols. 248-254. Concerning the poets who imitated the *Shāhnāma* see *GIPh* 233-239. Concerning the *lyric poems* of Firdausī see *GIPh* 229, also H. Ethé, *Firdūsī als Lyriker* *Sitzungsberichte d. K. Ak. d. W.*, München, 1872, pp. 275-304, *ibid.* 1873, pp. 623-653, etc. Concerning his poem *Yūsuf-u Zulaykhā* see further on, No. 425.

Other copies of the *Shāhnāma* are described in EIO 860-892, 2858-2859, 2992, B. 196-199, RS 195-199, 263, EB 493-503, P. 732 sq., Ros 169, R 533-539, Aum 6, Fl. I 492, etc. *Ind. lib. B.* 276-277, Bk. 1-9, Sp. 405-407, St. No. 1 on p. 54, (GC I 508). Lith. many times in Persia, India, etc.

The date of the completion of the *Shāhnāma* is variously stated as 400/1009-1010, or 389/999 (as given in the rare epilogue found in the copies in the British Museum, R 535, and in India Office, EIO 878). In some passages, quoted in R 535 a still earlier date is mentioned, 384/994. The present copy also contains a *khātima* (unfortunately very defective) with a heading حد در حتم کتاب کوید. The concluding verses, although slightly different from those quoted in R 535, contain the same date, 384/994.

سر آمد کسوں فصیح یزد کرد ، نمانه سه مدارد د روز آرد  
رهتوب سه صد سال رهستاند و حار ، نام جهان داور ک ردگار ،

The prose preface here is evidently the same as the one described in R 536, EB 497 and EIO 872, as it coincides in its contents. It is defective at the beginning and some folios are misplaced. On f 3v there is a portion of the well known satire on Mahmūd the Ghaznavide, beg

ایا سه اه محمود کسور کس امی ، ر کسر کر نرسی نرس ار حدای ،

On ff 5-6 a short list of the early dynasties of Persian kings is given. The poem itself is divided into four sections. It contains over 50,000 distichs, and ends with the narrative of the last Sassanide prince Yazdagard (III, 632-651 AD).

Beg of the Ist book (f 7v) (the order of folios here is 7 10 11 8, 9, 12)

نام خداوند جان و خرد ، کریں بدو را ندیسه بر نکرد ،

Beg of the IIInd book (f 181v)

ند نام - داود د خرسد د و ماه ، کی دل را نتاهس (sic) خرد داد راه ،

Beg of the IIIrd book (f 357v)

خداوند بدوروی و فرهی ، خداوند دیبم ساهدسی ،

Beg of the IVth book (f 484v) is the same as that of the IIInd. Instead of the word نتاهس (for the usual بنامس) here نتاهس is quite clearly given.

Transcribed in 882/1477 by Bud'han b Qiwāmī'd-Dīn b Kamālī'd Dīn Yūsuf Alamdār, surnamed Amī Bulghāī (?) بلعاری ، as he is called in both colophons, on f 483 (Tuesday, 9 Jumādī'l-ākhir), and on f 629v (Friday, Shawwāl of the same year). The second part is slightly incomplete at the end.

The copy is written in the old Indian shikasta-nast, full of

peculiar ligatures. It contains four double 'unuāns (in the beginning of each of the four books), which may be interesting for the student of the Muhammadan art in India. They are executed with great care, as are also the numerous minor ornaments in secondary headings, almost on every page, but they all display a peculiar taste for the use of contrasting and gaudy colour-avoided by Persian artists.

Ff (629), S 310 × 240, 215 × 185, ll 21 (four columns). Old or (Chinese?) paper. Old Indian calligraphic shik-nast Cond generally good but in some portions the lower part of the leaves is injured by dampness.

## 422.

The same

Na 70

Another copy of the same poem, probably dating from the end of the XIc AH (XVIIc AD), written calligraphically and containing 8 full page miniature paintings in the style of the latter Safawide period (ff 161v-290v, 352v, 378v, 395v, 476, 526v, 538), of no very high artistic value. This version contains approximately 55,000 distichs. The so called pre-Bāysunqarī preface (ff 1v-7) begins as usual

حمد و سپاس و آمیزش حدایرا که این جهان آفرین

The well known satire on Mahmūd of Ghazna (a portion of which is included in the preface), is given in full before the poem itself (ff 9v-11)

ندان سب-زیارا که این روزگار، نه اند همی در کسی نایدار،

The poem begins on f 11, with the usual distich (see in No 421). There is no division into sections as in the preceding copy. At the end the folios are misplaced, and a few of them belong to an earlier part of the narrative. The final folio is of more modern origin.

Ff (888), S 240 × 140, 190 × 90, 33 *bayts* on a page (two columns in the centre and one on the margins). Or pap Ind calligr nast Cond very good. Purchased by H A Darrell, Lucknow, the 27 June, 1792 (cf No 122).

## 423.

تاریخ دلکسای شمشیر حانی

TA'RĪKH-I-DILGUSHĀ-I-SHAMSHĪR-KHĀNĪ

D 52

A condensed exposition of the *Shāhnāma*, in prose and extracts from the original poem. Compiled in the 26th year of Shāhjahān's reign (1063/1653) by Tawakkul (Beg) b Tūlak-Beg al-Husaynī, in Kabul, for Shāmsih-Khān, an official under Dārā-Shikūh. The work is variously designated as *Muntakhab-i* or

*Khulāsa-i-Shāhnāma*, or *Ta'rikh-i-Shamshūr-Khānī* See T Noldeke, *Das Iranische Nationalepos*, in *Grundriss d Iranischen Phil*, II, p 207, EIO 883-890, Br 200-201, EB 504, Pr 740, R 539, Mehien 540, etc *Ind lib* Bh 278, Bk 10, St No 52 on p 20, (GC I 130 and II 358) Cf also Mohl, *Le Livre des Rois*, vol I, preface p 79 Translated by J Atkinson, *The Shahnamah of Firdausi*, London, 1832 The present copy dating from the XIIc AH is defective at the end Beg as usual

حمد مدعايب و مدلى بى دهايه ، الح

Ff (248), S 230 × 135, 170 × 80, ll 15 Or pap Ind nast Cond fairly good  
Slightly worm eaten CFW 1809

424.

مهرس ، شاهنامه

FIHRIST-I-SHĀHNĀMA

D 256

A versified table of the contents of the *Shāhnāma*, compiled in 1147/1735 (chronogram *ساهدنامه*), by Bhīm-Sen, with the *takhallus* Muhibb It is divided into two *maqālas*, subdivided into several *fasls* Copied at Arkāt in 1177 AH Beg

الا اى صاحب دادش حردور ، درين نامه بغير زور ، بذكر

Ff (96) S 210 × 120, 180 × 90, ll 17 Or pap Ind nast Cond tol good

425.

يوسف ، و زليخا

YŪSUF-U ZULAYKHĀ

Na 170

The famous romantic poem (of which MSS are rather rare) by the same Firdausī, having for its theme the Coranic version of the story of Joseph, which was so often imitated by Persian and Turkish poets of all subsequent periods See B1 Lit Hist, II, 146-147, GIPh 230-231, Hoin 110-112, RS 200, EB 505-506, R 545-546, etc *Ind lib* Bh 279, Bk 12, Sp1 407 (apparently mentions this particular copy), St No 3 on p 55 Cf also Mohl, *Le Livre des Rois*, pref, p 42, 46, H Ethé, *Firdausi's Yūsuf und Zalikhā* (Acts of the Seventh International Congress of Orientalists, Semitic section), Vienna, 1889, pp 20-45 A critical edition of the text by H Ethé in *Anecdota Oxoniensia*, Aryan Series, II Very important is M Grunbaum, Zu 'Jussuf und Suleicha,' ZDMG, vol 43, pp 1-29, and vol 44, pp 445-477 *Translations* (partial) Schlecht-Wssehld, *Übersetzungsproben aus Firdausi's religios-romantischem Epos 'Jussuf und Suleicha'* (Acts of the same seventh congr, as above), pp 47-72, and ZDMG, vol 41, pp 577-599, (complete)

by the same Seblechta-Wssehrd, Jussuf und Suleicha, romantisches Heldengedicht, Wien, 1889 Lith several times in India

The present copy, as stated in the colophon, was transcribed in 877/1472-1473, by 'Alī b Muhammad Sistānī This may be a true statement, and the copy may be one of the oldest extant, but its state of preservation is deplorable, the text being effaced through moisture Beg

بنام خداوند هر دوسه را، که حاوید باشد همسه نکای

Ff (55), S 235 x 130, 175 x 110, ll 25 Old or pap Pers nast Cond bad, almost everywhere the ink apparently under the influence of dampness, is faded or has spread over the page

426.

رباعیات، ابو سعید

RUBĀ'ĪYYĀT-I-ABŪ SA'ĪD

Oa 62

Sufie quatrains ascribed to the authorship of the celebrated shaykh of Khorasan, Abū Sa'īd Fadlū'l-lah b Abī'l-Khayr, a native of Mayhana, a village in the district of Ābīwaird, d 440/1049 Their genuineness is generally accepted and Abū Sa'īd is even regarded as a 'great quatrain writer,' the inventor of a new form in Persian literature and the originator of Sufie symbolism (cf GIPh 273-275 B1 Lit Hist II, 261-269, Horn 148-149, Pizzi, I, 202, 208-211, H Ethé, Die Rubā'is des Abu Sa'īd bin Abul Chan, in Sitz -bei d bayrischen Akad phil-philolog Cl, 1875, pp 145-168, and 1878, pp 38-70, etc ) All these theories seem to be one gross misunderstanding One of the earliest known biographies of Abū Sa'īd, namely *Asiāru't-tauhīd fī maqāmātī'sh-shaykh Abī Sa'īd* (ed by V Zhukovskī, St Petersburg, 1899), composed between 552 and 599/1157-1203, i e only about one hundred years after the saint's death, by his great-great-grandson, states clearly, in terms leaving no room for doubt, that the Shaykh never pretended to be a poet, and that there is *only one* quatrain which belongs for certain to his authorship (p 263)

جماعتی کمان برد که ندیای که در میان سخن بر زبان مبارک سنج ما رفته  
اس او گفته است، و نه حدان اس که او را حدان استعراق در حالت خود  
مساعدت می بودی که او را بر وی تعکر در دست بودی در همه عمر او الا این  
یک بیت .. دیگر هر چه بر زبان او رفته اس همه آن بود س که از زبان  
حویس یاد داشته اس

It is improbable that the admiring biographer of his own holy ancestor should have missed an opportunity to add to the fame

of the Shaykh by corroborating the general belief in the latter's poetical talents. If he has done otherwise there cannot be any doubt that this was due to the fact that memory was still fresh and the real state of things could not be misrepresented.<sup>1</sup> Only special research may reveal the real date and perhaps authorship of these poems.

This particular copy is referred to in Spr 309-310 (see also R 738 Lith several times in Persia) Transcribed in the XIIc AH Beg

دنيا هم را و فيصرو حافان را ، تسديدج ملكرا و هم ارضوادرا ،

Bd v Ff 40v-65, S 225 x 125, 150 x 75, ll 13 Or pap Calligraphic Ind shik-asta Cond good Vignette

## 427.

ديوان همصري

DĪWĀN-I-'UNSURĪ

Nb 108

Poems of Abū'l-Qāsim Hasan b Ahmad 'Unsurī, of Balkh. The date of his death is variously placed at 431/1039-1040 and 441/1049-1050. See Bī Lit Hist, II, 120-123, GIPh 224, Horn 80, 177, Pizzi I, 80-81, 142-143 and II, 162-163, RS 204, 205, 212, EB 521, R 1031, etc. *Ind lib* Spr 528 Lith at least twice in Persia. Copied in the XIIc AH Beg

دل مرا مع آيد همی ر کار هوا ،

که مسک نوی صلب سدر مسکوی صفا ،

Ff 96, S 200 x 115, 135 x 70, ll 15 Or pap Pers nast Cond bad, great'ly injured by 'repairs'

## 428.

The same

Nb 98

Another copy of the same dīwān, mentioned by A Sprenger (Spr 528) Transcribed towards the end of the XIIc or the beg

<sup>1</sup> There is no doubt that the form of the quatrain has always been very popular amongst the Persians from times immemorial (it may be traced in the Gathas), till nowadays. The professional singers, *qawwāls*, who played so important a role in the assemblies of Sufis, according to the unanimous evidence of the early hagiologists, must have been exactly the class of people who greatly contributed to the creation, selection and development of these poems as well as to the introduction of new fashions in them. Even nowadays this profession is not entirely extinct and in many villages of Persia and Turkestan no wedding or other solemn occasion is celebrated without attendance of special singers, whose songs almost exclusively consist of popular quatrains. It is remarkable that the inexhaustible stock of most elegant ghazals and other poems of the best poets of Persia, usually so much admired in the cities, is in no demand amongst the peasants and nomads.

of the XIIIc AH A note by Blochmann, to the effect that in this *diwān* there are found poems of another poet *عصا* This is apparently based on a misreading, as appears from the collation with the preceding copy in which all the poems referred to by Blochmann are also found Beg

‘ نوکری و برزکی و کام دل بجهان  
‘ نکرد حاصل کس حر بعدمب سلطان

Ff 90, S 235 x 135, 190 x 95, ll 15 16 Or pap Coarse Ind nast Cond not quite good

## 429.

وِس و رامین

WĪS-U RĀMĪN

Na 164

A *mathnawī* version of an ancient romantic legend, which existed in the Pahlavī language, and resembles the story of Tristan and Isolda Composed sometime between 434-447/1042-1055, or, as H Ethé states in GIPh 240, *ca* 440/1048, by Fakhru'd-Dīn As'ad al-Astrābādī al-Fakhri al-Jurjānī (*d ca* 447/1055) See Br Lit Hist II, 274-275, GIPh 240-241, Horn 179 Pizzi, II, 87-90, 139, EB 522, R 822, etc *Ind libi* Spr 338 (this particular copy is referred to) Cf also K H Graf, ZDMG, vol 23, pp 375-433 Publ in the Bibl Indica, 1864 Copied apparently towards the end of the Xc AH Beg

‘ سباس و شکر را ریدا مرادسب ‘ که در ملکس سرائی حاروداسب

S 180 x 95, 155 x 55, ll 16 Or pap Good Ind nast Cond tol good, although some portions are damaged and worm eaten

## 430.

دبوان قطران

DĪWĀN-I-QATRĀN

Nb 111

The rare *diwān* of Qatrān b Mansūr Tabrīzī, a poet of the beg and the middle of the Vc AH /XIc AD (*Maḡma'u'l-fusahā* gives 465/1072 as the date of his death) See Br Lit Hist II, 271-272, GIPh 255-256, Hoin 114, Pizzi, I, 85, RS 204, 207-208 Some poems of Qatrān were edited in C Schefer's *Chrestomathie Persane*, v II, 240-247 It is interesting to note that the *diwān* consists of two collections of poems, just as in the copies in the British Museum That in the centre of the pages corresponds to RS 207, and that on the margins—to RS 208 Moreover, as in RS 207, the poems are ascribed in the beginning to Rūdagī (his

name is also mentioned on ff 94, 99v), but at the end, in a defective colophon, it is stated, that 'it became known' (معلوم شد) that the poems are from the pen of Qatīān (cf RS 204, III). The initial poem of RS 207 is here found on f 88v, and that in RS 208—on f 94v (*in margin*). Unlike the British Museum copy the present one contains headings indicating the persons in whose praise poems are composed. The copy is very bad written without diacritical dots in shikasta. In the beginning, and especially at the end there are a large number of poems without the author's *takhallus*, also composed by Qatīān if we may trust the statement in the last colophon mentioned above. Copied in 1018 AH, by Taqī Auhadī Balvānī at Ahmadābād (?) (see colophon on f 99). The last leaves are partly torn, and the date of what may be some later additions is illegible. 24, perhaps 1024 AH.

Beg of the first complete *gasida* in the *central* columns (almost without diacritical dots) (f 1)

نه بین آن روزی اگر بر سر دربارت و مر ناید،  
نه بین آن راه ، گریه راه مشکندت نظر آید،

Beg of the first complete poem in the *marginal* column (f 2, top)

اکرحه حادان کس را عذر در حان ندست،  
مرا دهن و سرو حان بحالی حادان ندست،

Ff (129) S 190 × 95, 165 × 70, ll 17 and irregular number on the margins. Ind shikasta. Cond. tol. good, except at the end, which is badly injured, the left edge of the leaves being torn off.

## 431.

دیوان ابو العرج رونی

DĪWĀN-I-ABŪ'L-FARAJ RŪNĪ

Nb 155

Poems of Abū'l-Faraj b. Mas'ūd Rūnī, a court poet of the Ghaznavides Ibrāhīm (451-492/1059-1099), and his son Mas'ūd III (492-508/1099-1114). The exact date of his death is unknown, but cannot be earlier than 492/1099. See Br Lit Hist II, 390, GIPh 256, Pizzi, I, 86-87, EIO 905, RS 211 (I) EB 523, R 547-548, etc. *Ind lib* Bh 280, Spr 308-309 (where this particular copy is referred to), (GC II 264). Transcribed in 1078 AH at Ahmadābād, Gujrāt, by Muhammad Ansārī. Beg (as in EIO 905)

سپهر دول و دین آفتاب هفت افلیم ، ابوالمطهر شاه مطه را تراهد م ،

Ff 44, S 245 × 135, 165 × 65, ll 17. Or pap. Ind nast Cond fairly good CFW 1832

## 432.

The same

Nb 5

Another copy of the same *dīwān*, dating from the end of the XIc AH This MS also is referred to in Spr 309 Beg differently from the preceding copy

نظام عالم و حور شد ملک و داب هدر،  
بصیر دواب و بسب هدی و زوی طغر،

Ff (62) S 185 × 110, 140 × 65, ll 15 Or pap Bad Ind shikasta, almost entirely without diacritical dots Cond fairly good

## 433.

رباعیات، پیام

RUBĀ‘IYYĀT-I-KHAYYĀM

Nc 20

The famous quatrains of Ghīyāthu’d Dīn Abū’l-fath ‘Umar b Ibrāhīm Khayyām, d , as generally accepted, ca 517/1123 See Br Lit Hist II, 246–261, GIPh 275–277, Pizzi I, 211–243, EIO 906–907, B1 202, EB 524–525, Pr 86, R 546–547, Fl II 496, Pertsch, Gotha Cat 25, etc *Ind lib* Bk 16, Madr p 111, Spr 464, etc The bibliography of Khayyām’s quatrains is very large, but contains little of value except a few critical works, editions and translations Garcin de Tassy, JA, 1857, V Zhukovski, Al-Muzaffariyya (a jubilee volume in honour of Prof Baron V Rosen, 1897, cf also JRAS, 1898, pp 349–366), A Christensen, Recherches sur les Rubaiyat d’Omar Khayyam, 1900, in Hartmann’s Matenalen etc, vol III Editions and translations J Nicolas 1867, an edition and a French translation; E Whinfield, 1883, an edition and an English translation Alth ed (under V Zhukovski’s supervision) St Petersburg, 1888, German translations by A Schack, 1878, Bodenstedt, 1881 The version of E Fitzgerald first appeared in London, 1859, and has been reprinted ever since, with increasing frequency For other editions, translations, etc see E Edwards A Catalogue of the Persian printed books in the British Museum, 1922, cols 699–713

The present copy, according to a long note by A J Pringle (dated the 27th May 1898), was transcribed in (1316)/1898 from another quite modern copy in the possession of the late Prof E B Cowell It contains a short prose preamble on Khayyām, and 503 quatrains, arranged alphabetically Beg

ای سوخته سوخته سوخته ی،  
وی آتس دورح از بوا و روحتمی،

Ff (54), S 205 × 165, 150 × 100, ll 12 Europ pap Modern Ind nast Cond good A number of quatrains are written on the margins

## 434.

The same

M 6

A few more quatrains of Khayyām, found on ff 27-29v of a scrap book containing chiefly extracts from various poets Transcribed towards the end of the XIc or beg of the XIIc AH

S 230 x 115 Irregular number of diagonal lines Or pap Ind shikasta-nast Dirty and worm-eaten

## 435.

دیوان مسعود سعد سلمان

DĪWĀN-I-MAS'ŪD-I-SA'D-I-SALMĀN

Nb 123

Poems of Sa'du'd-daula Mas'ūd b Sa'd b Salmān, a native of Hamadān or Ghazna, according to different biographers, d 515 or 525/1121-1131, a court poet of the later Ghaznavides Ibrāhīm (451-492/1059-1099) and his son, prince Sayfu'd-Dīn See B1 Lit Hist II, 324-326, GIPh 256-257, Horn 168, Pizzi I, 87 EIO 908, 2862, EB 526, R 548-549, Aum 8, etc *Ind lib* Sp1 485 (where this particular copy is referred to) Cf also A Sprenger, JASB, vol XXII, p 442-444, and Bland, JA, 1853 p 356-359 A good and apparently very complete copy dating from the end of the XIc or the beg of the XIIc AH The poems are arranged alphabetically, but the folios are often misplaced

*Qasīdas* (which occupy the greater portion of the dīwān) begin on f 1v

دوس در زوی کدند حصه را ، مائدة بود این دو قسم می عدا

*Tarkīb-bands* and *qit'as* begin on f 224v *ghazals* on f 230 *quatrains* on f 276v

Ff 307, S 200 x 120, 140 x 70, ll 21 Or pap Ind nast Cond fairly good

## 436.

دیوان احمد جام

DĪWĀN-I-AHMAD-I-JĀM

Nb 8

Poems of Abū Nasī Ahmad b Abī'l-Hasan Nāmīqī Jāmī with the *takhallus* Ahmad or Ahmadi (d 536/1142), a Sufico-lyric poet See for a detailed bibliography about him No 245 in this Cat His dīwān is described in EIO 910, 2863, R 551-552, etc *Ind lib* Bk 23, Sp1 323-325 (where this particular copy is referred to), (GC II'209) Lith several times in India The copy is modern, dating from the end of the XIIc AH The poems are all mixed without any arrangement, and include also two short *mathnavīs* (on f 83v and f 108v) The *takhallus* is

omitted in the second half of the book, some space being left for it. Wherever it should appear in the form of *Ahmadī* instead of *Ahmad*, alone the final ی is, however, written Beg

ای مالک تاسی در انس و جان انداخته ،

بر تو روغتو (sic) نوری در جهان انداخته ،

Ff 111, S 210×115 145×65, ll 15 Or pap Ind nast Cond good

## 437.

دیوان معزی

DĪWĀN-I-MU'IZZĪ

Nc 16

Poems of Abū 'Abdī'l-lah (or Abū Bakr) Muhammad b 'Abdī'l-Malik Buhānī Mu'izzī (d 542/1147-1148), a court poet of Malikshāh (465-485/1072-1092) and Sīnjarī (511-552/1118-1157), the Saljuqides. See Br Lit Hist II, 327-330, GIPh 260, Horn 200, Pizzi I, 88, 214-215, EIO 912-913, R 552, Fl I 497, etc. *Ind lib* Bh 287, Sp1 501-502 (where the present copy is referred to). The poems are all mixed, without any arrangement. Copied probably in the XIc AH Beg

بار آمد و آورد ~ جان لشکر سرما ،

سکسب و هریمب شد ازو لشکر کرما ،

Ff 507, S 235×140, 170×75, ll 15 Or pap Ind nast Cond tol good although paper has decayed along the marginal lines. Notes on the fly-leaves. Vignette

## 438.

کلیله و دمناس

KULLIYYĀT-I-SANĀĪ

Nd 9

Poetical works of Abū'l-Majd Majdūd b Ādam Sanāī Ghaznawī, whose death is variously fixed at 525-576/1131-1181 (the most probable date is 545/1150). See Br Lit Hist II, 317-322, GIPh 282-283, Horn 158, Pizzi I, 92-93, 215-216, EIO 914-928, Br 203-204, RS 214, 215, EB 528-537, P1 747 seq, R 549-551, Aum 9, Fl I 498, Dorn C 326, etc. *Ind lib* Bh 281-286 Bk 17-22, Madr 135, Spr 557-559 (where the present copy is referred to, St No 19 on p 57). Copied apparently towards the end of the Xc or the beg of the XIc AH. Many folios are misplaced.

1 A prose preface (ff 1v-5v), by the author himself, usually prefixed to the *Hadiqa*, beg (as in EIO 915)

سپاس و ستائس مددعی را که سخن ناک الهم

2 *Diwān* (ff 6-276v), arranged alphabetically. See EIO 928, EB 537, R 551, etc. Beg

ای در دل مستاف (sic) ار مسمی تو بوستانها  
بر حه م یه - وئی ار صبع بو درهاده

3 A fragment of a *mathnawī* by the same Sanāī (probably some misplaced leaves from the *Hadīqa*) (ff 350-359v) He refers to some contemporary poets such as Mu'izzī (f 355v), Sayyid Husayn (f 356v) and Mukhlātārī (f 357) Folios 277-349 (according to the original numeration) are lost

4 *Hadīqa* (ff 360v-585v), or, with its full title حدیقه الحقیقه مخترنامه or کتاب العکری و سرینه الطریقه This is the well known mystical poem, in ten *bābs*, comp in 524-525/1130-1131, or, as in other copies, 534-535/1139-1141 It was often lith in India, and the first *bāb* was edited and translated in the Bibl Indica by J Stephenson (1911) Defective at the end apparently many lacunas Beg as usual

ای درون ' روز د روز آرای ' وی حرد بحس بدخرد بخسای

Ff 585, S 145 x 260, 70 x 205 (*biyād* form), ll 25 Or pap Ind nast Cond tol good Vignettes

## 439.

حدیقه

HADĪQA

Oa 35

Another copy of the *Hadīqa* slightly defective, transcribed apparently in the XIc AH It contains a prose preface (def at the beg), and a prose epilogue with dedication to Abū'l-Mahārīb Balrām Shāh b Mas'ūd b Ibrāhīm b Mahmūd (511-547/1118-1152) The date of composition is here given as 524-525/1130-1131 (f 320) Beg of the poem, on f 13v, as usual On ff 1-4v and 370-373v there are lists of words with explanations, without a heading They may be special glossaries of the obsolete and difficult idioms in the poem

Bd v Ff 1-322v, S 180 x 90, 135 x 55, ll 17 Or pap Ind nast Cond almost good

## 440.

The same

Na 32

Another copy of the same poem, dating from the beg of the XIIc AH It is defective at both ends and corresponds to ff 13v-245v of the preceding No

S 185 x 115, 135 x 60, ll 19 Or pap Ind nast Cond bad Injured by 'repairs'

## 441.

The same

Na 31

Another copy of the same poem, dating from the middle of the XIIc AH. Apparently only two folios are lost at the beg (the initial verse is found on f 13v, line 4 of the copy described in No 439)

S 265 × 160, 185 × 75, ll 19 Or pap Ind nast Cond tol good

## 442.

The same

Na 33

Another copy of the same poem, apparently complete, transcribed in 1186 AH (13th of 'Ālam-Shāh's reign). No preface, beg as usual. The date of composition is given as 534 535/1139-1141

Ff (396), S 225 × 145, 175 × 90, ll 15 Or pap Ind nast Cond good

## 443.

The same

Na 34

Another copy of the same poem, dating from the end of the XIIc AH. Beg as usual. It contains a prose preface, different from the one found in No 439 (ff 1v-14v) beg (somewhat illegible and 'corrected' by a modern hand)

الحمد لله الخبير بكعبات (sic?) الصائتر الحكيم الحج

The author's original *dībācha* beg on f 12 (his name is given here in the form of ابنو المكمود بن آدم)

S 225 × 140, 165 × 90, ll 15 Or pap Very bad Ind nast Cond tol good

## 444.

The same

Na 174

The *first* book of the *Hadīqa*. An excellent calligraphic copy dating from the XIc AH. No preface. Beg as usual.

S 245 × 170, 200 × 75, ll 21, two centre and one margin columns. Or pap Calligraphic Ind nast Cond good. The first leaf is of a more modern origin.

## 445.

SHARH-I-HADĪQA

شرح حديثه

Na 76

A revised edition of the same poem, with short prose explanations and glosses, by 'Abdu'l-Latif b 'Abdu'l-lah al-'Abbāsī

(d 1048 or 1049/1638-1639, see Nos 361, 495, 500, 507) The notes constitute the condensed version of a larger work of 'Abdu'l-Latif on the same subject, under the title *Latā'ifu'l-hadā'iq*. The present edition was completed in 1044/1634. See for details EIO 923-924, etc. Copied in the 38th year of Amangzib's reign, i.e. 1107 AH, by Muhammad Jān. This MS contains only the *second half* of the work, and, besides, there are some lacunae. Of the original numbering only ff 271-528 remain.

Ff 254, S 230×130, 170×75, ll 17. Or. pap. Ind. nast. Cond. good.

446.

مستدرس حنیفه

MUNTAKHAB-I-HADIQA

(O) 28

1001 *bayts* from the *Hadīqa* extracted and arranged, as is generally accepted by Farīdu'd-Dīn 'Attār (see later on, Nos 477-487 in this Cat.). Cf. EB 536 Fl I 501. *Ind. lib.* Bk 19, Sp 353, St No 20 on p. 58. Copied in the 33rd year of Amangzib's reign, or 1101 AH. It was lith. at Lucknow. Beg.

حمد محمد عقیب یزداندار، مدح سعدج داب سکندار

Bd v Ff 91v-122 S 230×110, 165×80, ll 17. Or. pap. Ind. nast. Cond. good.

447.

معراج الحنیفه

MIFTĀHU'L-HADĪQA

Oa 35

A versified glossary to the *Hadīqa*. The name of the author and the date of composition are unknown. Transcribed in the XIc AH, defective at the end. Beg.

بسم الله الرحمن الرحيم، حسب کلید در کتب حکیم

Bd v Ff 323v-369v. For measure notes etc. see No 431. Marginal glosses.

448.

دیوان عبد الواسع جبلی

DĪWĀN-I-'ABDU'L-WĀSĪ' JABALĪ

Nc 8

Poems of 'Abdu'l-Wāsi' b. 'Abdu'l-Hāmī from Jabal (not the hilly tract south of Qazwīn, usually understood by that name, but the hills of Gharchistān in the Western ramifications of the Hindukush range). He was a court poet of the Ghaznawide prince Bahām (511-547/1118-1152), and died in 555/1160. See Bī Lāt Hist II, 341-342, GPh 261, RS 217, EB 538-540, etc.

*Ind lib* Spr 443-444 (where this particular copy is referred to)  
Lith Lucknow, 1862 Copied in 1224/1809, for an Englishman  
whose name is given as مامور صاحب The poems are left without  
arrangement A short prose preamble (written by the same hand  
as that of the poems themselves) is prefixed to the *diwān* Beg  
of the first *qasīda*

که دارد خون تو معسوق نگار و چایک و دایر،

دیده راه ، لاله روی ترکس جسم نسوین بر

Ft 193, S 320 × 210, 220 × 135, ll 15 Or pap Ind modern nast Cond good  
CFW 1825

## 449.

دیوان سوزنی

DĪWĀN-I-SŪZANĪ

Nb 71

Poems of Shamsu'd-Dīn Muhammad b 'Alī Sūzanī, a native  
of Nasaf (or Nasaf, or Nakhshab, now Qarshī), d 569/1173 See  
B1 Lit Hist II, 342-343, GIPh 266, Horn 133, Pizzi I, 93,  
EB 541-542, P1 716, etc *Ind lib* Spr 573-574 (where this  
particular copy is referred to), St No 22 on p 58 A very  
good copy, containing *qasīdas*, *qit'as* and about 100 *quatrans*,  
transcribed by 'Abdu'l-Hayy Qurayshī at Bandā-i-Sūrat, 1011  
AH Beg

سلطان کسی بود که رندان آنکس، میدان حاکرا رهوا بخسد آب حوس،

Ft (178), S 190 × 115, 125 × 60, ll 15 Or pap Khotasani nast Cond good  
Vignette

## 450.

دیوان انوری

DĪWĀN-I-ANWARĪ

Nb 18

Poems of Auhadu'd-Dīn 'Alī Anwārī, a court poet of Sinjar,  
the Saljuqide (511 552/1118-1157) The date of his death is  
variously fixed at 540-587/1145-1191, but the most probable is  
585 or 587/1189-1191 See Encyclopædia of Islam, I (1910), p  
362, B1 Lit Hist II, 364-391, GIPh 261-263, Horn 195 sq,  
Pizzi I, 99-101, and 162-166, V Zhukovski, Alī Auhad-ed-Dīn  
Enverī, etc St Petersburg 1883, M Férté, JA, 1895, p 235 sq,  
EIO 935-949, 2864-2865, B1 205-207, RS 211, 215, 218-220, EB  
543-558, 1980, Pr 743 sq, Ros 170, R 554 sq, Aum 10, Fl I 502,  
Dorn C 319, Krafft 62, etc *Ind lib* Bh 290, Bk 25-27,  
Spi 331-333 (where the present copy is referred to), St No 16 on  
p 56 Lith several times in Persia and India The poems are

all mixed without any arrangement Copied apparently in the Xc AH A good transcript, although slightly defective at the beg and end First are given the *qasidas*, as usual *Qit'as*, *ghazals* etc begin on f 198v *Quatrans*, interspersed with *qit'as*, are arranged alphabetically, beg (on f 338)

ای شکر مکر دمایتی بدسه ، ترا ، وی وعدۀ وصل عایتی بدسب ترا ،

Ff 285 (the correct order 1-47, 50 48, 49, 51-118, 120, 119 122 121, 123 124, 148-162, 138-147, 131, 137, 132-136, 163-285), S 195 x 120, 125 x 55 ll 21 Old or pap Khorasani nast Cond good

## 451.

The same

Nd 2

Another copy of the same *dīwān*, transcribed in 1008 AH by Muhammad Qazwīnī Jūsaqī The poems are not arranged Beg

صد سسره یی 'راسه ، دار دنیا را ، نمونه کسب رمدن مر عدار عفا را ،

Ff 363, S 240 x 145, 155 x 85, ll 15 Or pap Khorasani nast Cond tol good, but a number of leaves are perished Vignette

## 452.

The same

Nd 1

Another copy of the same *dīwān*, transcribed apparently towards the middle of the XIc AH This copy is referred to in Spr 332 Beg as usual

معدری نه ناله ، سعدوب مطلق ، کد رسکن سکاری حو کند اروق ،

Ff 268, S 305 x 180, 180 x 90, ll 19 Or pap Ind nast Cond tol good Vignette  
Notes on the margins

## 453.

The same

Ne 3

Another copy of the same *dīwān*, transcribed in the 14th year of Aurangzib's reign, i e 1083 AH, by one Chandaibhān Beg as in the preceding copy, No 452

Ff (267), S 250 x 145, 180 x 95, ll 23 Or pap Ind nast Cond tol good

## 454.

The same

Nb 17

Another copy of the same *dīwān*, bad and defective, also

referred to in Spr 332 It dates from the XIIc AH and is badly written in a particularly illegible form of shikasta The first 15 folios contain scrappy extracts from various poets

Ff (249), S 230 × 120, 175 × 85, irregular number of lines Or pap Ind shikasta  
Cond tol good

455.

شرح دیوان ابوری

SHARH-I-DĪWĀN-I-ANWARĪ

Nc 24

A commentary on Anwarī's poems, comp towards the end of the XIc AH /XVIIc AD, by Abū'l-Hasan Husaynī Farāhānī (his name is given in the introduction to the second part in this copy) See GIPh 263, EIO 948-949, RS 219, EB 557, R 556, etc *Ind lib* Bk 30 Spr 332-333 (where the present copy is referred to), (GC I 525) Cf also Mél Asiatiques, IV, 54

The *first part* (ff 1v-77) contains a commentary on the *qasidas*, beg abruptly

نار این چه حوائی و حماسه بهار، الح

The *second part* (ff 77v-107v) deals with the *qit'as*, etc Beg as usual

ای نام تو فاله، عذاب را روح، الح

Copied in 1118 AH at Isfahān, by Sultān Muhammad-i-Āstāna

Ff (107), S 200 × 120, 145 × 70, ll 20 Eur pap Pers nast Cond good

456.

دیوان خاقانی

DĪWĀN-I-KHĀQĀNĪ

Nb 49

Poems of Afdalu'd-Dīn Badīl Ibrāhīm b Alī Najjār Khāqānī Shīwānī (who used also the *takhallus* Haqāiqī) The date of his death is variously given as 582-595/1186-1199, but the latest date is the most probable one See Bī Lit Hist II, 391-399, GIPh 263-265, Horn 200-201, Pizzi I, 96-98, 216-217, C Salemann, The quatrains of Khāqānī, St Petersburg, 1875, N Khanykov, Mémoire sur Khacani, JA, 1864, pp 137-200 and 1865, pp 296-367, the same, in Bulletin de la Classe Historico-philologique, vol XIV, pp 353-370, and Mélanges Asiatiques, III, 114, EIO 950-970, Br 208-209, RS 221, EB 560-581, Pr 768 sq R 558 sq, Fl I 508, Doin C 329, etc *Ind lib* Bh 291-292, Bk 31-32, Spr 461-462 (where the present copy is referred to), St

Nos 14-15 on p 56, (GC I 835, II 224) Lith several times in India Copied in the Xc AH Beg as usual

دل من پیر تعلم اسب و من طفل زبان دانس  
دم تسلیم سر ع ، و سر رانو دستاس

Ff (243), S 235 × 130, 180 × 75, ll 23-25 Or pap Excellent Khoras nast Cond good Marginal notes, some of them in English

## 457.

The same

Ne 5

Another copy of the same *dīwān* dating from the XIc AH The poems are arranged alphabetically *qasīdas* begin on f 1v *tarātib* etc —f 212v, *qat'as*—f 265, *ghazals*—f 307 *quatrains* (unarranged)—f 365v Beg

ءروس ءایب آنگه قبول کرد مرا ، که عمر بس با دادمس سپر بها

The poem which stands first in the preceding copy is found here on f 98v This copy is referred to in Sp1 462

Ff 385, S 320 × 190, 225 × 90, ll 19 Or pap Ind nast Cond not good Vignette Marginal notes

## 458.

The same

Ne 6

Another copy of the same *dīwān* transcribed towards the beg of the XIIc AH It is defective at the end the poems are unarranged Mentioned in Sp1 462 Beg as usual see No 456

Ff (243), S 240 × 135, 160 × 85 ll 19 Or pap Ind nast Cond good

## 459.

شرح دیوان حامانی

SHARH-I-DĪWĀN-I-KHĀQĀNĪ

Ne 23

A commentary on Khāqānī's *dīwān*, by Muhammad b Dāūd b Muhammad b Mahmūd ('Alawī) Shādī ābādī (f 1v), sometimes also written Shāhābādī, or, as in the following copy, Shāhī ābādī ساه بانادی, a native of Mandū, in Mālwa He flourished towards the first half of the Xc /XVIc See GIPh 263 EIO 968-970, EB 572-573, R 561, etc Ind lib1 Bh 293, Bk 34-35 Sp1 462-463

(where the present copy, as well as the next one, are referred to)  
Copied in the beg of the XIIc AH Defective at the end Beg

~واهر رواهر سپاس یی مداس الح

Ff (197), S 270×170, 175×95, ll 23 Or pap Ind nast (different hands)  
Cond good A lacuna after f 1

## 460.

The same

Nc 22

Another copy of the same commentary, also slightly defective at the end Transcribed towards the end of the XIIc AH Beg as in the preceding copy Ff 482–507 contain scrappy extracts from various poets On the margins (ff 3–51v) are notes on various idioms, every group being similarly introduced by the same expression نارسى و اصطلاح بهلوى و تركى و عبرى الح On ff 52–60 is a short list of the ancient kings of Persia followed by explanations of a few old Persian words Another short *farhang* begins on f 83v and breaks off on f 112v Beg

ددا نكه عرب بحكم و كا و را مدل چه الح

Ff 507, S 190×105, 110×55, ll 19 Or pap Coarse Ind nast Cond good

## 461.

تحفة العراقين

TUHFATU'L-IRĀQAYN

Na 16

The famous *mathnawī* poem by the same Khāqānī See the references given in No 456, also GIPh 264, EIO 950, 952–959, 2866, RS 221, EB 560, 574–579, R 560, 809 etc *Ind libi* Bk 33, Spī 463 (where the present copy is referred to), (GC II 273–275) Cf also Wiener Jahrbucher, vol 64, Anzeigeblatt, 16–18 Lith several times in India Copied towards the end of the XIIc AH Beg as usual

مائتم بطاركان عمد اك رين حقة سرو و مجرة حاك

Ff (108), S 240×140, 165×75, ll 15 Or pap Ind nast Cond tol good Copious glosses and notes on the margins

## 462.

The same

Na 17

Another copy of the same poem, slightly defective at the beg, where, according to the preceding copy only 15 *bayts* are lost (the

first extant verse is found on f 2 of No 461), and at the end (corresponding to f 108 of the same preceding copy) only five *bayts* are lost

S 235 × 125, 185 × 85, ll 19 Or pap Ind nast, bad and illegible Cond tol good Many glosses on the margins

## 463.

دیوان طاهر دارابی

DĪWĀN-I-ZAHĪR-I-FĀRYĀBĪ

Oa 73

A small portion of the dīwān of Zahīru d-Dīn Abū l-Faḍl Tāhir b Muhammad Fāryābī, a court poet of the Atabegs of 'Irāq, d 598/1201 See Bī Lit Hist II, 412-425, GJPh 268-269 Hoin 194, Pizzi I, 102-103, EIO 971, Br 210, RS 222-224, EB 582-584 P1 720, 773, Ros 205 R 563, Kiaff 62 etc Ind lib Bk 36, Spr 579-580, St No 123 on p 77 Lith several times in India Copied towards the beg of the XIIc AH (Some portions of the same volume are transcribed by 'Abdu l-Ghafūr Andijānī in 1108 AH) Beg

«بندۀ دم که سدم محترم سرای سرور» سددم آیت توبوا الی الله ارب حور

Bd vol Ff 330-340, S 280 × 160, 245 × 135, irregular number of lines (as usual in albums) Or pap Ind nast different hands Cond rather bad

## 464.

The same

Od 1

Another short extract from the same dīwān, forming a portion of an anthology Transcribed in 1098 AH At Buhān-pūr Beg

کنتی که اولس عدم و آحرس مداس، در حق او کمان بداد و بنا خطاس،

Bd vol S 170 × 100, 120 × 65, ll 16 Or pap Ind nast Cond good

## 465.

دیوان شرف

DĪWĀN-I-SHARAF

Nb 13

A good, although slightly defective copy of a very rare dīwān of Shufu'wa Isfahānī, so far known only in a fragmentary MS in the British Museum, described in RS 239 (III) The author Sharafu'd-Dīn Muhammad Fadlu'l-lah (or 'Abdu'l-Mu'min) Shufu'wa, with the *takhallus* Sharaf, a native of Isfahān died ca 600 1203-1204 He was a court poet of the last princes of the Saljūq dynasty who ruled in 'Irāq and Kurdistan i.e Aislān-Shāh (556-

573/1161-1177) (mentioned in poems on ff 36v, 65, 65v, 93v), and especially of Toghril II (573-590/1177-1194) (cf ff 14, 32v, 33, 34, 34v, 39, 60, 62v, 63v, 64, 64v, 65, 65v, 66v, 67, 101v, 126, 140v etc.) Numerous eulogies are also dedicated to the Atabegs of Adharbayjan (who were also the de facto rulers of 'Irāq) such as Shamsu'd-Dīn Īldıgız (531-568/1136-1172), and his son Muhammad (568-582/1172-1186) (cf ff 24v, 26v, 30, 41, 43v, 45, 51v, 76v 83 84v 95, 98, 101v, etc.) Many other noblemen and high officials were eulogised by the poet. On ff 134v (*bis*), 135, 137-137v, etc., are given his satires on a contemporary poet Muǵıru'd-Dīn of Baylaqān, who died in 594/1198 (see B1 Lit Hist II, 397, 413 540, GIPh 268, R 562, etc.) The author seems to be not only a great admirer of the Saljūq dynasty, but especially a great lover of his native city, Isfahān (written *سناهان*, or *اصعہان*), which he eulogises in a great many poems. About details of his life little is known, see 'Aufi, ed Biowne, I, 268-273, *Ta'rikh-i-guzida* (*text*) p 821 (cf Biowne JRAS, 1900, pp 758-759), Daulat-shāh, pp 154-155, *Haft-iqlim*, EIO 724 No 867, or No 282 in this Cat., ff 211v-213, *Ruyādu'sh-shu'arā*, No 230 in this Cat., ff 238-238v, *Mayma'u'l-fusahā*, I, 302, etc. Cf also Browne, Account of a rare MS history of Isfahan, JRAS, 1901 pp 678-680. See also B1 Lit Hist II, 540, GIPh 268-269, RS 239 (III). Cf also EIO 934, where a *diwān* of his cousin, Zahīru'd-Dīn 'Abdu'l-lah Shufurwa is described.

The present copy is slightly defective at the end, but otherwise quite good, transcribed probably in the beginning of the XIc AH. It contains not only *qasidas* and *qut'as*, as does the MS in the British Museum but also *ghazals* and *quatrains*.

*Qasidas* (ff 1v-107), 134 in number alphabetically arranged Beg

حمد و ندا حالق زمین و زمانرا، صانع بی آلب همین و همایرا،

(The *qasida* which stands first in RS 239 III, is found here on f 83v)

*Tarkib-bands* (ff 107-122v), not arranged alphabetically Beg

ای صدر هر دو عالم و سر حد ل اندیا،

نعم ، جمال خوب تو و الشمس و الصکی،

*Qut'as* (ff 122v-135) Also unarranged Beg

ای رفص کرمب حاکم مالا مال، بر ساط سجدت سجد و شکر تو بر تو،

*Ghazals* (ff 135-179) Beg

ای رح تو حیرت جن و بشر، دوله ، تو عرب شهید و شکر،

*Rubā'iyāt* (ff 179-224v), 548 in number, without any arrangement Beg

سازنده کار مرده و رنده نوئی، داردند این خلق براكندۀ نوئی،

Ff 224, S 210 × 115, 155 × 69 II 17 Or pap Incl legible past Cond tol Good but occasionally injured by dampness

## 466.

حمسة نظامی

## KHAMSA-I-NIZĀMĪ

Na 140

The famous *mathnawī* poems of Jamālū d-Dīn Abū Muhammad Ilyās b Yūsuf b Muayyad Nizāmī'd-Dīn of Ganja with the *takhallus* Nizāmī His death is variously fixed at 598-607, 1202-1211, but 598-599/1202-1203 seems most probable See Bī Lit Hist II, 400-411, GIPh 241-244, Hoin 160 sq 181 sq Pizzi I 217-219, II 178-197 EIO 972-1027, 2868-2874 Bī 211-218, RS 225-233, EB 585-619, 1981, Pī 751sq, Ros 171-173 203 R 564 sq, Aum 10, Fl I 503, Mehren 34, Leyden C II 109, etc Incl lib Bh 295-296, Bk 37-45 Madī 137-140, Spī 519-521 (where the present copy as well as other MSS of Nizāmī's poems in this collection are referred to), St Nos 4-13 on pp 55-56 Cf also W Bacher, Nizāmī's Leben und Werke, Leipzig, 1871, transl into English 1873, repr 1883, H Ethé, Die hofische und romantische Poesie der Perser, 1887, pp 39-42, etc Lith many times in India and Persia For a detailed bibliography of Nizāmī's works see E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 286-292 Copied by Muhammad 'Alī b Shamsī'd-Dīn Muhammad b Muhammad Dāu's-Salāmī ash-Shustarī al-Fīhūzāhādī at Haydarābād in 1090 AH (as stated in the colophon on f 23) It contains all five poems

1 *Makhzanu'l-asrār*, probably comp in 572 or 573/1176-1178 (cf EIO 972), and dedicated to Bahām-Shāh of Aizīnjān It is divided into 20 *maqālas* Edited by Bland, London 1844 Often lith separately, sometimes with a commentary Beg as usual

بسم الله الرحمن الرحيم، هسب کلد در کدج حکم،

2 *Laylā wa Majnūn*, comp in 584/1188, and dedicated to Abū'l-Muzaffar Shīrwān-Shāh Transl by J Atkinson, Laila u Majnun, a poem from the original of Nazami, London, 1836 Often lith in India Beg as usual

ای نام دو بختیوز سر آعار، ی نام نو نامه کی کدم نار،

3 *Khusraw-u Shīrīn*, comp in 576/1180-1181, with eulogies of Sultān Sa'īd Toghlūq b Aīslān, Atabeg Abū Ja'far

Muhammad and others Lith many times in India Beg as usual

حداردا در تویند کسای، بطامی را ره تحسین بمای،

4 *Haft paykar*, comp in 593/1197 Cf F v Erdmann, *Behamgu. und die russische Fürstentochter*, 1844 Often lith in India Beg as usual

ای جهان دیده بود خویش ار تو، ه ج بودی بدود ند-س ار تو،

5 *Iskandar-nāma*, comp ca 597/1200-1201, divided into two parts (a) the *first* known as *Bahrī*, also designated as *Sharaf-nāma-i-Iskandarī*, dedicated to Atabeg Nusratū'd-Dīn (asc 587/1191) It was printed several times at Calcutta, lith many times in India Extracts with translation were published in many chrestomathies in Europe Transl into English by H W Clarke London, 1881 Cf also F v Erdmann *De Expeditione Russorum Berdaam versus*, Kazan 1826, Charmoy, *Expédition d'Alexandre contre les Russes*, St Petersburg, 1829, F Spiegel, *Die Alexandersage*, etc, Leipzig 1851, pp 33-50, Noldeke, *Beiträge zur Geschichte des Alexanderromans Denkschr der Kais Akad d Wiss*, Vienna, vol 38, cf also *Encycl of Islam*, vol II, p 535 and Friedlander, *Die Chadhr-legende und der Alexanderroman* p 67 sq Beg as usual

حدایا جهان ناساهی تراسب، ر ما خدمت آید حدائی تراسب،

(b) The *second* part, known as *Bahrī* or *Sharaf-nāma*, or *Khurad-nāma-i-Iskandarī*, dedicated to 'Izzu'd-Dīn Mas'ūd, son of Nūru'd-Dīn Arslān Edited by A Sprenger, Calcutta, 1852-1869 Lith very often in India Beg as usual

حد هر کجا کنجی آرد دید، ر نام حدا سار آرا کا ید،

S 240 x 145, 190 x 95 Four columns in diagonal lines, varying in number Or pap Ind nast Cond tol good Bad vignettes

## 467.

The same

Na 47

Another copy of Nizāmī's *Khamsa*, fragmentary and arranged in a different way It was transcribed in 1085 AH (according to the colophon on f 85v) The poems found here, are the following

1 *Iskandar-nāma*, the *first* part, begins (on f 1v) as usual see the preceding copy, 5a The *second* part begins (on f 86v) as usual, see *ibid*, b

2 A short fragment of *Haft paykar*, beg (on f 132v) as above, see No 466 (4)

3 A short fragment of *Malhzanu'l-asrār*, beg (on f 140v) as in the preceding copy, No 466 (1)

4 *Khusrau-u Shīrīn*, complete (on f 140v) beg as usual, see above No 466 (3)

Ff 231, S 320×175, 200×105 ll 21 Or pap Ind nast Cond fairly good Many marginal glosses F 141 is omitted in the numeration

468.

معزون الاسرار

MAKHZANU L-ASRĀR

Na 139

Another copy of this poem, transcribed by Nādh-Beg in 1090 AH (the date is rather suspicious) It is referred to in Spr 521 Beg as usual, see No 466 (1)

S 255×145 185×80 ll 17 Or pap Ind nast Cond bad injured by 'repairs'

469.

(شرح معزون الاسرار)

(SHARH-I-MAKHZANU L-ASRĀR)

Na 82

A commentary on *Malhzanu l-asrār* Neither the title nor the author's name are mentioned in the text Judging from the general character it may be the same as the commentary on that poem by Muhammad b Qiwām b Rustam b Ahmad b Mahmūd Balkhī, surnamed Bakīāī, who comp it in 1091/1680 (for a description of it see EIO 998, R 573 Spr 521, etc) The present copy, dating from the XIIIc AH, contains no introduction and is defective at the end It opens abruptly

شعب کلید در کدج حکم ، س م اللہ الرحمن الرحیم

Bd vol S 210×115, 150×70, ll 13 Or pap Ind nast Cond bad, injured by 'repairs' Lacunas in several places

470.

لیلی و معجون

LAYLĀ WA MAJNŪN

Na 109

Another copy of this poem, transcribed in 1169 AH, at Sarā (سرا) by Najmu'd-Dīn Husaynī Beg as usual, see above, No 466 (2)

S 190×100, 130×55, ll 17 Old Europ pap Ind nast Cond good

471.

خسرو و شیرین

KHUSRAW-U SHĪRĪN

Na 84

Another copy of this poem, transcribed in 1083 AH Beg as usual, see above, No 466 (3)

S 200 × 120, 140 × 75, ll 13 Or pap Ind nast Cond good Notes and glosses on the margins

472.

The same

Na 83

Another copy of the same poem, dating from the end of the XIc AH, defective at the end Beg as usual, see No 466 (3)

Ff 69 (loose), S 275 × 170, 200 × 105, ll 21 (four columns) Or pap Good calligraphic Ind nast Cond tol good

473.

اسکندر نامہ

ISKANDAR-NĀMA

Oa 17

An old copy of this poem, apparently dating from the end of the IXc or beg of the Xc AH Both parts begin as usual, see No 466 (5), *a* and *b* The *first* part, here called *Sharaf-nāma*, beg on f 1v, the *second*, *Iqbāl-nāma*, on f 123

Ff 187, S 200 × 120, 145 × 80, ll 21, two centre and one margin columns Old Or pap Khorasani nast Some places injured by 'repairs' Vignettes

474.

The same

Na 64

The *first* part of the same poem, here called *Sharaf-nāma* Copied towards the middle of the XIIc AH Beg as usual, see No 466 (5) *a* It does not contain the last chapter

Ff (319), S 160 × 115, 115 × 65, ll 11 Or pap Ind nast Cond tol good

475.

The same

Na 66

The *second* part of the same poem, copied in 1157 AH (27th of Muhammad Shāh's reign) by Ghulām Rasūl بها وحی and Shaykh 'Isā at Dandwasī (?) Maīn (?) Ghat in the Carnatic Beg as usual, see No 466 (5) *b*

Ff (167), S 210 × 120, 155 × 75, ll 11 Or pap Ind nast Cond tol good

476.

حلاصۃ خمس

KHULĀSA-I-KHAMSĀ

Na 13

A collection of passages of didactic contents extracted from the five poems of Nizāmī. The name of the compiler is not known. The quotations are originally arranged in 39 bābs but only 37 (as in other known copies) are actually given. The headings in the index (ff 2v-3) do not coincide with those in the text. See EIO 982, EB 597-599, P1 766-767 R 575 etc. *Ind lib* Bk 15, Sp1 521 (where this particular copy is referred to). St No 6 on p 55. Copied in 1135 AH by Mīn 'Alī b. Muḥammad Ibrāhīm Isfahānī. Beg. of the prose preface.

الحمد لله در امّت دول و ازب مکب واحب و لرمسب الهم

Ff (42), S 200 x 115 160 x 50 H 15 Or pap Ind natl Cond good

477.

کلیات عطار

KULLIYĀT-I-'ATTĀR

Nd 13

The dīwān and 14 *mathnawī* poems by Farīdu d-Dīn Abū Hāmid Muḥammad b. Abī Bakr Ibrāhīm an-Nīshābūrī, surnamed 'Attār, whose death is variously fixed at 618-627/1221-1230. See *Encycl of Islam*, I, pp 513-514 B1 Lit Hist II 507-515 G1Ph 284-287, Horn 158 sq, Pizzi I, 219-226, EIO 1031-1054 2875, B1 219-223 RS 235-237, EB 622-636 P1 774 sq R 344 576-580, Fl I 509, 511, etc. *Ind lib* Bk 299-303, Bk 16-52 Sp1 346-358 (where this and many of the following copies are referred to), St Nos 32-37 on pp 60-61. The *Kulliyāt* was lith in Lucknow, 1872. Cf also H. Ethé *Die mystische, didactische und lyrische Poesie der Perser*, Hamburg, 1888 pp 22-26. Editions, translations, etc. of every separate work of 'Attār are given under the corresponding titles further on. Concerning his prose work on the hagiology of Sufism see above, Nos 235-238 in this Cat. The present copy, good although defective and damaged at the beginning and end, was transcribed by Sayyid Mahmūd b. Jalāl (or Jalā) b. Dāūd al-Husaynī in 1006 AH (see the colophons on ff 388v and 579). The poems of smaller size are placed on the margins and are naturally those most damaged. There are

#### Centre-columns

1 *Dīwān*, defect in the beg. Qasīdas, etc., not arranged. Towards the end (ff 162v-179) there is a series of quatrains, also unarranged. Beg. (f 1) of the first complete poem.

نه پای آنکه زین کز حاک ندرم ، نه سب آنکه پردۀ اطلاق ندرم ،

2 *Gul-u-Huṣmūz* (beg on f 179v) The fuller version of the same romance as (11) in this same vol., see EB 625 (3), cf EIO 1031 (2), etc A lengthy versified fairy tale of the adventures of prince Huṣmūz etc Beg

بسم آنکه جان داد و جهان صاحب ، زمین را حقه ، طاق آسمان صاحب ،

3 *Ilahī-nāma* (beg on f 391v), cf EIO 1031 (14) (this version is fuller than the one in the India Office copy, the beg of which is found here on f 407), EB 622 (11), Pr 111, R 576, 578 Spr 357 A Sufic poem, in dialogue form, divided into 21 *maqālas* Beg

بسم آنکه ملکش بی رواست ، توصیفش عقل صاحب ، طاق لایس ،

4 *Haft uādī* (beg on f 579v), cf EIO 1031 (6), EB 622(9), Spr 357 etc A Sufic poem rather rare Beg

حمد پاک ار جان ناک ، آن ناکرا ، کو حلاوت داد مستی حاکرا ،

5 *Maqālāt* (beg on f 596v) The title is given, in red ink, in the heading It is in fact another copy of the preceding poem (4), defective at the end (only as far as f 593v, top)

#### Margin-columns

6 *Asiāi-nāma* (beg on f 1), defective at the beg The best known of ‘Attār’s Sufic poems, see EIO 1031 (12) EB 622 (14), R 576, 578, Spr 358, etc Lith in Persia

7 *Mantiqu’t-tayy* (beg on f 77v) The famous Sufic poem comp ca 583/1187, edited by Garcin de Tassy, 1857, and translated by the same into French, 1863 Lith often in India, Tashkand, etc Cf EIO 1031 (5), 1043-1045, EB 622 (13), 628-631, Pr 73, 777, R 576, 578, 816, 870, Fl I 509, 511, Spr 354 etc Many Western works on Sufism are based on it Beg

آ . دین جان آو دین ناکرا ، آنکه جان نه بد ایمان حاکرا ،

8 *Musibat-nāma* (beg on f 184v), cf EIO 1031 (15), EB 622 (12), Pr 101, 781, R 576, 578 816, Fl I 510, Spr 349, etc An extract has been edited and translated by F Ruckert, ZDMG vol 14, pp 280-287 Beg with the same distich as (4) in this collection (*Haft wādī*)

9 *Waslat-nāma* (beg on f 388v), cf EIO 1031 (10), EB 622 (7), R 579, Spr 355, etc Beg

ا ا ت دا اول نه نام ، ردگار ، حالش هفت و سس و ده و نه ار ،

10 *Pand-nāma* (beg on f 426v), the best known poem of ‘Attār, used as a school-book and therefore found in innumerable copies all over the East Lith a great many times in Turkestan,

Persia, India, etc Edited by J Hindley, London, 1809, ed and transl by S de Sacy, 1819, transl into German by G Nesselmann, etc Extracts from it often reproduced in various chrestomathies Beg (this *bayt* is usually the second)

آنکه در آدم دمد او روح را ، داد از طوفان کتاب او روح را ،

11 *Khusraw-u Gul* (beg on f 446v) Another version of the same fairy tale as represented by *Gul-u Humuz*, mentioned above (2) Cf EIO 1031 (2), etc Beg

بنام آنکه کج - سم و جان صاحب ، هلم کج جان هر دو جهان صاحب ،

12 *Bisā-nāma* (beg on f 514v), cf EIO 1031 (7), 1049, EB 622 (17), Spr 349, etc Beg

من معیر تونه بنم در جهان ، فادرا پ زور دگرا ~ اودان ،

13 *Jauāhru'dh-dhāt* (beg on f 519), also called *Jauharu'dh-dhāt* or *Jauhar-i-dhāt* It contains only a small portion of the first book of that long poem (see No 481 in this Cat), cf EIO 1031 (17), 1046-1048, EB 622 (3), Spr 351, etc Beg

بنام آنکه نور - سم و جان اسب ، حدای آ کرا و بناسب ،

14 *Bulbul-nāma* (beg on f 578), cf EIO 1031 (3), EB 622 (8), Spr 355, etc Beg

فلم بردار و زار دل عیان کن ، سر اعارس بنام عب داس کن ،

15 *Kanzu'l-haqā'iq* (beg on f 539), cf EIO 1031 (13), EB 622 (18), Spr 356, etc Defective at the end Beg

بنام آنکه اول کرده آخر ، بنام آنکه ناطن کرد طاهر ،

Ff 607, S 275 × 155, 210 × 100, ll 19 (two central columns and one on the margins) Or pap Ind nast, good and legible Leaves are loose damaged by dampness and repairs, dirty

## 478.

The same

Na 46

Another collection of 'Attār's *mathnawīs*, copied in the XIc AH A rather bad copy It is probably referred to in St No 37 on p 61 Contains only three poems

1 *Ilahī-nāma* (beg on f 1v) Beg as in the preceding collection, No 477 (3)

2 *Asiā-nāma* (beg on f 148v) Complete, beg as usual

بنام آنکه جان را نور دین داد ، حرد را در حدا دانی یعین داد ،

3 *Musibat-nāma* (beg on f 227v) Beg as in No 477 (8), apparently complete

Ff (368), S 225 × 125, 155 × 80, ll 12 (two centre-columns and one on the margins)  
Or pap Ind nast Cond bad, decayed, exceptionally badly injured by repairs  
A full page initial vignette, faded

## 479.

The same

Oa 50

Another collection of ‘Attār’s *mathnawīs* dating from the end of the XIe AH. It contains only three poems

1 *Manṭiqu’l-tayy* (beg on f 1) with a short prose preface, which is damaged. The poem itself beg on f 2 as usual, see No 477 (7)

2 *Musibat-nāma* (beg on f 53v), incomplete at the end. Beg as usual, see above, No 477 (8)

3 *Intilhāb-i-Asiān-nāma* (beg on f 115v). An abridged version of *Asiān-nāma*, see above Nos 477 (6) and 478 (2). Beg

سلام آنکه از حاک آدمی کرد، اله

Ff 161, S 170 × 95, 116 × 50, ll 14. Or pap Ind shikasta nast Cond very bad, injured by repairs, in many places entirely illegible. Vignette

## 480.

The same

Na 154

Two of ‘Attār’s *mathnawīs*, in transcripts of different origin, quite accidentally bound together in one volume

1 *Manṭiqu’l-tayy* (ff 1v-148v), beg as usual, see No 477 (7). The date of composition is given in this copy as 583/1187. Transcribed in 1116 AH (49th of Aurangzīb’s reign), by Ibrāhīm b ‘Abdī’l-Qādir b Sadrī’d-Dīn. Two additional leaves at the beginning and one at the end contain some poetical extracts, prayers, etc.

S 210 × 130, 165 × 90, ll 17. Or pap Coarse Ind nast Cond good

2 *Pand-nāma* (on ff 150v-192). See above, No 427 (10). Copied in 1087 AH, at Haydarābād, by Sayyid Badru’d-Dīn b Sayyid Khudāwand. Beg as usual

حمد سعد مرحدائی پاکرا، اله

Before this *bayt* another is inserted in a different and later handwriting

اتدا کردم سلام کردگار، اله

S 210 × 130, 120 × 65, ll 11. Or pap Ind nast Cond good. Notes and glosses

481.

بین نامه

PAND-NĀMA

Na 14

Another copy of the same poem as above Nos 477 (10) and 480 (2) Transcribed in the XIIc AH Beg as usual, see No 480 (2) Some folios are of more modern origin Defective at the end

S 210 × 120, 130 × 70, ll 15 Or and Europ pap Ind nast (diff hand) Cond tol good

482.

حور الداد

JAUHARU'DH-DHĀT

Na 29

An excellent and complete copy of two parts of this poem called also *Jauhar-i-dhāt*, or *Jauhar-nāma* and originally divided into three parts, cf No 477 (13) See EIO 1046-1049, Pr 780, R 576-577, Fl I 513, etc The present copy is referred to in Spr 351 and St Nos 35-36 on pp 60-61 Transcribed towards the end of the IXc or beg of the Xc AH, a fine specimen of the calligraphic art of Khorasan It contains

1 *Jauharu'dh-dhāt* (or *Jauāharu'dh-dhāt*, as it is also called) i.e. the *first* part of the poem (ff 1v-122) Beg as in EIO 1046

سلام آنک نور جسم و حاسب، حدای آن کرا و ساسب،

2 *Hallāj-nāma* (sometimes also called *Mansūr-nāma*), the *second* part of the poem (ff 122v-229v) This title however is also applied to the *third* part, as also هلاج نامه of EIO 1046 Defective at the end Beg as in EIO 1046

تعالی الله از آن دیدار پر نور، که در دراب عالم کسته مسهور،

Ff (229), S 250 × 170, 185 × 115 ll 25, four columns Old Samarqandi paper Good Khorasani nast Cond tol good, although paper is decayed along the marginal lines Two old artistic 'unwāns' Index, incomplete at the beginning

483.

The same

Na 30

Another copy of the *first* part of the same poem, or rather of its beginning, because it corresponds only to ff 1-27v of the preceding No Transcribed towards the end of the XIc AH Beg as in No 482 (1)

Ff (90), S 235 × 155, 140 × 75, ll 12 Or pap Calligraphic Ind nast Cond fairly good Good vignette

484.

اسرار نامه

ASRĀR-NĀMA

Na 4

Another copy of the same *Asrār-nāma*, see above, No 477

(6) Transcribed in the XIc AH Beg as usual, cf EIO 1031

(12)

ندام آنکه حائرا نور دین داد ، الح

S 265 × 170 185 × 105, ll 17, two central columns and one on the margins Or  
pap Ind nast Cond not quite good

485.

اشتر نامه

USHTUR-NĀMA

Na 5

Another mystical poem of ‘Attār, see EIO 1031 (1), etc , EB 622 (15), Pr 717, R 578-579, Sp1 352, etc Copied at Shāhjahān-pūr in 1180 AH The scribe’s name is illegible, something like  
(?) ارواحالسخاں Beg as usual

اتدا در نام حی لا یرال ، صانع اشنا اونداع ( و انداع *sic* ) و مال

S 200 × 135, 150 × 100, ll 12 Or pap Ind nast Cond good

486.

خیاط نامه

KHIYĀT-NĀMA

Na 48

A rare *mathnawī* of ‘Attār, also of mystical content The title is given on f 2v See EIO 1033 (10), EB 624 (16), etc The present copy, dating from the end of the XIc or the beg of the XIIc AH , is the same as the one referred to in Spr 356 Beg as usual

ندام آنکه هستی رو دسان یامب ، نعوس ناطعه رو نور جان یامب

S 205 × 135, 120 × 65, ll 15 Or pap Ind nast Cond good

487.

دیوان عطار

DĪWĀN-I-‘ATTĀR

Nb 96

Another copy of ‘Attār’s *diwān*, see above, No 477 (1) The poem, which is found in the beginning of that (defective) copy, appears here on f 29v A well preserved transcript, dating from the XIc AH , beg as usual, cf EIO 1031 (9), R 576 etc

سبحان حالعی که صغاس رکبریا ، بر حاک عجرمی فاد عمل اندا

S 245 × 140, 155 × 55, ll 17 Or pap Ind nast Cond good

488.

دیوان کمال اسماعیلی

DĪWĀN-I-KAMĀL-I-ISFAHĀNĪ

Nc 13

Poems of Kamālu'd-Dīn Isma'il b Jamālī'd-Dīn Muhammad b 'Abdī'r-Razzāq Isfahānī, d 635/1237-1238 See Br Lit Hist II, 540-542, GIPh 269, Horn 67, Pizzi I, 101-102, EIO 1055-1057, EB 638-643 (where a detailed description is given) Pr 783, R 580-581, etc *Ind lib* Bh 304, Bk 54-55, Spr 454, etc *Qasīdas* and other poems, not arranged alphabetically The present copy, dating from the XIIc AH, opens with

کاه آنسب دلم را که دسامان گردد، کار دریابد . (illegible) پشیمان گردد،

The *gasīda*, which stands first in many other copies is added here on the margins (f 1v), with the heading 'صدۀ اول در توحید', beg

ای معاف تو بیایما را زبان انداخته، عرب دلب یعنی را در کمان انداخته،

The *quatrains* are collected separately, but also left unarranged (f 231) They begin

زین گونه که تو بدلتوانی فلسی، الح

Ff (237), S 230×135, 140×65, ll 19 Or pap Ind nast Cond very bad Much injured by worms, dampness, and 'repairs'

489.

دیوان امامی

DĪWĀN-I-IMĀMĪ

Nb 15

Poems of Abū 'Abdī'l-lah Muhammad b Abī Bakr 'Uthmān Harawī, with the *takhallus* Imāmī, d 667/1268-1269 See B1 Lit Hist III, 115-119, Hoin 194, RS 213 (II), 245 (I), EB 676-677, etc *Ind lib* Bk 88 (a transcript of this copy), Spr 439-440 (where the present copy is referred to), St No 156 on p 78 Transcribed apparently in the XIc AH The poems are mixed and not arranged alphabetically, only the *quatrains* are given separately, on f 94v sq Beg of *gasīdas*

سحرگه در جهان جان نغون مددع (اسیا)، مسامع قطع منکودم رلا تا هـ رت الا

Ff 101, S 250×155, 175×85, ll 12 Or pap Ind calligraphic nast Cond good Vignette

490.

مثنوی مولوی

MATHNAWĪ-I-MAWLAWĪ

Na 124

The great Sufic poem by Jalālu'd-Dīn Muhammad b Muhammad Bahāi'd-Dīn b Husayn al-Balkhī, commonly known as

Jalālu'd-Dīn Rūmī, died at Iconium in 672/1273 See Encyclop of Islam, I, pp 1004-1006, B1 Lit Hist II, 515-525, GIPh 287-292, Horn 161-163, Pizzi I, 226-230 EIO 1060-1115 2876, 2993 2994, B1 224-227, RS 240, EB 646-675, P1 783 sq, Ros 173-174, R 584-593, Aum 14-16, Fl I 514 sq, etc *Ind libi* Bh 307-308, Bk 59-72, Madr 141-142, Sp1 489 sq (where the present copy and some of the following ones are referred to), St Nos 25-30 on pp 58-59 (GC II 256) It was lith a great many times in Persia and especially India (Bombay and Lucknow, see E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 422-427) It was never translated into any European language in full The *first* book was transl by J W Redhouse London (Trubner's Or Scr), 1881, and a condensed English exposition of the whole work was given by E H Whinfield, *ibid*, 1887 Other extracts in Tholuck's Bluthensammlung, G Rosen's Mesnevi oder Doppelverse, etc, but none of these attempts can be called successful in rendering the character and spirit of the original

It is little known that there is a prose work attributed to the authorship of Jalālu'd-Dīn, i.e. *Risāla-i-fīhi mā fīhi*, or, with its full title, *Fīhi mā fīhi min al-ma'ārif wa'l-haqā'iq* It belongs to the category of 'sayings,' *mafūzāt*, being a collection of the poet's discourses, written down by his son, Sultān Walad The MSS of this work are rare two are preserved in Constantinople (Asad library, No 1614, and Fātih libr, No 5296), another copy is found in the GC II, No 169 Cf also B1 Lit Hist II, 519 It was lithographed in 1914, at Tehran (in two parts, the second apparently spurious)

For biographical works, dealing chiefly with Jalālu'd-Dīn, see Nos 240 and 241, also No 542 a *mathnawī* by the same Sultān Walad, containing some biographical material

The present copy, dating from the Xc AH, contains the usual six *daftar*s The *first daftar* (f 1v), begins with the Arabic introduction, as usual

هذا كتاب المدينى وهو اصول اصول الدين الح

The poem beg (f 2v)

سوارى چون حكايى مكنند ، و ر حداثها س كايى مكنند ،

The *second daftar*, contains a Persian preface, beg (f 49v)

ندان بعضى از حكمت نأختر اين مكنند دوم اسب الح

The poem itself begins (*ibid*)

مدينى اين مكنوى نأختر شد ، مپلتى نايست ، تا چون سدر شد ،

The *third dafta* opens with an Arabic preface (f 91v)

الحکم حدود الله فی الارض الحج

The poem itself begins (f 92)

ای صیاء الحق - سام الدین داری ، این سدوم دفتر که سبب سد سه دار ،

The *fourth dafta* opens also with an Arabic preface (f 145v)

الطعن الرابع الى ان الموانع الحج

The poem itself begins (f 146)

ای صیاء الحق حسام الدین توئی ، که کدسب از سه بدوب منی وی ،

The *fifth dafta* begins without a preface (f 173)

سه - سام الدین که نور الحسب ، طالب آء از سه ریدحسب ،

The *sixth dafta* contains a short preamble in Persian (f 237v)

مجلد سوم از دفتره، منکوی الحج

The poem begins (*ibid* )

ای حیات دل - سام الدین نسی ، مثل منکوسد سه م سادسی ،

Ff 292, S 235 × 140, 165 × 95, ll 25, four columns Or pap Good Khorasani nast Cond not good, injured by dampness, the paper is rotten along the marginal line - Vignette English note in old handwriting 'Purchased in Shiraz'

## 491.

The same

Na 127

Another copy of the same poem, good and calligraphically written, dating from the XIc AH It contains the usual six *daftas*, without prefaces Beg as in the preceding copy

S 205 × 115, 165 × 70, ll 17, two central columns and one on the margins Or pap Calligr Herati nast Cond good Vignettes

## 492.

The same

Na 126

Another copy of the same poem, dating from the end of the XIc AH It opens with a short Persian preface, and contains as usual six *daftas* (I on f 1v, II on f 50v III on f 96v, IV on f 163v, V on f 211v, VI on f 266v) Beg as in No 490

Ff 327, S 270 × 170, 195 × 105, ll 24 Or pap Ind nast Cond almost good Bad vignettes Numerous glosses Index prefixed to the first *dafta*

## 493.

The same

Na 123

Another copy of the same poem, beg as usual Transcribed in 1159 AH by Muḥammad Kamāl It is referred to in Spī 491, and contains six daftars Copious glosses on the margins On ff 1v-4v there is a short introduction to which some details about Rūmī's spiritual 'pedigree' are added It is Jamī's well known commentary on the initial *bayt* of the *Mathnawī*, cf EIO 1357 (13), and 612 (12) in this Cat Beg

ع م ح ر ن ا ئ ی و ما ح ر ی ن ا ئ م ، و ی د م ی ن ی ما و م ا ن ی و ی ن ا ئ م ، (sic)

Bd v S 300×205 235×135, ll 21 Europ pap Ind nast Cond good

## 494.

The same

Na 125

Another copy of the same poem, dating from the XIIc AH Six daftars with then usual prefaces Beg as usual

S 270×180, 200×110, ll 17 Europ pap Ind nast Cond good Many marginal glosses Very bad vignettes

## 495.

نسخة فاسخة مشوبة ، سیمیه

NUSKHA-I-NĀSIKHA-I-MATHNAWIYYĀT-I-SAQĪMA

Na 122

Another copy of the same poem, critically edited in 1032/1623 by 'Abdu'l-Latīf al-'Abbāsī (d 1048-1049/1638-1639, cf Nos 364, 445, 500, 507) The present copy, dated 1079 AH (see the colophon of the second daftar), contains the revised text together with short explanations based on the extensive commentary by the same author, under the title *Latā'ifu'l-ma'navī min haqā'iqi'l-mathnawī*, see further on, No 507 in this Cat, cf EIO 1088-1090, Br 227, EB 663-665, R 589, etc Beg

این دیباجة فصحة را در یکی از مکتوبات قدسه الی

S 355×235, 245×145, ll 23 Or pap Ind nast Cond tol good Index

## 496.

ل ، ل ب ا ، معنوی

LUBB-I-LUBĀB-I-MA'NAWĪ

Na 101

A collection of extracts from the *Mathnawī*, illustrating various moral maxims It was compiled by the well known Husayn b 'Alī al-Wā'iz al-Bayhaqī al-Kāshifī, d 910/1504 Its full title

is *Lubb lubābī'l-ma'nawī fī intikhābī l-mathnawī* See EIO 1086, 2877, B1 228, RS 241-242, EB 661-662, Pr 796-797, etc *Ind lib* Spr 491 (where this particular copy is referred to), St No 26 on p 59 Copied in 1099 AH (the 31st year of some prince's reign, obviously that of Aurangzib) It opens with a preface, beg

بعد از تقدیم و طاهره ، ندای محراب و احب الوحد الیه

S 250 × 185, 150 × 105, ll 15 Or pap Ind nast Cond tol good Bal vignettes

## 497.

The same

Na 102

Another copy of the same compilation, also referred to in Spr 491 Transcribed in the middle of the XIIIc AH Defective at the end Beg as in the preceding copy

Ff 48, S 220 × 125 165 × 85, ll 11, two centre and one margin columns Or pap Ind nast Cond good

## 498.

حواشر لآلی

JAWĀHIR-I-LA'ĀLĪ

Na 28

Another well known book of extracts from the same poem, arranged in 63 *bābs* in order to illustrate the principles of Sufic doctrine Its full title is *Jawāhir-i-ma'ulanī wa la'ālī-i-mathnawī* The compiler is Abū Bakr Shāshī but nothing is known concerning the period when he lived See EIO 1087 etc *Ind lib* Bk 86 Copied in 1094 AH Beg

الحمد لله . میگوید سیح السیوح . ابو بکر الشاشی

Ff (46), S 180 × 100, 120 × 55, ll 15 Or pap Ind nast Cond good

## 499.

مختصر مشهوری

MUNTAKHAB-I-MATHNAWĪ

Na 152

Another book of extracts from Rūmī's *Mathnawī* compiled by Muhammad Qasīmī (?) as stated on f 5, and arranged in 28 *maqālas* It contains a versified introduction Copied towards the end of the XIIIc or beg of the XIVc AH Beg

بی چه میگوید بیا بسنو دمی ، کو درد هر کردمی بی همدمی

Ff 125, S 215 × 155, 140 × 85, ll 15 Europ pap Ind vulgar nast Cond good CFW 1825 Notes and miscellaneous extracts on several leaves at the end

500.

لَطَائِفُ ، اللّٰعَابِ

LATĀ'IFU'L-LUGHĀT

Na 123

A glossary of rare words found in Rūmī's *Mathnawī*, sometimes also called *Faḥrang-i-mathnawī*, by the same 'Abdu'l-Latīf al-'Abbāsī as mentioned in Nos 364, 445, 495, 507 See EIO 1091-1097 (and 1088) P<sub>1</sub> 230-231, R 590, etc *Ind lib* Bk 75 Lith in Lucknow, 1877 Copied in 1159 AH Beg as usual

این فرهنگست مستمل بر حلّ لغات عربیه الحج

Bd v For measurements, etc, see above No 493

501.

The same

B 31

Another copy of the same work, transcribed in 1153 AH on the 23rd year of Muhammad Shāh's reign Beg as usual, see No 500

Ff (231), S 250 × 145, 180 × 95, ll 17 Or pap Good Ind nast Cond good Bad vignettes

502.

The same

B 33

Another copy of the same work, dating from the XIIc AH It is defective at the beg (opens with f 11 in No 501), and incomplete at the end

S 230 × 130, 175 × 85, ll 17 Or pap Good Ind nast Cond good

503.

The same

B 32

A portion of the same work, beg with the letter ص (corresponding to f 102 in No 501), and ending with the letter ن Copied towards the end of the XIIc or beg of the XIIIc AH

Ff 146, S 215 × 145, 180 × 105, ll 17 (or more) Or pap Ind nast (diff hands) Cond tol good

504.

The same

B 34

Extracts from the same work Copied in 1097 AH by Muhammad Hayāt (*sic*) Defective at the beg

S 235 × 130, 200 × 80, ll 25-26 Or pap Ind vulgar nast Cond good

505.

حواضر الاسرار و زواجر الانوار

JAWĀHIRU L-ASRĀR WA ZAWĀHIRU'L-ANWĀR Na 27

One of the oldest or perhaps the oldest commentary on the *Mathnawī* composed by Kamālud-Dīn Husayn b. Hasan Khwāzizmī, d. 810-815/1435-1412. See GIPh 290, EIO 1098, Br 230 (where the fullest description is given), EB 666-667, Pt 793, 794, R 588, etc. *Ind lib* Spī 193 (this particular copy referred to, St No 29 on p 59). Transcribed in 1081 AH. This copy (as all others known) contains only the introduction dealing with Sufic matters, and the commentary on the first three *daftars* of the *Mathnawī*. It is a good and legible transcript. Beg

حمد یحییٰ و عدیب و دہلی بیحد و دایب بادشاہی را الخ

S 310 x 215, 265 x 150, ll 26. Or. pap. Clean Pers. nast. Cond. good.

506.

حاشیہ داعی

HĀSHIYYA-I-DĀ'Ī

Na 81

A brief commentary on the *Mathnawī* also called *Sharh-i-Mathnawī* or *Hāshiyā-i-Mathnawī*. It was composed in the second half of the IXc. AH by Nizāmud-Dīn Mahmūd b. Hasan al-Husaynī Shīrīzī, with the *talhallus* Dā'ī, who was born in 810 or 815/1407-1412. See GIPh 290-291, EIO 1099-1100, Pt 792 (extracts) etc. *Ind lib* Bk 73, Spī 194 (this particular copy referred to), St No 28 on p 59. Lith. Lucknow 1282. Transcribed in the XIIc. AH. Incomplete: breaks off at the beg. of the *fourth* *daftār*. Beg

الحمد لله . دل کہ این ناگزیر است ، معدوی در موارد مضموی الخ

S 210 x 115, 155 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

507.

لطائف المعنوی عن حقائق المثنوی

LATĀ'IFU'L-MA'NAWĪ MIN HAQĀ'IQI'L-MATHNAWĪ

Na 104

Another commentary on the *Mathnawī*, by the same 'Abdul-Latīf al-'Abbāsī, who critically edited the text of the poem (see above, No 495), and who was also the author of many other works (cf Nos 364, 445, 500). See GIPh 291, EIO 1101, Pt 794-795, R 590, etc. *Ind lib* Bk 74, Spī 494 (this particular copy referred to), St No 30 on p 59. Lith. several times in India.

Copied towards the end of the XIIc AH The *first daftar* beg on f 3v, II-51v, III-87v, IV-137v, V-165v, VI-197v Beg

شرح بعضی ادب مسکله فارسی الحج

Ff (220), S 205×115, 160×80, ll 19 Or pap Ind vulgar nast Cond good  
Notes on fly-leaves and margins

508.

معراج المعانی

MIFTĀHU'L-MA'ĀNĪ

Na 149

Another commentary on the *Mathnawī*, comp about the middle of the XI/XVIIc by 'Abdu l-Fattāh al-Husaynī al-'Askarī (see f 2v), and finally arranged by his pupil Hidayatu'l-lah in 1049/1639-1640 See GIPh 291, EIO 1103, etc *Ind lib* Sp1 492 (this particular copy referred to), (GC I 969) Copied in the XIIc AH, in two vols, the *first* containing the *daftar*s I-IV and the *second* V and VI Beg

حمد و ستائش داتی را که بمعنای احمد اُن اعزّی الحج

2 vols S 230×130, 185×80, ll 19 Or pap Ind nast Cond good

509.

در مکون

DURR-I-MAKNŪN

Na 49

A collection of selected passages from the *Mathnawī* with special explanations, compiled by the same 'Abdu'l-Fattāh 'Askarī (see f 104v) As may be concluded from statements in the colophon, this work may have also been finally arranged by one of the author's disciples Cf GIPh 291, EIO 1103 *Ind lib* Bk 79 Spr 492 (this particular copy is referred to) Copied in the XIIc AH at Shāhjahānābād Beg

الحمد لله الذي هداانا الى الصراط المستقيم الحج

Ff (104), S 190×110, 135×70, ll 15 Or pap Ind nast Cond good Notes on the fly-leaves

510.

شرح مشنوی

SHARH-I-MATHNAWĪ

Na 80

Another commentary on the *Mathnawī*, composed towards the end of the XI/XVIIc by Shāh Mīr Muhammad Nūru'l-lah Ahrārī (see f 1v) who flourished in the second half of the XIc AH See GIPh 291, EIO 1104 EB 669, R 592 etc *Ind lib* Sp1 495-496

(this particular copy referred to) Transcribed in the XIIc AH. The *first dafta* begins on f. 1v II-46v III-79v, IV-113v, V-139v VI-162v. It opens with a doxology which seems rather sectarian.

الحمد لله العلى الاعلى الوهاب الذى ابرل على عبده الكتاب الم

Fi (192), S 240×155, 185×90 ll 21 Or pap Ind nast Cond good

511.

مکاشفہ، رموی

MUKĀSHAFĀT-I-RIDAWI

Na 150

Another commentary on the same *Mathnawī* of Jalālu'd-Dīn Rūmī comp. in 1081/1674 by Muhammad Ridā (f. 2). See GIPh 291 EIO 1105, etc. *Ind lib* Bk 76, Spr 195 (this and the following copy referred to), St No 27 on p. 59. The present copy contains the commentary on all six *daftas*. Transcribed in 1167 AH by Haydar 'Alī b. Muhammad Mashhadī. Beg.

به شرح محمدی سراوار آیدگار جهان الم

S 235×130 170×80, ll 13 Or pap Ind nast Cond good

512.

The same

Na 151

Another copy of the same work, dating from the beg. of the XIIc AH. It contains only the commentary on the *first dafta*. Beg. as in the preceding No.

S 230×135, 160×80, ll 19 Or pap Ind nast Cond good. Notes on the fly-leaves, and occasionally on the margins.

513.

معزن الاسرار

MAKHZANU'L-ASRĀR

Na 136

An extensive and very rare commentary on the same *Mathnawī*, comp. (as stated in EIO 1107) between 1140 and 1151/1727-1738 by Shāh Walī Muhammad b. Rūhmī'l-lah Akbarābādī (f. 2v). The *khātima* of the *sixth dafta* in the present copy gives, however, 1149/1737 as the date of the completion of the work.

چون رباطن رح نمود احکام او، مخزن اسرار کردم نام او.

کم کنی از نام او کرده عدد، مرترا از سال، حاتم آگه کدد،

This is 1159 (the equivalent of اسرار مخزن)—10=1149. See GIPh 291, EIO 1107, Pl 791-792, etc. *Ind lib* Spr 495 (this

particular copy referred to) Transcribed towards the end of the XIIc AH This copy contains only the commentary on the *first*, *second* and *sixth* daftars, in separate volumes

I The *first daftar* (with an index prefixed to it) Beg

ساس و ستائس مر صرف و د مطلق را الح

II The *second daftar*, beg

حمد مکتوب حدادی داکرا ، کو فرستد حواہ لولاکرا ،

III The *sixth daftar*, beg

حمد حق کویم که آمد اورا سراسر ، الح

3 vols S 250 × 140, 180 × 80, ll 19 Or pap Ind nast Cond fairly good

## 514.

The same

Na 137

Another copy of the *first daftar* of the same commentary, dating from the XIIc AH It is numbered as one set with the following two volumes, but this should not be so as all three are transcribed by different hands Beg as in the preceding copy (No 513)

Ff 327, S 230 × 140, 185 × 85, ll 19 Or pap Ind nast Cond good

## 515.

The same

Na 137

Another copy of the *second daftar* of the same work, dated 1188 AH Beg as in No 513 (II)

S 235 × 125, 165 × 70, ll 19 Or pap Ind nast Cond tol good

## 516.

The same

Na 137

A copy of the *fourth daftar*, or the fourth volume of the same commentary (No 513) Beg

حمد حق که برترار آمد و سراسر ، الح

S 235 × 140, 185 × 85, ll 19 Or pap Ind nast Cond good

## 517.

( شرح مشنوی )

(SHARH-I-MATHNAWĪ)

Na 79

An incomplete copy of a commentary on the *second* and the *third* books of the *Mathnawī*, apparently not identical with any

one of the works described in the preceding Nos (It certainly does not belong to the work of Nūru'l-lah Ahīāī see above No 510, to which it is ascribed on the fly-leaf) Neither the author's name nor the title are to be found in the preface, and in the colophon of the *second* daftar. The *third* daftar is defective at the end. The general character suggests that the work is modern, in any case written after *Latā'ifu'l-lughāt*, see Nos 500-504, referred to on f 3, etc. The period in which it was compiled may perhaps be identified after detailed study. Transcribed towards the end of the XIIc AH. Beg. of the preface

و اں من سی الا عددا حرانده الحج

Beg. of the commentary itself

آعار دفتر دوم ، مدتی این مددوی تأحدر سد ، الحج

Beg. of the *third* daftar (preface)

الحکم حدود الله ، نکسر حاء الحج

Beg. of the commentary on the *Mathnawī* itself

آعار دفتر سوم ، ای صداء الحق الحج

S 235×150 180×95, ll 19 Or. pap Ind nast Cond good

518.

دیوان شمس تبریزی

DĪWĀN-I-SHAMS-I-TABRĪZĪ

Nb 134

Lyrical poems generally ascribed to the authorship of the same Jalālu'd-Dīn Rūmī. This collection is often also called *Diwān-i-Mawlānā Rūmī*, *Diwān-i-Jalālu'd-Dīn Rūmī*, etc. See B1 Lit Hist II, 523-525, GIPh 288 EIO 1109-1115 RS 243-244, EB 673-675, P1 798-799 R 593 sq. Aum 16, Fl I 522 sq., Pertsch, Gotha C 69, Doin C 214 Leyden C II 113 Kiafft 65, etc. *Ind lib* Bh 305-306, Bk 87 Sp1 497, St No 150 on p 77, etc. Lith in Tabriz, and repeatedly in Lucknow. Selected poems from this dīwān were edited and translated by V v Rosenzweig. Wien, 1838. (This German translation was again translated into English by W. Hastie, Glasgow, 1903), R. Nicholson, *Selected poems from the Divan Shamsi Tabrizi*, ed and transl., Cambridge, 1898, etc. The present copy, dating from the XIc AH and transcribed at كوررجه by Pyāia b Sayyid Fīrūz, contains the poems of all categories in one alphabetical series, with a few quatrains at the end. There is no preface. Beg. as usual.

الحمد لله الذي فوانه ( ودرانه read ) دعب الارل  
 الم احد العردي الذي عه رانه يمح و الدلل

Ff 519, S 249×140, 180×80, ll 23 Or pap Ind careless nast Cond tol  
 good Vignette

## 519.

The same

Nb 80

Another copy of the same *dīwān*, dating from the XIc AH (there is a date 1206 AH, but it apparently belongs only to the more modern parts of the MS, restored by a different hand) It contains ghazals, qit'as and quatrains, without any order Beg (originally lost, but restored by a more modern hand)

آمد ب مبخانه که تا خانه رد ما را ، دم و د نه ار نو تا تازه کد ما را ،

Ff (241), S 320×180, 245×95, ll 20 Or pap Ind nast Cond tol good  
 Many lacunas Modern vignette

## 520.

The same

Nb 133

Another copy of the same *dīwān*, dated 1164 AH It is defective at the beg and also contains *qasīdas*, ghazals and other categories of poems, arranged alphabetically Beg of the first complete poem (corresp to that on f 10v of No 518)

بروید ای حریفان نکسند نار مرا ، الح

S 215×120, 145×75, ll 15 Or pap Ind nast Cond good

## 521.

The same

Nb 79

Another copy of the same *dīwān*, dating from the end of the XIIc AH, defective both at the beginning and the end

Ff 186, S 365×235, 310×135, ll 22 Or pap Coarse Ind nast Cond not quite good

## 522.

دیوان عراقی

DĪWĀN-I-IRĀQĪ

Nb 93

The poems of Fakhru'd-Dīn Ibrāhīm b Shahriyār Hamadānī, with the *takhallus* 'Irāqī, d 686 or 688/1287-1289 (some authorities

even give the date of his death as 709/1309. See Bī Lat Hist III, 124-139 GIPh 299 Horn 176 EIO 1116, EB 680, Pī 700 (extract), Ros 203-205, R 593 sq., etc. *Ind libi* Bk 89, Spī 440 (this and the next copies referred to). For his other works see the section on Sufism. Copied in 1076 AH (fourth year of some prince's *qulūs*) by Jaswant Rāy. It is interesting to note that the *takhallus* عرامی whenever found in the poems, is systematically corrupted against the metric (probably by the scribe) into اعرامی or even اعرامی and أعرامی. Beg

نرم ساق حائراں اگر حویلی حائلی، الھ

Ff 119, S 185 x 115, 145 x 60 ll 15 Or pap Incl nast Cond good

## 523.

The same

Nb 92

A small portion of the *diwān* of 'Iṭāqī. A bad illegible modern copy dated 1153 AH (Probably to be read as 1253 AH judging from the appearance). The poems are unarranged. Beg

راہ ما ریک اسب و سب تاریک و مرکب انک و پیر، الھ

S 210 x 150, 160 x 100, an irregular number of diagonal lines, in several columns. Europ. pap. Bad Incl shikasta nast. The poems are not properly divided the one from the other. Cond. bad.

## 524.

دیوان سعدی

DĪWĀN-I-SA'DĪ

Nb 60

Poems of Musharrifn d-Dīn b. Mushlih'd-Dīn, otherwise Sha'rafu'd-Dīn Mushlih b. 'Abdī l-lah, with the *takhallus* Sa'dī a native of Shīrāz who died in 690/1291 as generally accepted or, according to others, 691/1292. The bibliography concerning himself and his works is extremely extensive, and can be found in the works specially dealing with these subjects, i.e. Henri Massé *Essai sur le Poète Saadi, suivi d'une bibliographie* Paris, 1919 and E. Edwards *A Catalogue of the Persian printed books in the British Museum* 1922, cols 545-574. See also Bī Lat Hist II, 525-539 GIPh 292-296, Horn 168-175, Pizri J 287-302 EIO 1117-1185 Bī 232-249, RS 246-253, EB 681-748, Pī 800-826 Ros 175-202 R 595 sq. Aum 16 sq., Fl I 527 sq., Peitsch Gotha C 88 sq. Dorn C 337 etc. *Ind libi* Bh 309-312 Bk 91-113 Madī 143, Spī 545-549, St No 61 on p 62. Cf also Wiener Jahrbucher vol 64 Anzeigebblatt, p 5 sq., J. Chalmogorov (=Kholmogorov) in

Gelehrte Denkschriften der Kasaner Universität 1865 and 1867, W Bacher, Sa'dī-Studien ZDMG vol 30, pp 81-106 the same, Sa'dī's Aphorismen und Sinngedichte Strassburg 1879 F Nève, Le poète Sa'di Louvain, 1881, H Ethé Die mystische didaktische und lyrische Poesie der Perser Hamburg, 1888 pp 31-37 MSS of Sa'dī's *diwān* are very common all over Persia and Turkestan, and extracts from it fill an untold number of fly-leaves margins, etc in the MSS of the most different contents Printed and lithographed a great many times in Turkey, Persia India, Turkestan, etc

The present copy was transcribed in 983 AH by Muhammad b Bahāi'd-Dīn Māchanī ( ١٠٠٠ حدی ) It contains

1 *Qasīdas* (f 1v), beg

ای نفس کر ندیده تحسین ندیدی ، درویشی اختیار کنی بر توانگری ،

2 *Marthūyyas* (f 52v), beg

باعتق دگر دل نکس نباید داد ، الح

3 A few *ghazals* with the heading العربيات في التوحيد (f 63v), beg

اول دفتر بنام ایرد دانا ، الح

4 *Tarjī'āt* (f 65), beg

ای راه ، تو هر حمی کمندی ، الح

5 *Ghazals* including the so-called حواتم , cf EIO 1118 (12), etc (f 78), beg

سناس و حمد بی پایان خدا را ، الح

Edited by Sir Lucas W King (Bibliotheca Indica, 1919-1921, complete) An English translation by the same is in course of publication in the same series

6 *Muqatta'āt* (f 313v), beg

سخن ندگر تو آراستن فراراند ، الح

7 *Rubā'yyāt* and *fardīyyāt*, mixed (f 332v), beg

هر کس که طرار حاة بر دوس کند ، الح

8 (*Khabīthāt*) (herewith the title المراج (f 343), beg

قال السعدي الرمدي بعض ابناء الملوک ، الح

Ff 356, S 220 x 140, 150 x 95, ll 15 Or pap Ind nast Cond not good, injured by dampness The first folios are misplaced, the correct order being 2, 1, 3 Many lacunas

## 525.

The same

Nb 62

Another copy of the same *diwān* apparently dating from the XIIIc AH defective at the end. The headings of the separate sections are not given. It contains

- 1 *Qasīdas* (f. 1v), beg

سکرو سداس و ممد و عرب حدای را ، اله

- 2 *Tarjī'āt* (f. 14v), the same as in No. 524 (4)

- 3 *Ghazals* (f. 55) beg as in No. 524 (5)

- 4 A few *quatrans* (f. 228)

- 5 A *mathnawī* (defective at the end) (f. 230v) beg

الا می حمد ممد ، دار شوس ، اله

Ff (232), S 180 × 110 140 × 70, ll 17 Or pap Ind nast Cond good

## 526.

The same

Nb 61

Another copy of the same *diwān*, also dating from the XIIIc AH. A bad transcript, containing only *ghazals*, beg as in No. 524 (5)

Ff (179), S 185 × 115 145 × 75, ll 15 Or pap Ind nast Cond bad, spoiled by 'repairs'

## 527.

The same

Nb 153

An extract from Sa'dī's *diwān*. Copied in the XIIIc AH. It contains

- 1 The so-called *Sāhrīyya* a collection of epigrammatic poems with explanations in prose. Beg (f. 51v)

الحمد لله على نعمته رايدة المريدة اله

- 2 *Muqatta'āt* (f. 76v) 3 A few *quatrans* and *jardīyyāt* (f. 78v) 4 The same *tarjī'āt* as in Nos. 524 and 525 (f. 85v),

- 5 A story (probably an extract from *Gulistān*), beg (f. 94)

حکایب ، آورده اند که در بنی اسرائیل عبادی بود اله

- 6 *Hazīyyāt*, beg as in No. 524 (8) (f. 96v)

Bd v Ff 57v-104, S 200 × 140, 165 × 80, ll 17 Or pap Ind nast Cond good  
CFW 1952

## 528.

The same

Nb 116

A number of extracts from Sa'dī's diwān Copied in the XIIIc AH

Bd v Ff 42v-58v, S 200×115, 145×75, ll 14 Or pap Ind nast Cond tol good

## 529.

دوسان

BŪSTĀN

Na 10

Sa'dī's well-known didactic *mathnawī*, sometimes also called *Sa'dī-nāma* Completed in 655/1257, see for references above No 524 It was printed and lithographed a great many times all over the Muhammadan world The most important critical editions are K H Graf, Vienna, 1850, with a Persian commentary, J T Platts and A Rogers, London, 1891, a facsimile edition with notes Translations (English) H Wilberforce Clarke, London 1879, G S Davie London 1882, (French) Barbier de Meynard Paris, 1880, (German) K H Graf, Jena, 1850 Schlechta-Wssehid, Vienna, 1852, F Ruckert, Leipzig, 1882, also many partial translations and editions, cf bibliography given under No 524 The present copy was transcribed in 1210 AH Beg as usual

ندام حهاں دار حاں آوریں ، حکم سکھن بر رہاں آوریں

S 215×155, 165×85, ll 15 Or pap Ind nast Cond tol good

## 530.

The same

Na 8

Another copy of the same poem, transcribed by Jīt-Rām in 1216 AH In the colophon it is called عشق دوسان Beg as in No 529

Ff (132), S 265×145, 210×90, ll 17 Or pap Ind nast Cond good

## 531.

The same

Na 144

A small portion of the *Būstān* written on the margins of *Misbāh-i-Rashīdī* ff 64v-110 The MS is dated 1004 AH (suspicious) but the extracts from the *Būstān* are obviously copied by a modern (and careless) hand Beg as usual, see No 529

Bd v S 235×145 Or pap Ind nast, coarse and vulgar Cond good

## 532.

گلستان

## GULISTĀN

E 157

A quite modern copy of Sa'dī's *Gulistān*, composed in 656/1258 For references see above, No 524 Printed and lithographed a great many times in all Eastern countries One of the best editions is the one by A Sprenger Calcutta 1851 Further E B Eastwick (with a vocabulary) Hertford, 1850 Johnson (with a vocabulary), Hertford, 1863 J T Platts, London 1874, etc Translations *Latin*, by Gentius 1651, 1655 *English* by F Gladwin Calcutta, 1806 (with the original text) and 1833 by Dumoulin, 1807, by James Ross London 1823, 1890 by E Eastwick, Hertford, 1852, London 1880 by J T Platts, London, 1873 *German*, by A Olearius Schlesswig 1654 1661, etc, B Dorn, Hamburg, 1827, Ph Wolff Stuttgart 1841 K H Graf, Leipzig, 1846 *French*, by A du Ryer, 1634, by d'Alegrie, 1704, by Gaudin 1789, by Semelet Paris 1828 (lithographed) by C Defiémery, Paris, 1858 *Russian*, by S Nazariants Moscow 1857, by K Lambros Odessa, 1862 by Atajoukm, Tiflis 1864, by I Kholmogorov, Moscow, 1882 *Polish* by Otwinowski edited by Janicki, Warsaw, 1879 etc It was also translated into *Arabic*, Būlāq, 1263 AH, *Turkish* Constantinople 1874 1876, etc, into *Hindūstānī* by Shih 'Alī Afsūs, under the direction of J Gilehrst, Calcutta, 1802, Nizāmu'd-Dīn, Poona 1855 also into *Hindī*, by Mihr Chand Dās, Dillī, 1889 etc Partial translations and editions of extracts from the text are to be found in a great many chrestomathies, school editions, etc The present copy, dated 1219 AH, begins as usual

مب حدای را عروحل اله

S 190 × 120, 140 × 80, ll 13 Or pap Ind nast Cond tol good Notes and glosses

## 533.

The same

E 156

Another copy of the same work, transcribed for M<sup>r</sup> Philips in 1219/1805, by Ghulām 'Alī Islāmābādī Beg as usual see above No 532

Ff (144), S 185 × 125, 115 × 65, ll 13 Or pap Ind nast Cond bad CFW 1807 Bad vignette

## 534.

The same

E 160

Another copy of the same work, transcribed by Gangā Baklīsh (?) in (1232)/1817 Slightly defective at the beg A short

commentary, explaining various idioms, is found on the margins (ff 1-8) with the title (f 8) *Hāshriyya-i-Gulistān*, beg

معروف آدمیان بر وزن رحمت الحج

Ff (58), S 235 × 160, 140 × 95, ll 11, with a margin column on some folios. Or pap Modern Ind nast Cond good Many marginal glosses, notes, scrappy poetical quotations, etc

### 535.

The same

Na 144

Another copy of the same work placed on the margins of a rare poem *Misbāh-i-Rashidī*. Slightly defective at the end. The MS is dated 1004 AH, but the text on the margins is of much more modern origin. Beg as usual, see No 532

Bd v Ff 1v-64 For measurements, etc, see above No 531

### 536.

The same

E 158

Another copy of the same work, quite modern, transcribed in the XIIIc AH. Beg as usual, see No 532

S 190 × 130, 145 × 75, ll B Or pap Ind nast Cond good CFW 1825

### 537.

مستدرس ، گلستان

MUNTAKHAB-I-GULISTĀN

M 29

Two collections of extracts from Sa'dī's *Gulistān*, apparently compiled by one and the same author who does not mention his name

1 *Gul-i-Gulistān* (ff 1v-66v), consisting of prose passages from the work. They begin with the usual doxology of the *Gulistān*, see above, No 532

2 *Thamari-i-Gulistān* (ff 68-97), containing poetical extracts. Beg

ار دسب ورنان که در آید ، کر عهد سکرس بدر آید ،

Copied in 1164 AH, in album style

Bd v S 105 × 235 (*biyād*), irregular number of lines. Or pap Ind nast Cond rather bad

### 538.

یون گلستان

KALĪD-I-GULISTĀN

M 29

An early commentary on and glossary to the *Gulistān* (sometimes also called *Miftāh-i-Gulistān*), containing explanations

difficult words and passages in two *qism*s, comp. by Uways b. 'Alā' d-Dīn Adam in 990/1494 and dedicated to the Bahmanid prince Mahmūd b. Muhammad (887-924/1482-1518). See GPh 295 EIO 1176-1179 B: 152 *Ind lib* St No 40 on p. 62 (probably this particular copy alluded to). Transcribed ca. 1164 AH (the same hand as that of the work referred to in the preceding No.) Beg

مفتاح گلستان بر دو قسم است

Pd v. 1 f. 95-119. For measurements etc., see No. 537.

539.

(شرح گلستان)

(SHARH-I-GULISTAN)

F 161

An Arabic commentary on the *Gulistān* judging from the contents identical with the one described in R 606 which was written by Yaqūb b. Sayyid Alī d. 931/1525. The author's name is not to be found in the present copy which is defective at the beginning. The introduction and a portion of the first *bāb* are lost. Beg. of the *second bāb* (f. 21v)

ر. في بعض الاسماء، در احلاق، مقرا اليه

Copied in 969 AH by Husayn b. Alī الحضور (sic?) as-Sa dī

Bd v. 1 f. 1-168. S 200 × 135. 140 × 75, ll 19. Or. pap. Turkish nast. Cond. good.

540.

شرح گلستان

SHARH-I-GULISTAN

F 121

Another commentary on the *Gulistān* by the same Muhammad Nūru'l-lah Ahirī (cf. f. 2v) who was already mentioned as a commentator of Rūmī's *Mathnawī* see above No. 510. He wrote towards the end of the XIc. AH. See GPh 295 EIO 1181 etc. *Ind lib* Sp: 550-551 (Gc I 593). Copied in (1257). 1841. Beg.

بسم سرحدای را عرو حل که زبان کویت را الهی

Ff (145), S 205 × 115, 145 × 80, ll 13. Europ. pap. Modern Ind. nast. Cond. good.

541.

شرح گلستان

SHARH-I-GULISTAN

F 120

Another commentary on the *Gulistān* composed in 1097/1683 by Muhammad (b.) Sa dī as is clearly stated on f. 3 (در سال هزار)

(و بود و هفت) In Spī 551 (and after him GIPh 295) the date of composition is given as 1197/1783 Cf also Bh 313 A Muhammad Sa'd appears as the author of a commentary on *Mukāṭabāt-i-Allāmī* (see above, No 355), and it is not improbable that both are identical! It is difficult to say which date is correct Copied in 1217 AH Beg

ستائس فراوان و بنائس بی پایان داوریرا الحج

Ff (233), S 190 × 125, 190 × 70 ll 13 Or pap Ind nast Cond not good

542.

شرح گلستان

SHARH-I-GULISTĀN

E 119

Another commentary on the *Gulistān*, quite modern, composed in 1215/1800 in Oudh by Bhīchak-Rām (بهیچک رام), as stated on f 2 The copy, which may be an autograph, is not dated but was obviously written about the same time Beg

اشکر الله حل حلاله على نعمانه اخذله الحج

S 270 × 195, 190 × 130, ll 9 Or pap Coarse modern Ind nast Cond good

543.

پند نامه

PAND-NĀMA

Oa 70

A short didactic poem extremely popular in the East, often called *Karīmā*, after the word with which it opens It is generally ascribed to Sa'dī's authorship, but appears seldom in the earliest copies of his *Kulliyāt* Its MSS are very common in Persia and Turkestan, and it was lithographed a great many times in all publishing centres of the East Edited and translated many times into English Latin etc, by Gladwin, 1801 1840 Rousseau 1801 Geithn, 1835 etc a French translation by Garcin de Tassy 1822 (repr 1876), a German translation of extracts from it by Graf in foot-notes to his German version of the *Gulistān* (1846), cf No 532 In addition to the references given above, in No 524 see EIO 1127 (7), etc EB 688 748 Pī 803, 825 R 865 etc *Ind lib* Bk 112-113, Spī 549, (GC II 263) Copied in 1132 AH (this date belongs to other articles in the same volume written by the same hand) Beg

کریمایندکسای بر حال ما که هستم اسیر کمدن شوا

Bd vol S 235 × 140 190 × 160 ll 21 Or pap Ind nast Cond tol good

544.

The same

Oa 73

Another copy of the same poem dating from the beg. of the XIXc AH Beg as in No 543

Bd v. Pf 231-235v (in *margin*), S 280 x 160 irregular number of lines. Or pap Ind nast Cond bad

545.

رسائل سعدی

RASĀIL-I-SADĪ

D 18

The preface of Alī b. Ahmad b. Abī Bakr Bīsūtūn (who edited Sa'dī's works in 726-731/1326-1331) and the first two *risālas* of Sa'dī: the *first* being a sort of a preface to other *risālas*, the *second* containing various homilies divided into five *maḥlis*s. For references see No 524. Bīsūtūn's preface has been translated by J. Harrington, Calcutta 1791-1795. The second and third *maḥlis*s of the second *risāla* were edited and translated into German by M. Gudemann, Breslau 1858, the fifth *maḥlis* was translated into English by J. Ross, Transactions of the Bombay Literary Society, I 1819, pp. 116-158. The present copy transcribed in Calcutta in 1251 AH contains a special preface by an author who does not mention his name dealing with Sa'dī's biography consisting of extracts from Dīlātshāh's *Tadhkirah*, the *Suhuf-i-Ibrāhīm* and other works. The author states also that it is the beginning of a proposed revised edition of Sa'dī's works. On ff 5v-6 onc Mir. Franklin (فرنگلی) is referred to who visited Shiraz in 1786.

Beg. of the modern preface

حوس سیدم و ملج اندیس سعدی الحج

Beg. of Bīsūtūn's preface (f. 6v)

سکرو سپاس معدودی را حلب الحج

Beg. of the *first risāla* (f. 13)

سپس تعایب و ستائس بی تعایب الحج

Beg. of the *second risāla* (f. 18)

الحمد لله الذي حلل الحود (sic) من العدم الحج

Ff 40, S 230 x 150, 170 x 90, Il 15 Eur pap Ind shukasta nast Cond still good, but paper is decaying

546.

هزليا ، سعدى

HAZLIYYĀT-I-SA'DĪ

M 144

Sa dī's discussions of various obscene matters For references see No 524 Copied in the XIIIc AH Beg (slightly differently from EIO 1118, etc )

اللعن السطان و الستم و الحيطان الحج

Ff 11, S 290 × 170 220 × 110 ll 14 O: pap Ind nast Cond good

547.

مثنوى ولدى

MATHNAWĪ-I-WALADĪ

Na 114

A long *mathnawī* poem, partly imitating the *Mathnawī* of Jalālu'd-Dīn Rūmī, and partly containing some biographical material concerning the latter, comp in 690/1291 by Rūmī's own son Bahāu'd-Dīn Ahmad, surnamed Sultān-Walad, d 712/1312–1313 See B: Lit Hist III, 155–156, GIPh 290, EB 750 The present copy was described and its prose preface published in full, in Sp: 587–588 The same copy apparently is alluded to in St No 31 on p 59 There was an extremely valuable MS of this and two other *mathnawīs* by Sultān-Walad, transcribed in 718/1318, as stated in a description given by Moulvie 'Abdu'l-Muqtadir in Bk 59 (pp 90–94) in a note on Rūmī's *Mathnawī* Most unfortunately this copy which belonged to the 'Government Collection' in the library of the As Soc of Bengal (I 879) is lost Concerning this and other works of Sultān Walad see also Gibb's History of Ottoman poetry, I p 157, Mélanges Asiatiques, X (1890), etc Cf also R 585, 1085, Aum 19, Peitsch, Gotha C 98, and Wiener Jahrbucher, vol 46, Anzeigeblatt, p 3 sq, where his other works are described

Copied apparently towards the middle of the XIIc AH Defective at the end

Beg of the preface

سعدى ، انساى مثنوى ولدى در بيان اسرار احدى الحج

Beg of the *mathnawī*

انتدا منكم بنام خدا ، موجد عالم فنا و بقاء

Ff (289), S 220 × 135, 150 × 70, ll 17 O: pap Persian nast Cond good, although slightly injured by worms

548.

مقدمه الصلوة

MUQADDIMATU'S-SALĀT

Oa 64

The well known short *mathnawī* poem, expounding the elementary principles of Muhammadan religious practice, often

also called after its first words *Nām-i haqq*. It was comp (as stated in the majority of known copies) in 703/1303 by Sharafn d-Dīn Bukhārī, who arranged it in ten *fasls*. See EIO 1133 2554-2557, EB 1767-1768 Fl I 512, Mehren 6 etc. The present copy contains a later date 706/1306

بود و سس دروب سصد سال ، اروناب رس ول تا امس ال

i.e.  $696 + 10 = 706$  Copied in 1156 AH Beg as usual

نام - من بر زبان همس (همی) رانم ، که بکبان و دلس همس (همی) حوام

Bd \ S 215 × 120, 165 × 75, ll 11 Or pap Ind shikasta nast Cond tol good

## 549.

The same

Na 156

Another copy of the same poem dating from the XIIc AH. The date of composition is given as 803 AH بود و سه جورف ، و همد سال الح ، but this date is obviously wrong because the hemistich does not agree with the requirements of the metric. Copied by 'Abdu'r-Rahman Beg as in No 548

Ff 7, S 250 × 135 180 × 85 ll 17 Or pap Ind nast Cond good

## 550.

شرح نام حق

SHARH-I-NĀM-I-HAQQ

Ac 24

A commentary on the same poem completed by an author who does not mention his name, in 1079/1669 (chronogram سحده دلکسی) Copied towards the end of the XIc or the beg of the XIIc AH. It seems very probable that there was originally an introduction to this work, which is lost in this copy. It begins abruptly

یعنی ابتدا منکم در حالی که الح

Ff (110), S 240 × 140, 190 × 90, ll 21 Or pap Good Ind nast Cond good

## 551.

رنده الرمل

ZUBDATU'R-RAML

M 19

A short *mathnawī*, containing a versified treatise on the theory of divination by the system called *raml*. It was commenced in 706/1306, as stated in the introduction (f 23)

بود ارنده رن رول امس ، هصد و سس نه کم نه سس ار این

The author's name is not mentioned. It may have been given in the final part of the poem, but the present copy is defective at the end. The title, as above, is given on f 23v. Transcribed by 'Izmatu'l-lah in the third year of Shāh-Ālam (as other parts of the same *majmū'a*) i.e. 1176 AH. Beg

هر کرا عمل را در ناسد ، کار او سر سر جور ناسد ،

Bd v Ff 23-24v, S 130×205, 121×185 (*biyād*), ll 18 (irregular in three columns) Or pap Vulgar Ind nast Cond tol good

552.

هفت بند کاشی

HAFT BAND-I-KĀSHĪ

Oa 63

A long *taḥkīb-band* of seven strophes, in praise of 'Alī b Abī Tālib, comp. by Kamālū'd-Dīn Hasan Kāshī, d. ca 720/1320. See Br 152. *Ind lib* Bk 114-115, Spr 457, etc. Cf also Bh 314 where a commentary on this poem is mentioned. Lith in Lucknow. Copied in 1142 AH by Haydar 'Alī b Muhammad (as the whole of the MS in which it is contained). Beg

السلام ( here اسلام ) ای سایه اب حورسند رب العالمین ، الحج

Bd v Ff 1v-4v (in margin), S 225×140, 130×80 Or pap Ind nast Cond good

553.

گلشن راز

GULSHAN-I-RĀZ

Na 98

The well known exposition of the Sufic theosophical and metaphysical doctrines, in versified form, by Sa'du'd-Dīn Mahmūd Shabistārī (or Chabistārī), who died in 720/1320. See B1 Lit Hist III, 146-149, GIPh 299, Horn 164, Pizzi I, 230-233. EIO 1761 (2), 1814-1815. B1 250, EB 1260, Pr 827-829, 873, R 608, Fl III 425-426, etc. *Ind lib* Bk 121-122, Spr 477-478. Lith many times in Persia. Edited and translated into German by Hammer-Purgstall, Pesth, 1838. Ed with an English translation by E. H. Whinfield. London, 1880. Extracts and translations of various parts of it are published in many works, such as that of Tholuck (1825), 'The Dialogue of the Gulshan-i-Raz' (Trubner, 1887), etc. For the prose works by the same author see EIO 1814, Br 250, EB 1298, R 828, *Mélanges Asiatiques* V, 229. Copied in 955 AH, in Kabul, by Muhammad Husayn Kātib Harawī. Beg as usual.

نام آنکه جان را بکرب آموج ، چراغ دل نه نور جان بر افروج ،

S 215×135, 150×80, ll 14 Or pap Ind good nast Cond good Bad vignette

## 554.

The same

M 19

Another copy of the same poem very bad and illegible in many places Transcribed by one 'Lmatu'l-lah at Sadūt (لمعة سدوت) in the third year of Shāh-'Ālam's reign, i.e. 1176 AH Beg as usual, see the preceding No

Bd v Fl 4-22v, S 130 × 205, 120 × 185 (*hnyā*), ll 18 Or pap Bad Ind nast-shikasta Cond bad

## 555.

معانيج الاعمار

MAFĀTĪHU'L-I-JĀZ

Na 148

A detailed commentary on *Gulshan-i-rāz*, by Muhammad b Yahyā b 'Alī Gīlānī Lāhijī Nūbakhshī, with the *tal hallus* Asnī, d ca 912/1506-1507 He commenced his work in 877/1473 Its full title is *Mafātihu'l-rāz fī sharh-i-Gulshan-i-rāz* See GIPh 299 EIO 1816-1819, Pī 829, Aum 20, Fl III 426, 127, Leyden C II 117 *Ind lib* Bk 123 Spī 478 (this particular copy referred to) St No 13 on p 36 Lith some twenty years ago in Tehran A bad copy, dating from the beg of the XIIc AH Beg as usual

باسمک الاعظم السامع لله المعبد لكل موحود الحق

Ff (344), S 195 × 90, 160 × 70, ll 15, with a margin column Or nap Bad Ind nast-shikasta, almost without diacritical dots Cond tol good

## 556.

کنز الزمور

KANZU'R-RUMŪZ

Na 96

A Sufic *mathnawī*, expounding the principles of the Muhammadan religion in the light of Sufic theosophy, comp in 711/1311 by Ruknu'd-Dīn Husayn b 'Ālm b Abī l-Hasan al-Husaynī Ghūrī, better known by his surname Mīr Fakhr u-s-sādāt Husaynī His death is variously fixed at 717-719/1317-1319 but he must have lived much longer because his other work, mentioned in the next note (No 557) was composed in 720 or 729/1320-1329 See GIPh 299, EIO 1830-1831, EB 1258, R 845, Kiafft 66, Peitsch, Gotha Cat 12, etc *Ind lib* Bk 119-120, Spī 431 (this particular copy referred to) Copied probably in the end of the XIIc AH Beg as usual

نار طبعم را هوائی دیگر اسب ، بدل حادرا بوائی دیگر اسب

Fl (41), S 200 × 140, 115 × 65, ll 12 Eur pap Ind coarse nast Cond good.

557.

راڊ المساورين

ZĀDU L-MUSĀFIRĪN

Na 54

Another Sufic *mathnawī*, by the same author (see the preceding No.), comp. in 720/1320 (or 729/1329 according to some copies), divided into eight *maqālas*. See EIO 1832-1834, EB 1259 R 608, Pertsch, Gotha Cat. 10, Doorn C 356, 438, Leyden C II 116 etc. *Ind. lib.* Bk 117-118, Sp. 430-431, (GC II 276). Copied in the end of the XIc or the beg. of the XIIc. AH Beg.

ای برقرار آن همه ( که ) که اند ، آنگاه اندیشه و با بختند و

Ft 52, S 165 x 105, 115 x 55, ll 14 Or pap Ind nast Cond good

558.

خمسہ امیر حسرو

KHAMSA-I-AMĪR KHUSRAW

Na 44

Five *mathnawī* poems composed in imitation of the famous poems of Nizāmī (see above, Nos 466-476) by Yamīnu'd-Dīn Abū'l-Hasan Amīr Khusiaw b Lājīn (or Ālājīn, perhaps Ālackīn, see *Gulzar-i-abīān*, No 259 in this Catalogue, ff 30-30v) Dihlawī, d 725/1325 See B1 Lit Hist III, 108-110, GIPh 244-245, Horn 188, 191, Pizzi I, 104-106 234 and II, 197-198 EIO 1186-1222, 2879, B1 251-254 RS 255-256, EB 753-799, Pr 831 sq, R 240-242, 609 sq, Aum 21-22, Fl I 5+2, Peitsch, Gotha C 74, Dorn C 350-352, etc *Ind lib* Bh 315-318, Bk 125-131 Sp1 465-470 (this particular copy referred to), St Nos 42-48 on pp 62-64 (GC I 836) Cf also Elliott, Hist of India III 524-566 For a bibliography of Khusiaw's works see E Edwards A Catalogue of the Persian printed books in the British Museum, 1922, cols 333-336 A very good calligraphically written copy, dating apparently from the Xc AH Unfortunately the initial leaves of all poems except the first are torn away As the first poem contains at the beginning an excellent *unwān* it seems very probable that the others also possessed similar vignettes which attracted unwelcome and disastrous attention

1 *Matla' u'l-anwār* comp in 698/1298-1299, and dedicated to 'Alāu'd-Dīn Muhammad, the Khiljī prince of Dīhlī (695-715/1296-1316) Beg

حطه و دسی اسب بملک و دیم ، بسم الله الرحمن الرحیم ،

2 *Shīrīn-u Khusrāw*, completed in the same year, 698/1299, and dedicated to the same prince Defective at the beg

3 *Sikandar-nāma*, usually called *Āina-i-Iskandari*, and constituting in the majority of copies the *fourth* or the last, *fifth*,

part of the *Khamṣa* Comp in 699/1299-1300, also dedicated to the same prince Defective at the beg

4 *Laylā u Majnūn*, usually forming the *third* part of the *Khamṣa*, comp in 698/1299 and published in Lamsden's Persian selections, Calcutta, 1828 Defective at the beg

5 *Hašt bihāšt* forming the *fourth* or the *fifth* part of the *Khamṣa*, comp in 701/1301-1302, a version of the ancient story of Bahāmgūn, and an imitation of Nizāmī's *Haft paygār* Defective at the beg

S 210 × 150, 190 × 110 ll 25, four columns Or pap Cond good A fine vignette on f lv, and a 'star' on f l

## 559.

The same

Another copy of *Khusiaw's Khamṣa*, dated 1006 AH and well preserved also referred to in Spī 470 It contains

1 *Matla'u'l-annār* (f lv) beg as usual see No 558 (1)  
2 *Shīrīn-u Khusiaw* (f 70v) beg as usual

3 *Majnūn-u Laylā* (f 148v) beg as usual  
4 *Hašt bihāšt* (f 202v), beg as usual

5 *Āīna-i-Sikandarī* (f 270v) beg as usual

جهان ناساها حدائی برا سب ، ازل تا ابد ناساھی برا سب ،

Ff 362, S 225 × 120, 155 × 80, ll 12, two centre and one margin col- Or pap  
Good Ind nast Cond very good Vignettes at the beg of every poem

مطلع الانوار

Na 145

## 560.

*ATLA'U'L-ANWĀR*

A good copy, dated 1016 AH Beg as in No 558 (1)  
Notes, and extracts from the *Gulistān*

Ff (58) S 220 × 140, 165 × 95 ll 15 Or pap Ind nast Cond tol good but  
paper is decaying in the middle of the volume

561.

هــدـd

HASHT BIHISHT

Ne 2

Another copy of this poem (here called *Dīwān-i-Bahām*'), dated apparently 1106 AH (here 1 4) It opens with the 14th bayt according to No 559 (4)

رای سوحید اردها سب نبای ، الحج

Bd v Ff 48-155, S 220 x 125, 160 x 95, ll 15 Or pap Ind nast Cond good

562.

The same

Na 178

Another copy of the same poem, dated the 22nd year of Muhammad Shāh, i e 1153 AH Transcribed by Sulian Lal Beg as usual, see No 559 (4)

Ff (113), S 235 x 145 180 x 90, ll 15 Or pap Ind nast Cond good Notes on the fly leaves

563.

قران السعیدین

QIRĀNU'S-SA'DAYN

Na 94

A calligraphic copy, dating from the end of the Xc or beg of the XIc AH, defective at the beginning It was comp in 688/1289 to celebrate the meeting of Sultān Mu'izzu'd-Dīn Kay-qubād of Dihlī with his father Sultān Nāsu'u'd-Dīn Boghrā-Khān of Bengal, which took place in that year at Dihlī See EIO 1186-1188, 1208-1214, B1 254, RS 256 EB 773-775, Pr 838-839, R 611-612, etc, cf also Sp1 470, Elliott, Hist of India III, 524-534, Cowell, JASB, 1860, pp 225 239 Lith several times in Lucknow The scribe mentions his name as Yāī ( یاری ) which may be his *takhallus*

S 235 x 150, 145 x 65, ll 12 Or pap Calligraphic Ind nast of Herati type Cond good

564.

The same

Na 93

Another copy of the same poem, dated 1100 AH (here 1 1), with numerous glosses, marginal notes etc It opens with two introductory lines (cf EIO 1208) in different metre

سکر کویم کہ دتوفیق خداورد جهان ، الحج

The poem begins as usual

‘حمد خداوند سرایم بخشید’ تا شود این نامه به دست در دست

~ 240 x 135 190 x 75, ll 17 Or pap Ind. nat. Cond. good

### 565.

The same

No 95

Another copy of the same poem transcribed in 1170 AH by Najm d-Dīn Bījāpūrī. Beg. as usual see No. 564

Fr (119) S 190 x 100 125 x 10, ll 17 Or pap Ind. nat. Cond. good

### 566.

شرح قرآن السعیدین

SHARH-I-QIRANU S-S'ADAYN

No 78

A commentary on *Qirānu s-sa'dayn*, referred to in Sp. 171. The author's name is not mentioned. The style of the work seems to be quite modern. What may have been originally the heading of the work was wrongly transcribed between the hemistichs of the initial *bayt* شرح قرآن السعیدین, and it is therefore clear that the present copy contains only an extract from a larger work dealing with similar matters. Transcribed in the XIIIc AH. The commentary begins on f. 2. Beg. of the preface

‘سبحان کرم که تاویس خداوند جهان’ بر سر نامه توحید دوستم عدوان

~ 230 x 130, 175 x 70 ll 19 Or pap Ind. nat. Cond. good

### 567.

دولرابی خضر جان

DUWAL-RĀNĪ-KHIDR-KHĀN

No 88

A versified love-story of prince Khidr-Khān son of Alāu'd-Dīn Muhammad Khuljī, the sultan of Dehli (695-715 1296-1316) by the same Amīn Khusrāw, completed in 715 1316. It is also known under various titles, such as *Qissa-i* or *Kitāb-i* or *Nusha-i* *Khidr-Khān* or simply *Khidr-Khān* or *Qissa-i-Khidr-Khān* or *Duwal-rānī*, or *Ishqiyya*. See, in addition to the references given in No. 558 EIO 1187 (11), 1188 (12) 1215-1217 EB 777-779 R 612 617, 618, Aum 22, Dorn C 351 etc. *Ind. lib.* Bk 131 Sp. 470 etc. Cf. also Ellhott, *History of India* III 544-557, Elphinstone, *History of India*, 5th ed., p. 395. E. Thomas, Pathan

Kings, p 176 Copied apparently in 1100 AH (here 11), at Lahore Beg as usual

سر نامه بنام آن خداوند ، که دنیا را بخوان داد نبود

S 220 × 155, 155 × 60, ll 19 Or pap Ind nast Cond good

## 568.

The same

Na 42

Another copy of the same poem (here called *Kitāb-i-Khūdī-Khānī*), older than the preceding, dating probably from the beg of the XIc AH It bears on the fly-leaf a note of presentation dated 1012/1603 Beg as in the preceding copy

S 205 × 120, 130 × 60, ll 12 Or pap Calligraphic Ind nast Cond rather bad, injured by repairs

## 569.

دیوان خسرو

DĪWĀN-I-KHUSRAW

Nb 52

A collection of ghazals belonging to the *third* dīwān (and perhaps to other dīwāns as well) of Amīr Khusraw, alphabetically arranged Unfortunately there is in this library no copy of Khusraw's *Kullīyyāt* with which this dīwān might be collated The *third* dīwān bears the title *Ghurīyatū'l-kamāl*, and was completed in 702 1302-1303 See GIPh 244, EB 754, etc *Ind libi* Bk 125, Sp 465-468, St No 48 on p 63 etc For a description of the collections of selected ghazals from various dīwāns of Khusraw see EIO 1193-1194, EB 758-765, P 831-832, R 610, 614, 615, Aum 21, Fl I 542, etc The present copy is comparatively old, being dated 917 AH, but defective at the beginning It opens with the ghazals rhyming with ب, the first beginning

ای آروری دیده دلم را هوای بس ، حام اسیر سلسله مسکسای تس

The last three pages in this MS (ff 301v-302v) contain a few poems in which the initial letter of each verse is the same as the last letter of the rhyme They are called in the heading انساب , and beg

ای کرده کمد دل ما رله ، در ما را ، الح

As they are transcribed in the same handwriting as the dīwān of Khusraw, it is obvious that the Latīfī mentioned in the quotation, composed them before 917/1511

Ff (302), S 185 × 135, 120 × 85, ll 14 Old Or pap Khorasani nast Cond tol good but some places are injured by repairs

## 570.

The same

Nb 51

Another copy probably of the same *dīwān* but apparently much abbreviated. A collation with the preceding copy shows that the *ghazals* in this collection are also found there although slightly differently arranged. The opening *ghazal* of the preceding copy is found here on f. 2v. Copied towards the end of the XIc or beg. of the XIIc AH.

Beg. of *ghazals* (f. 1v)

دسی سب ناء می بودم کجا رفیق آن همه سدا ، الم

Beg. of *ghazals* (f. 49)

شرکه کوید که من ار عمل سداسم حق را ، الم

Fr. (49), S 225×125, 205×100, four columns of diagonal lines irregular number. Or. pap. Ind. nast. Cond. good.

## 571.

The same

V 2

*Ghazals* from the same *dīwān* (the poem, which is placed first in the preceding copy, is found here on f. 320v). They form part of a large volume in which many different works are bound together. Transcribed in the XIIc AH. Beg.

ای ر حیاں ما 'رن در تو حیاں کی رسد ، الم

Bd. v. Fr. 318v-359. For measurements, etc., see above, No. 221.

## 572.

دوان حسن دهلوی

DĪWĀN-I-HASAN DIHLAWĪ

Nb 47

Poems of Najmu'd-Dīn Ḥasam Sanjarī Dihlawī a contemporary of Khusraw Dihlawī whose death is usually fixed at 727/1327, but other dates varying between 707 and 745/1307-1345 are also given. See GIPh 303, Pizzi I 106, EIO 1223-1227 RS 286 (4), EB 780-783, P1 841, R 618, Aum 22 Peitsch Gotha C 73. *Ḥawāṭir* 356 etc. *Ind. lib.* Bk 132-133 Sp1 418 (this and the in No. 51 copy referred to). For his prose work cf. No. 239 in this R. 12, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Elphinst. *śīdas* (f. 1v), beg.

ای داور حیاں و حیاں آور مدیم ، الم

*Ghazals* (f 29v), beg

*Qit'as* (f 178), beg

*Rubā'īs* (f 179) beg

ای برقرار سرور آورده ماه را ، الح  
حواحه بر حذر بکدم از نس حاه ، الح  
ای فصل تو تخته سوی نادایبها ، الح

Ff 181, S 225 × 140, 140 × 65, ll 14 Or pap Calligraphic nast of the Herat type Cond good A fine vignotto

## 573.

The same

Nb 45

Another copy of the same *dīwān*, dating from the XIIc AH. The poems are arranged alphabetically but in a manner differing from that in the preceding copy. It contains *qasidas*, *ghazals*, a short *mathnawī* (f 158), a few *qit'as* (ibid) and a few *rubā'īs* (f 159v). Beg

رسید و فب صناع و ورید ناد صا ، الح

Ff 160, S 240 × 130, 180 × 85, ll 17 Or pap Ind must Cond good

## 574.

JĀM-I-JAM

جام جم

Na 24

A Sufico-didactic poem in *mathnawī* verse comp in 733/1333 (as stated in the colophon of this copy, or as in some other MSS, in 732/1332), by Ruknu'd-Dīn Auhadī Isfahānī, originally a native of Mīrāgha d 738/1338. It is dedicated to Sultān Abū Sa'īd (716-736/1316-1335) (f 9v sq) and Ghuyāthu'd-Dīn Muhammad, a wazīr of the former (f 11). See Bī Lit Hist III, 141-146, GIPh 299, Hoin 176, Pizzi I, 233-234, EIO 1228-1229, RS 258 (II), 259, EB 785-789, Pī 713, 839-841, R 619, Fl I 543 etc. *Ind lib* Bk 135-136, Spī 362-363 (this particular copy referred to), (GC II 254-255). Cf also Wiener Jahrbucher, vol 65, Anzeigebblatt, 67. Copied in the Xc AH. Beg as usual.

ول هو الله لامر قد قال ، من له الحمد دائماً متوال (sic)

S 210 × 125, 150 × 75, ll 15 Or pap Ind nast (of rather Khorasani type) Cond good One very mediocre miniature Vignette

## 575.

دیوان بدر چاچ

DĪWĀN-I-BADR-I-CHĀCH

Nb 20

Poem of Badīu'd-Dīn (or Fakīu'd-Dīn) Muhammad, a native of Chāch who was the panegyrist of Sultān Muhammad b Toghluq

(725-752/1325-1351) of Delhi, and died *ca* 746/1345-1346. See Br Lit Hist III 110 EIO 1232-1233 EB 793 R 1031 1032 1046, etc. *Ind lib* Bh 472 (V) Bk 140-142 Spī 367 (this particular copy referred to) (GC II 220). Cf also Elliott Hist of India III, 567-573. Many times lth in India. The present copy is quite modern, dating from the XIIIc. VII. It contains *qasīdas* and a few *ghazals* *qit'as* and *rubā'īs* beg. as usual.

حمد آن سلطان عالم را که عالم دوز است ، اسم

Ff (65), S 210×145 155×55 ll 17 Or pap. Ind. modern nast. Cond good. Many notes, glosses, etc.

## 576.

عنمويا ، خواجو

MATHNAWIYYĀT-I-KHWĀJĪ

Na 100

The romantic and didactic *mathnawī* poems of Kamālū d-Dīn Abū'l-'Atā Mahmūd b. 'Alī Munshidī a native of Bam (this name is usually Arabised into Bamm) a town in the province of Kuman. He was born according to his own statement in 679/1281 and died *ca* 753/1352 (some authorities give another date 745/1345). Some of these poems (namely 1-4 in this copy) form a part of his *Khamsa* written after the model of that of Nizāmī. See Br Lit Hist III 222-229, GIPH 248 249 Horn 188 Pizzi II, 198-202 EIO 1234-1235 RS 262 EB 794-796 R 620-623 FI I 544-545, Dorn C 357 Peitsch, Gotha C 6 70 etc. *Ind lib* Bk 143-145, Spī 472-473 (this particular copy referred to). Cf also Erdmann, ZDMG II, pp 205-215. C Schefer Chrestomathie Persane, vol II pp 251-252, etc. Transcribed during the years 990 and 991 AH by Buhānu d-Dīn b. Bhāī Jiw (?) Makhdūm. It is a very good copy, but unfortunately slightly defective in various parts. Many folios are misplaced and it is impossible to determine their proper sequence without making a special study of the poems because there are no catch-words on the pages.

1 *Humāyī na Humāyūn* (f 1v). The story of prince Humāyī and princess Humāyūn comp. at Baghdad in 732/1331-1332. It contains eulogies of Sultān Abū Sa'īd, the Chingizide (716-736/1316-1335). Defective at the end. Beg.

و نام نه دارید ، الا ز سب

که از هشتس هسب سد هرحه هسب

2 *Gul-u Nawrūz* (f 33). The romantic story of prince Nawrūz and princess Gul. At the end the author adds a lengthy *Khātima* containing some vague autobiographical details. The poem is here defective both at the beginning and end.

3 *Raudatu'l-anwār* (f 81) A Sufico-didactic poem in the style of Nizāmī's *Makhzanu'l-asān* comp in 742 or 743/1342-1343 The local saint of Fārs, Shaykh Abū Ishāq Ibrāhīm Kāznūnī, is eulogised here at length (as also in the preceding poem, f 67 sq) This *mathnawī* was even written at his shrine Apparently by mistake the original beginning of the poem is replaced in this copy (ff 72v-81) by that of Hāshimī's *Mazharu'l-āthār* (comp 940/1533-1534), see No 665 in this Catalogue It begins

بسم الله الرحمن الرحيم ، فاصحه آرای کلام قدیم

4 *Kamāl-nāma* (f 109) A didactic poem dedicated to Sultān Abū Ishāq Injū (736-758/1335-1357), comp in 744/1343-1344 (cf f 131) Beg

بسم من لا اله الا هو ، الح

5 *Gauhar-nāma* (ff 132-143), comp in 745/1345 It contains eulogies of the Muzaffaride prince Mubāizu'd-Dīn (713-760/1313-1359), his wazir Bahāu d-Dīn Mahmūd and the ancestors of the latter Defective at the beginning

Ff (143), S 255 × 165, 165 × 105 ll 22, four columns Old Or pap Heratī nast Cond good

## 577.

سام نامه

### SĀM-NĀMA

Na 57

A long *mathnawī* poem imitating Firdausī's *Shāhnāma* (Firdausī is referred to on f 2v) The author's name is not found in the usual places As shown by Spiegel in ZDMG, vol III, 245-261, it is a very close imitation or reproduction of Khwājū-i-Kirmānī's *Humāyī wa Humāyūn*, described under the preceding No 576 (1) See GIPh 234, EIO 1235, R 543-544, 1089, Aum 7 etc *Ind lib* Bh 319, Spī 594 (this particular copy referred to) Cf also Spiegel, *Eranische Alterth* I, p 559 H Ethé, *Deutsche Literaturzeitung*, 1881, p 1736 It is not superfluous to point out that Khwājū's *Humāyī wa Humāyūn* is rather short in comparison with the *Sām-nāma* as it appears in the present copy, though there are undoubtedly some sections which are almost identical not only as to verses, but even as to headings, as for instance

همای و همایون (No 576, f 6v) رسدن همای ناع نریان و عاشی

شدن همایون

حو حمسد کردون زرنده حام ، الح

سام نامه (f 151) ، گفتار در تاحتن سام ار عیب کور و رسدن نامائی  
و عاشق شدن سام بمهرم ،

It opens with the same *bayt*, and for several pages the text is almost identical in both poems. The most remarkable fact is that in the beginning of the *Sām-nāma*, where the ancestors of Sām are treated of at length, much space is devoted to Afīāsiyāb and other heroes of Turkistan, amongst whom also appear Tīmūi, Shāhrukh, etc (cf f 4 sq). The inclusion of these latter names here is obviously not accidental and it seems that there is little room for doubt that the poem was compiled in the times of the early Timuroids by an unscrupulous plagiarist, who appropriated a good deal from the *Shāhnāma* and other works in the same style and metre on which he could lay his hand, amongst which Khwājū's *Humāyī na Humāyūn* suffered most.

Copied towards the end of the XIIIe AH. There is apparently some difference between the handwriting of the first and the second halves of the MS, but the narrative seems to be without interruption. Beg

سرایندۀ سامۀ ناستان ، حدیس رد روم اندرین داستان ،

Ff (340), S 380 × 250, 285 × 175 ll 24, four columns. Or. pap. Ind. nast. Cond. tol. good. Many lacunas, the order of folios is often confused.

578.

مرغوب ، الملوك ،

MARGHŪBU'L-QULŪB

Oa 58

A concise Sufie *mathnawī* poem, comp. in 757/1356 by an author whose name is given in some copies as Shamsu'd-Dīn (cf f 18v), and in others does not appear at all. But in the prose preface, which this poem contains in almost all known copies, its authorship is invariably attributed to the famous Sufie saint Shamsu'd-Dīn Tabrizī (d. 645/1247-1248), the favourite associate of Jalālu'd-Dīn Rūmī, who died thus more than a hundred years before the book was written. See EIO 1840-1841, 1924, P1 4, R 871, Fl I 526, etc. Lith. in Tehran some 20 years ago. It is divided into 10 *fusls*, dealing with various questions of Sufie theosophy. Copied in 1141 AH, in a volume composed of treatises of different contents. Beg. as usual.

الحمد لله . بدانکه ارشدک الله تعالی فی الدارین که این کتاب مرغوب

الملوک الح

Bd v Ff 9v-18v, S 235 × 130, 175 × 75, ll 13. Or. pap. Ind. nast. (different hands) Cond. tol. good.

## 579.

The same

Oc 4

Another copy of the same poem, transcribed in 1155 AH by 'Abdu'l-Qādu Khān The authorship is again ascribed to Shams-i-Tabriz Beg

حدید ، کل امری نال الحج ... الحمد لله الحج (as in No 578)

Bd v S 240×130, 165×85, ll 13 Or pap Ind nast Cond good

## 580.

The same

Oa 70

Another copy of the same poem, dating from the XIIc AH The authorship is ascribed to 'Shams' There is no preface, and the *mathnawī* begins as usual

نویسم حمد رب العالمین را ، عطا کو کرد بر ما عی و دین را

Bd v S 215×130, 145×75, ll 15 Europ pap Ind nast Cond tol good

## 581.

The same

Oa 21

Another copy of the same poem, dating apparently from the XIIIc AH No preface, the *mathnawī* itself begins as in the preceding copy

Bd v Ff 1v-6v, S 200×145, 120×85, ll 13 Eur pap Ind nast Cond good

## 582.

دیوان ابن یمین

DĪWĀN-I-IBN-YAMĪN

Nb 4

A collection of poems of Fakhr al-Dīn Mahmūd (or Muhammad) b Amīn Yamīn'd-Dīn Muhammad Tughrāi Mustawfī Fayyūmadī with the *takhallus* Ibn Yamīn His death is usually fixed at 745/1345 but, as E Browne has pointed out, a more reliable authority *Muḡmal-i-Fasīhī* (see No 9 in this Cat ff 578-578v) gives it as 769/1368 See Br Lit Hist III 211-222, GIPh 303 Horn 122-123 Pizzi I 107-108, EIO 1230-1231 RS 261 (II) EB 790-792, Pr 86, R 825 Fl I 345 Dorn C 358 etc Ind libi Bl 320, Bk 137-139, Spī 433-434 (this particular copy referred to) Some *qit'as* were translated by Schlechter-Waschrd Wien 1852 (reprinted Stuttgart, 1879) Copied in 1055 AH and contains

only a portion of the original *diwān*, as the greater part of it was already lost in the author's life time. In this copy only *gḥʿas* are found, beg abruptly

ندل ر انس یمس ای درسب شدو ، الح

Ff 91, S 185 × 115, 150 × 70, ll 16 Or pap Good Ind nast (different hands)  
Cond good

583.

کلیا ، عماد نعیه

KULIYYĀT-I ʿIMĀD FAQĪH

Nd 14

A very rare collection of the poetic works of ʿImād al-Dīn Kīmānī surnamed ʿImād Faqīh, who flourished during the reigns of the Muzaffaride princes Mubārizuʿd-Dīn Muhammad (713-760/1313-1359) and Shāh Shujā (760-786/1359-1384), and died in 773/1371-1372 (other authorities give 793/1391). See Bī Lit Hist III 258-259, GIPH 299, EB 803-806, cf R 869, Persich Gothia C 73, etc. *Ind lib* Bk 146, Sp1 436-438 (this particular copy referred to) St No 73 on p 69. The present copy transcribed towards the end of the XIc AH, is not quite complete. It contains

1 *Misbāhuʾl-hidāyat* (f 1v) A Sufic poem comp in imitation of Shabistari's *Gulshan-i-rāz*, in 750/1349-1350 and also called *Tarīqatnāma*. It is dedicated (f 3v), to Mubārizuʿd-Dīn, the Muzaffarid prince of Kūman (see above). The title is given on ff 14v and 83. Contrary to its prototype this poem deals not with the philosophical, but mostly with the practical side of Sufism and especially dwells on various *adab*s, or customs of the Sufis. Beg

نام آنکه حادرا دانش آموحب ، دور عمل سمع مجلس ابروحب ،

2 *Dīwān* (f 85v), containing *ghazals* and a few *gḥʿas* (f 202v) and *qatrains* (f 203), incomplete at the end. The poems are arranged alphabetically, beg

ای مردم ار عطای تو کام ذکر مرا ، و سرگرمم تو دهن بر شکر مرا ،

3 *Muʿnisuʾl-abrār* (f 206), comp in 766/1365 (see f 238) and containing long eulogies of Mubārizuʿd-Dīn, his victory over the ruler of Fārs, Abū Ishāq Injū (745/1353) praises of Shāh-Shujā, etc. The title of the poem is found on f 214v. It is divided into three *maqālas* the *first* (f 219v) deals with vague Sufico-laudatory discussions etc, the *second* (f 227v) contains chronograms of various events, dates of building of various palaces, etc, the *third* (f 330v) relates various remarkable dreams (some of them with their dates). The beginning is different from that in EB 803 (1)

ای ملک ندده و بخت ، علام ، الح

4 A collection of *qasīdas*, *taṣṭīb*'bands, *qit'as* and short *math-nawīs* (f 240v) in praise of Shāh-Shujā', his ancestors the palaces built by him, etc., as well as his wazirs, divines and other officials at his court. A study of this part of the *dīwān* of Faqīh promises to yield some interesting dates for the history of that period. Beg

ای حکمت ربانوار به دل الخطاب داده ، کسب امدد حنرا از دیده آب داده ،

5 *Taṣṭīyyat-nāma* (f 281v) also called as in EB 803 (2), *Suḥbat-nāma*, comp in 731/1331 (see f 311). The title is given on f 289v. It is divided into ten *maqālas* dealing with didactic discussions of various *adabs*. Beg

بنام حدائی که توفیق اروس ، دل رنده را نور بکعبی اروس ،

6 *Alaḥabbat-nāma-i-sāhib-dilān* (f 312v), comp in 732/1332, not in 772 AH as stated in EB 803 (3), (the title is a chronogram, cf f 341v). A Sufic-theosophic poem in eight *bābs*, with a short prose preface, containing many eulogies of Ghiyāthu'd-Dīn al-Ḥamawī (f 353), wazir Qiwāmu'd-Dīn (f 355v), Tāju'd-Dīn Akh-tisān (sic) (f 358v), and others. Beg of the prose preface

الحمد لله الذي ابدع الكون محمداً الم

Beg of the poem itself (f 314v)

بنام آنکه در کسانه دل ، محبت را معنی کون مدول ،

7 *Dah-nāma* (ff 342v-363v). Eulogies of the same Mubā-izzu'd-Dīn Shāh-Shujā', various contemporary high officials, divines etc. There are occasionally various chronograms which may also be of some use to a historian of the period. Beg

بنام آنکه معجز نامه اوس ، حروف کائنات از حاشه اوس ،

Ff 363, S 250 × 155, 160 × 95, ll 19. Or pap Good Ind nast Cond good

584.

دیوان سلمان

DĪWĀN-I-SALMĀN

Nd 8

Poems of Jamālu'd-Dīn Muhammad Salmān b Alāi'd-Dīn Muhammad, a native of Sāwa, d 778 or 779/1376-1377, a panegyrist of the Īlkhānī princes Hasan Buzurg (736-757/1335-1356) and his son Shaykh Uways (757-776/1356-1374). See Bī Lit Hist III 260-271, GIPh 248, Horn 122-123, Pizzi I, 108-111 and II, 208-210, EIO 1237-1243, RS 220, 265, EB 807-810, P1 842-843, R 624 sq. *Ind lib* Bh 321-323, Bk 147, Sp1 555 (GC II 837). Cf also Eidmann, in ZDMG vol XV, pp 758-772.

Schefer *Chrestomathie Persane* vol I, pp 114-115 Bland, *Century of Persian Ghazals*, No 1, etc Copied apparently towards the end of the Xc AH This MS is defective at the end It contains

*Qasīdas*, *qit'as* *tanjībands*, etc (f 1v), beg as usual

در دل که در شوای حماس محال یاب ، الهی

*Ghazals* (f 156v), alphabetically arranged beg

ای در شوای میرت در آب کون کردی ، الهی

*Muqatta'āt*, with a few *qasīdas*, etc (f 242) At the end on f 250v there is a *qit'a* containing the date of Sulmān's death 10th Safar 778 AH Saturday

سأل شعبد و شفقاد و شسب از شکترب ،

بر سر سدد ، عس و عفر فریب سام ،

Ff 250, S 220 x 145, 135 x 80, ll 17 Old Or pap Calligraphic Khorasani nast Cond good A vignette (effaced)

## 585.

The same

Nb 65

Another copy of the same *dīwān*, transcribed in 1073 AH It is referred to in *Spr* 555 A fine specimen of calligraphic art, with beautiful vignettes

*Qasīdas*, beg

قدم نه بر سر جستنی که شسب آن دایغ ادبی ، الهی

*Ghazals*, beg as usual

اگر حس تو نکساید نعل از چهره دعوی را ، الهی

S 300 x 155 210 x 80, ll 19 Or pap Ind calligraphic nast Cond good (1W 1825)

## 586.

مهر و مشری

MIHR-U MUSHTARĪ

Na 129

A *mathnawī* poem, comp in 778/1377 by Shams-u d-Dīn Muhammad 'Assā Tabīzī, d 784/1382-1383 See *Bt Lit Hist* III 344, *GIPh* 302, *Pizzi* II, 202-207 *EIO* 1241-1245 *Bt* 255, *EB* 811-814, *Pi* 843-845, 1066, *R* 626 sq 817 *Fl* I 547 *Doin* (' 359, *Tornberg* 111, etc *Ind lib* Bh 321, Bk 118 *Spr* 311 (this particular copy referred to) Cf also *Peiper Commentarium*

de Mihri et Muschtain amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg 1850, Fleischer, ZDMG, vol XV, pp 389-396 Copied in the XIc AH, many lacunas, partly restored by a more modern hand Beg as usual

‘نام ناسخه عالم عسوی’ که نام اوست نفس حاتم عسوی

S 165×90, 115×55, ll 14 Or pap Ind nast Cond good, but in some places injured by ‘repairs’ On many folios space is reserved for paintings but none of them were actually drawn

587.

دیوان حافظ

DĪWĀN-I-HĀFIZ

Nb 41

Poems of Shamsu'd-Dīn Muhammad Hāfiz Shīrāzī d 791 1389, or, according to less reliable authorities, in 792 or 794/1390-1392 The bibliography of the works dealing with his biography, and the editions and translations of his poems, etc is very extensive The most complete lists are given in EIO 1246 and E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 467-475 See also Encyclopaedia of Islam, v II (1915), pp 210-212 (a good note by K Sussherrn), B1 Lit Hist III, 271-319, GIPh 303, Horn 114-122 Pizzi I 302-310 EIO 1246-1274, 2883-2887, Br 256-263, RS 267-275, EB 815-853, Pr 845 sq, Ros 205-209, R 627-631, Aum 23, Fl I 551, Peitsch Gotha C 75, Mehren 38, Dorn C 362, Leyden C II 118, etc Ind libi Bh 325-326, Bk 151-158, Sp1 415 St No 50 on p 64, (GC I 389)

Principal works on Hāfiz of general character S de Sacy, Notices et Extraits, IV, p 238, Ouseley, Biogr Notices on Persian Poets, pp 23-42, Defrémery JA, XI (1858), pp 406-425, R 627 sq, Robinson, Persian Poetry, 1893, p 385 sq Wilberforce Clarke, the preface to his translation of the dīwān of Hāfiz, vol I, p XXIII sq, Quarterly Review, 1892, pp 33-62, etc

Principal editions and translations of the dīwān Calcutta, 1791, repinted 1826, Hammer (translation only) Tubingen, 1812, H Brockhaus (partly with the Turkish commentary of Sūdi), Leipzig 1854-1856, Rosenzweig-Schwannau (ed and transl), 3 vols, Wien, 1856-1864, H S Jarratt, Calcutta, 1881, E H Palmer, The Odes of Hafiz, 2 vols, (Trubn Or Ser) London, 1883, H Wilberforce Clarke (prose translation and explanatory notes), 2 vols, London, 1891 For the bibliography of selected poems see EIO 1246 During the last two decades a sort of a specific literature has begun to grow up around the name of Hāfiz, of the same type and value as the numberless publications



## 590.

The same

Nb 35

Another copy of the same *dīwān* with Gulandām's preface, containing *ghazals*, *taṣnīʿ* bands, *qitʿas* and *quatrains* Beg as usual, see No 587 Transcribed in the XIIIc AH

S 330 × 185, 230 × 95, ll 18 Or pap Modern Ind nast Cond good CFW 1825

## 591.

The same

F 5

Gulandām's preface to the *dīwān* of Hāfiz, copied some time about 1170-1173 AH, in which years other parts of the same volume were transcribed Beg as usual, see No 587

Bd v Ff 1v-4v For measurements, etc see above, No 356

## 592.

تحفة المائع

TUHFATU'N-NASĀ'IH

Od 2

A poem, in 45 *bābs* in the form of a *qasida*, dealing with various questions of Muhammadan religious observances, moral and Sufic virtues, etc, with many eulogies of Nasīru'd-Dīn Mahmūd, who may be identical with the famous Chishtī saint, Chirāgh-i-Dihlī (d 757/1356) According to the present copy, as well as the majority of others, it was composed in 795/1392 by Yūsuf Gadā (in some copies Muhammad Yūsuf) But some other copies (Dorn C 440 and Rehatsek, Catalogue, p 129, No 11) contain the date 752/1351, which would be more probable if the saint praised by the author is really identical with Chirāgh-i-Dihlī See EIO 1276-1277, P 124-125 Dorn C 440 *Ind lib* Bk 162 Lith Bombay, 1283 The present copy gives the number of the *bayts* in it as 785 (other copies mention 786, 781, 775, 771 etc) The verse containing the name of the author does not follow the metre and seems therefore suspect Transcribed in 1128 AH Beg

ممدی نكوبم نى عدد مر حالى حن و سر، الم

Bd v Ff 71v-101v, S 210 × 150, 155 × 105, ll 15 Or pap Ind nast Cond tol good

## 593.

The same

Ad 7

Another copy of the same poem, transcribed in 1139 AH by Muhammad 'Alī Beg as in the preceding copy

Ff (69), S 220 × 125, 190 × 90, ll 13 Or pap Ind nast Cond good CFW 1825

## 594.

The same

Ad 6

Another copy of the same work, transcribed in the XIIc AH defective at the end. It contains only 38 *bābs* out of 44 (according to the index, instead of the usual 45) which the book must have contained originally. Beg as in the preceding copies.

Ff 27, S 205 × 115, 170 × 80, ll 13. Or pap. Ind. nast. Cond. good. Index.

## 595.

دیوان مسعود ک

DĪWĀN-I-MAS'ŪD-I-BAK

Nb 124

Poems of Mas'ūd-i-Bak,<sup>1</sup> whose original name was Ahmad b. Muhammad Nakhshabī, d. at Delhi in 800/1397-1398. This *diwān* bears a special title *Nūn al-'ayn*, or *Nūn al-'ayyūn*. See EB 856 R 632, etc. *Ind lib* Spī 486 (this particular copy referred to). A very defective copy dating from the XIIe AH. There is a large lacuna in the section of *ghazals* (from the letter د to the ی). The copy contains

The prose preface, beg

الحمد لله الحمد لله الذي نور فؤاد العارفين

The initial *ghazal* (f. 2), beg

ایں سوادیسب کہ در دیدہ دہد نور یعن ،

*Qasidas* (ibid.), beg

ای الی کاندزون حال هر اسانتوئی (sic)

*Ghazals* (f. 15v), in alphabetical order, beg

سپاس و سکر نکونتم آمد یردان را ،

*Quatrains* (f. 55), unarranged beg

ای غافل محروم ر اسرار خدا ،

Ff 62, S 235 × 135, 160 × 80, ll 17. Or pap. Ind. nast. Cond. good.

<sup>1</sup> The word Bak (sometimes Arabicised into Bakk), is usually regarded as a sort of *nisba*, but this explanation seems rather unsatisfactory because one would expect Bakī. There is a Khorasani local word *bal* for *frog*, and it is not impossible that such was the *laqab* of the poet (as in the case of Rashīd i-Watwāt, etc.).

596.

دیوان کمال خجندی

DĪWĀN-I-KAMĀL-I-KHUJANDĪ

Nb 113

Poems of Kamālu'd-Dīn Mas'ūd, a native of Khujand, who usually lived in Persia and died in Tabriz in 803/1400-1401 (other authorities give 792, 793/1390, 1391 and 808/1405-1406) See Br Lat Hist III, 320-330, GIPh 304, Pizzi, I, 111-112, EIO 1278-1280 RS 275, 276, 286 (V), EB 857-858, Pr 855, R 632, Aum 27, Fl I 557, Tornberg 103, Fleischer 7, etc *Ind lib* Bk 163-164, Spr 454 (this particular copy referred to) Cf also Bland, Century of Persian Ghazals, No 3, etc Transcribed in the beg of the XIIc AH, apparently unfinished The present copy contains *Qasidas*, beg

افتتاح سخن آن نه که کند اهل کمال ، الح

*Ghazals* (f 4v), alphabetically arranged, beg as usual

ای سرا بردۀ سلطان ، الح

S 245 × 140, 165 × 90, ll 19 Or pap Ind nast Cond good

597.

The same

Nb 82

Extracts from the same dīwān, copied towards the end of the XIIc AH, also referred to in Spr 455 This copy contains *qasidas*, beg as in the preceding copy, and *ghazals*, beg (f 69)

کر برد او سودمی و بهار کرد آلود را ، الح

There are also a few *qit'as*, an epigram on the contemporary poets Salmān Sāwajī, Hāfiz Shirāzī, 'Imād Faqīh, etc, and a few *quatrains*, beg

کعتم جسم کعب مکنونی بصری ، الح

Bd v Ff 68v-114, S 230 × 140, 215 × 120, irregular number of diagonal lines Or pap Ind shikasta nast Cond tol good

598.

حلاصة التanzil

KHULĀSATU'T-TANZĪL

Ob 7

A short versified treatise on the correct manner of the pronunciation of Arabic words in reciting the Coran The title is given on f 30v and also in the colophon It was comp in 803/1400-1401 (see f 33v)

همه را به هروی رفیکر متنی ، کرده در سال هشتاد و سه کریں



The author calls himself Ibn 'Imād (his name is also given in the colophon) (f 33v) It seems probable that he is identical with the poet of the same name referred to by Dawlat-Shāh, *Tadhkira*, pp 316-317, see also RS 348 (II) and Pr No 687 (3), the author of *Dah-nāma*, who (as stated in RS 348) died in 800/1397-1398 If this identity is right then this date is too early Copied in the XIIc AH, perhaps in 1191 (illegible) AH, as this date is found in the colophons of some other parts of the same volume Beg

ای مدام تو افتتاح کلام ، در بنایه ، زبان رسیده نگام

Bd v Ff 29v-33v, S 220 × 125, 155 × 70, ll 15 Or pap Ind nast Cond fairly good, but many places injured by worms

## 599.

دیوان معربی

DĪWĀN-I-MAGHRIBĪ

Nb 129

Poems of Muhammad Shīrīn Nāinī, surnamed Maghribī, who died at Tabriz in 809/1406-1407 See Br Lit Hist III 330-344, GIPh 304, EIO 1281-1283, Br 264, RS 277 (I), EB 859, Pr 719-720, 856, R 633 *Ind lib* Bh 327, Bk 165-167, Spr 476 (this particular copy referred to), (GC II 225) Lith in Tehran, 1280, and apparently also later Copied in 1081 AH (the date seems to be in contradiction with the general aspect of the copy) There is no preface, which is usually found in other copies Beg of *ghazals* (alphabetically arranged)

~ ورسد رحب چو کسب پیدا ، دراب در کون سد هویدا

A *tarjūband* is found on ff 65-67 *Quatrains* beg on f 67, as usual

ای کسته عیان رویتو (sic) ارحام جهان ، الس

Occasional emendations and additions on the margins

Ff (70), S 205 × 130, 150 × 85, ll 16 Or pap Ind nast Cond good

## 600.

The same

Nb 162

Another copy of the same dīwān, dating apparently from the end of the XIc or the beg of the XIIc AH (22nd year of some prince's reign) It contains a long prose preface with numerous poetical quotations in Arabic (many of them being written in such a way as to leave space for the interlinear glosses or translation, which may have been contemplated) Some references to the

*Tarjumānu'l-ashwāq* are found on f 3 sq There are only *ghazals*, some of them in Arabic, not arranged alphabetically (the poem which usually stands first is found here on f 26) Beg (f 20)

ادر لى راج توحد الا يا ايها السامى ، الح

Ff (69), S 220 × 135, 175 × 95 ll 13 Or pap Ind nast Cond good Bad vignette

## 601.

ديوان قاسم انوار

DĪWĀN-I-QĀSIM-I-ANWĀR

Nc 10

Poems of an eminent Sufic and Shī'ite saint, Sayyid Mu'īnu'd-Dīn 'Alī, surnamed Qāsim-i-anwār (or simply Qāsim-anwār), with the *takhallus* Qāsim or Qāsimī, d 835 or 837/1431-1434 See Br Lit Hist III 473-487, GIPh 295, Horn 176, Pizzi, I, 112-113, 236-237, EIO 1285-1289, RS 280 (I), EB 862-866, Pr 860 sq, R 635, Aum 28, Fl I 558-559, Pertsch, Gotha C 101, etc Ind lib Bh 330, Bk 170, Spr 532-533, (GC II 246) Cf Bland, Century of Persian ghazals, No 6 Copied at سدوب in 1156 AH, by Muhammad-'Ābid It contains

*Ghazals* (f 1v), alphabetically arranged, beg as usual

من نیک ارغ سودا رده « رکردانم » که ناوصا ، خداوند سخن چون رام

*Tarjīb'bands* (f 202v), beg

الا ای عشق عالم سور نی عم ، الح

*Qit'as* (some of them in Turkish) (f 207), beg

هرار « خدا را که در جمع امور ، الح

A Sufic *mathnawī* poem with the title رسالۀ عدد معامات (f 213) beg

حمد بر رحمت علی احد ، الح

*Quatrains* (f 215), beg

مستدعی ام از رحمت سلطان قدم ، الح

Miscellaneous poems (f 220-224)

Ff 224, S 205 × 115, 150 × 75, ll 14 Or pap Ind nast Cond tol good Notes and extracts on the fly-leaves Ugly vignette

## 602.

مباح رشیدی

MISBĀH-I-RASHĪDĪ

Na 144

A rare Sufico-didactic *mathnawī* poem, comp in 852/1448-1449 (f 220), by Rashīdu'd-Dīn Muhammad Isfarānī, about whom

practically nothing is known. He calls himself Rashīd (cf ff 4, 220v). See EB 1268, R 641. *Ind lib* Bh 332, Bk 177, Spr 542 (this particular copy referred to), St No 88 on p 71. Copied in 1004 (illegible, perhaps 1014) AH. The headings of the separate sections are not written, although space is reserved for them. Beg

ای بداء کارها را افتتاح ، بیس بی نام تو در امری فلاح ،

(For description of the portions of *Gulistān* and *Būstān*, found on the margins of this copy see above, Nos 531 and 535)

Ff (221), S 235×115, 135×65, ll 15. Or pap Good. Ind. nast. Cond. not good. Dirty, injured by dampness.

## 603.

دیوان ساهی

DĪWĀN-I-SHĀHĪ

Nb 75

Poems of Āqā Mahk b Jamāl'h-d-Dīn Amī Shāhī Sabzawārī, who died at Astrābād in 857/1453. See Br Lit Hist III, 498, GIPh 304, Hoin 123-124, Pizzi, I, 114-115, EIO 1293-1297, Br 265-266, RS 284-285, EB 875-881, P1 S64, Ros 205, 209, 210, R 640, Fl I 562, Dorn C 366, Toynberg 105, Leyden C II 119 etc. *Ind lib* Bh 333, Bk 173-176 Spr 563 (this and the following copies referred to). The present copy is one of the best specimens of calligraphic art in this collection, transcribed in 901 AH by Muhammad (b ) Fakhrī'd-Dīn Ahmad, in a noble form of Heratī naskh with really tasteful ornamental headings. It contains almost exclusively *ghazals*, alphabetically arranged, beg

یارب بسور سنده رندان باکنار ، یارب نآب دیدۀ مستان ، یارب

On ff 44v-45 there are three *qit'as*, and on f 45v-46 six *rubā'īs*.

Ff 46, S 195×110, 120×60, ll 12. Thick Samarqandī paper. Cond. generally good, but in various places the leaves are injured by dampness or 'repairs'. Good but faded vignette and 'stars' on f 1 and 47v. Note in English (almost illegible), dated 'Ispahan, 8th August, 1811'.

## 604.

The same

Oa 8

Another copy of the same *diwān*, transcribed in 974 AH in Agra, by Mulla Shikhū Shamsu'd-Dīn Qurayshī. It contains apparently less poems than the preceding one, chiefly *ghazals*, alphabe-

tically arranged, and a few *qit'as* and *quatrains* on ff 32v-33v  
Beg as in the majority of copies

ای نفس سته نام خط نا سرشت ما، الح

Bd v Ff 1v-33v, S 225 × 145, 160 × 85, ll 17 Or pap Calligr Ind nast Cond good

## 605.

The same

Oa 47

Another copy of the same *dīwān*, transcribed in (1291)/1874 (as another article in the same volume), by one Dātārām (illegible)  
Beg as in No 603

Bd v Ff 63v-100, S 175 × 110, 125 × 70, ll 11 Or pap Ind shikasta-nast Cond fairly good, but paper is decaying

## 606.

دبوان آدری

DĪWĀN-I-ĀDHARĪ

Nb 1

Poems of the highly revered Sufic shaykh and the eminent Shi'ite, Jalālu'd-Dīn Hamza b 'Alī b Hasan Bayhaqī (or Tūsī), with the *takhallus* Ādharī, who died at Isfarān in 866/1461-1462 See B1 Lit Hist III, 497, GIPh 304, EB 884 (only a small fragment of this *dīwān* described), Mehren 40, Dorn C 399, etc Ind lib Sp1 315-316 (this particular copy described) Other works by the same Ādharī are better known, namely *Jawāhiru'l-asar* (EIO 2036, EB 1269, R 43, Spr 316-317), and *Gharā'ibu'd-dunyā* (which forms a part of his larger and very rare work *Mu'āt*) It is a versified abbreviation of Qazwīnī's *'Aḡā'ibu'l-makhhlūqāt* (EIO 709-711, EB 402-403) The present copy is very good, transcribed in the XIc AH, apparently slightly defective at the end At the bottom of the last leaf a date is written by a more modern hand, it can be read ۱۳۲ or ۱۲۲, or even ۱۷۲ but it seems too suspicious to be taken into account This MS contains

*Qasīdas* (f 1v), not arranged alphabetically, beg

آعار سخن نه که کدد مردم دانا، بر نام خداوند تبارک و تعالی

*Ghazals* (f 30v) alphabetically arranged, preceded by some introductory ones, beg

رهی صمدیو ار سر کائاب آکه، برون حرام که شد کار کائاب نته

The first *ghazal* in the alphabetical series begins on f 32

کر کدد بدرقه لاه، تو هم راهی ما، الح

*Qit'as*, a few *quatrains*, and *fards* (f 85), beg

اگر چه ساعراں ارزو (ی) شعار، الحج

Ff 92, S 210 × 115, 140 × 60, ll 15 Or pap Calligr Ind nast Cond tol good, although many leaves are injured by dampness especially in the middle, where the paper is decaying Full page vignettes at the beginning and on ff 30v-31, also a star' on f 1, all in rather bad condition

## 607.

حاور نامہ

KHĀWAR-NĀMA

Na 39

A long *mathnawī* poem, in imitation of Firdausī's *Shāhnāma* dealing with the miracles and the martyrdom of 'Alī and other Shi'ite Imāms It was comp in 830/1427 (this copy reads هفتصد for هشتاد), by Muhammad b Hīsāmī'd-Dīn a native and local saint of a small, but old town, Khūsp or Khūsf (as it is called locally, never Khūsaf or Khusuf, as given in various Catalogues), some 20 miles to the West of Birjand in Southern Khorasan The shrine of the poet constitutes to this day the most prominent spot in the whole place, and many legends are still told about him He died in 875/1470, or according to other authorities, 892 or 893/1487-1488 See GIPh 235, EIO 896-899, EB 512, R 642-643, Fl II 450, etc *Ind lib* Bh 328-329, Bk 178-179, Spr 432, St No 67 on p 68 The book is much read all over Persia and was lth there at least once Copied towards the end of the XIc or the beg of the XIIc AH Beg (without an introduction)

بہستین مریں نامہ دلکشی، سخن نفس ستم نام حدای

S 300 × 180, 215 × 125, ll 19 (four columns) Or pap Good Ind nast Cond good Bad vignette

## 608.

The same

Na 38

Another copy of the same poem, defective at the beginning apparently dating from the middle of the XIIc AH There is a date, the 47th year of the reign of a prince whose name is not mentioned The date of completion is given correctly here as 830 AH

S 300 × 210, 220 × 115, ll 15 Or pap Coarse Ind nast Cond tol good

## 609.

The same

Na 40

Another copy of the same poem, dating from the XIIc AH The first seven folios differ from the text of No 607, giving a

shorter version, but afterwards both copies coincide (although the order of the single verses is occasionally different) Beg

نام خداوند جان و دلی کریم برتر اندیشه بر نکرد

Ff (261) S 285 x 195, 220 x 120, ll 19 Or pap Coarse Ind nast Cond good

610.

دیوان ریاضی

DĪWĀN-I-RIYĀDĪ

Oa 8

Poems of Riyādī Samaiqandī, about whom very little is known He died in 884/1479-1480 See EIO 1299, RS 285 (II), EB 890-891, Pī 894, R 1074, Dorn C 311, etc *Ind lib* Bh 334, (GC II 235) The present copy was transcribed (as the *Dīwān-i-Shāhī* in the same vol) at Āgra, in 974 AH, by Mullā Shikhū Shamsu'd-Dīn It contains apparently only a small extract from the original dīwān, almost exclusively *ghazals* (only two quatrains are found at the end) Beg

ای نری از رح بر این طرطرا را، الحج

Bd v Ff 34v-50 For measurements, etc see No 604

611.

مولود نور احمدی

MAWLŪD-I-NŪR-I-AHMADĪ

Na 68

A voluminous *mathnawī* poem, dealing with the glorification of Muhammad and his relations, various early Muhammadan saints etc As stated on f 6, it was commenced in 885/1480 and the *khātma* gives the date of completion as 887/1482, in the reign of Āq-Qoyūnlū prince Ya'qūb (884-896/1479-1490), see f 5 The exact name of the author is not found, probably because it may have been given in full in one of the missing passages in the beginning, which is badly damaged Besides, the book was evidently transcribed from a defective original, as many places are left blank A Sprenger (Spr 525, where this copy is described) gives the title as *Mawlūd-i-nūrīyya*, and the author's name as Nūrī Stewart (St No 70 on p 69), who almost certainly also refers to this very copy, calls the author Abū'l-Husayn (not to be relied upon) It is probably impossible to decisively establish both, the title as well as the poet's name, without undertaking a thorough study of this voluminous work But a necessarily hasty preliminary examination reveals what seem some allusions to them the title may be contained in a verse on f 7v نظم کن مولود نور احمدی The author's name is probably alluded to in the last *bayt* of the

introduction (just before the beginning of the prose index) According to Muhammadan literary tradition this is exactly the place where one would look for the *takhallus* or the name of the poet (f 9)

حاجت از نور محمد ساد ناد ، عرقه اندر قلم ارصاد ناد

If this expression really contains his name, he may have been called Nūr Muhammad, or more probably Nūru'd-Dīn Muhammad

The poem is divided into 4 *qasms* and a *khātima* (as stated on ff 9-9v, where a complete index is given) Copied in the Xc AH Beg

شاه اعش محمده لوح قدیم ، هسب اسم الله الرحمن الرحیم

Ff (406), S 240 x 140 180 x 95 ll 19, four columns Old Or pap Good Khorasani  
nast Cond rather bad, especially at the beginning and end

## 612.

کلیا ، حامی

### KULLIYYAT-I-JĀMĪ

Nd 4

A collection of 30 of Jāmī's works, in prose and verse (containing the greater part of what he has composed) His full name was Nūru'd-Dīn 'Abdu'l-Rahmān b Nizāmī'd-Dīn Ahmad b Shamsī d-Dīn Muhammad He was born in Khaijūd a village in the district of Jām (not *near* Jām as in many Catalogues, because there is no town of such name) on the 23rd of Sha'bān 817 AH (Nov 7, 1414), and died at Herat on the 18th Muharram 898 AH (Nov 9, 1492) See about his life and works Br Lit Hist III, 507-548, Encyclopaedia of Islam I, p 1011, GIPh 231-233, 305-307, Horn 123-126, 189 sq, Pizzi II, 384-395 EIO 1300-1389, 2890-2891, Br 267-277, RS 287-294, EB 894-976, Pr 867-883, Ros 215-261 (of most importance), R 17, 643-650, Aum 30-33, Fl I 564-575, Pertsch, Gotha C 102, Dorn C 369 sq, etc *Ind. lib:* Bh 335-349, Bk 180-212, Madr 144, Spi 447-451, St Nos 52-62 on pp 65-67 (GC II 244) Also V v Rosenzweig, Biographische Notizen über Mevlana Abdurrahman Dschami, nebst Proben aus seinem Divanen, Wien, 1840 Jourdain, Biographie Universelle, XI, p 431, S de Sacy, Notices et Extraits, XII, p 287 sq, JA, VI, p 257 sq, and XVII (5me série), p 301 sq, Ouseley, Biogr Notices, pp 131-138, W Nassau-Lees, A biographical sketch of the mystic philosopher and poet Jāmī (in the preface to his edition of Jāmī's *Nafahātu'l-uns*), Calcutta, 1859, E Fitzgerald, Notice of Jāmī's life (in the preface to his translation of *Salāmān-u Absāl*), London, 1879, S Robinson, Persian Poetry for English Readers, 1883, p 511 sq The bibliography of the separate works of Jāmī

will be given here under each single title, see also E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 26-35 The *Kullīyyāt* of Jāmī was lith several times in India and separate works, especially his *mathnawī* poems, have appeared in the East in a great many lithographed and printed editions

The present copy, in 4 vols, apparently intended as an edition de luxe, is not dated, but, judging from the handwriting, the quality of the paper, the style of the numerous fine vignettes, etc, it could not have been written earlier than the end of the Xc AH The *fourth* vol does not belong to the same set as that of the first three, and is of much later origin, probably transcribed in the XIIc AH

*I vol Jāmī's prose works*

1 *Shawāhidu'n-nubuwwat* (ff 1v-112), comp in 885/1480, a theological treatise on the evidence for Muhammad's prophetic mission See EIO 1357 (6), 1374, EB 894 (4), 895 (2), 967-968, P1 40, 90, 529 sq, R 146, Aum 101-103, Leyden C IV 299 sq etc *Ind lib* Bk 181 (IV), 203, Madr 126 It is divided into a *muqaddima*, seven *rukns*, and a *khātima* Lith several times in India Beg as usual

الحمد لله الذي ارسل رسلاً ميسرين و ممددين الى

2 *Nafahātu'l-uns* (ff 113v-321v), completed in 883/1478, see above, Nos 248-251 in this Catalogue Beg as usual, see No 248 on p 94

3 *Bihārīstān* (ff 322v-352), an imitation of Sa'dī's *Gulīstān*, comp in 892/1487 See EIO 1383-1386, B1 274-275, EB 894(27), 895 (27) 896 (19), 962-964, P1 882, 883, 885, Ros 260, 261, 293, R 755, Aum 52 Fl I 574, III 542, etc *Ind lib* Bh 442, Bk 180 (17), 202 This work is sometimes also called *Raudatu'l-akhya'r wa tuhfatu'l-abrār* The bibliography of various works on *Bihārīstān*, its editions and translations, etc, is rather extensive, because this book has often been used as a text for the instruction of students in Persian The principal works are Grangeret de Lagrange, JA, 1825, pp 257-267, a translation of some extracts, given in Tholuck's Bluthensammlung, p 301 sq, the complete text was edited and translated by Schlechta-Wssehrd, Vienna, 1846 a literal English translation, Kama Shastra Society 1887 Lith a great many times in India Beg as usual

حو مرع امردى نالى ر آعار، الى

4 *Hilya-i-kulal* (cf f 353), or as it is called in the colophon (f 370), *Risāla-i-mu'ammayāt-i-asmā'ihī'l-husnā* (ff 352v-370) A collection of logographs in praise of God, comp in 856/1452 (f

370) See EIO 1378, EB 894-896, 1345, P1 81 131, Aum 44, Fl III 542, Dorn C 372, etc Beg in a different way

بسم الله الرحمن الرحيم والاعتصام لمدامن اسمه العظيم الحج

5 (*Risāla-i-mu'ammayāt*) (ff 370v-377v), another collection of logogriphs, being an extract, made by Jāmī himself before 879/1474-1475, from the preceding work, *Hilyatu'l-hulal*, see EIO 1379, Aum 44-45, etc Beg as usual

ای اسم تو کج هر هاسمی ، الحج

6 *Risāla-i-mukhtasar dar biyān-i-qawā'id-i-mu'ammā* (ff 378v-387), another collection of logogriphs with some remarks on the theory of this kind of composition See EB 894 (31), 895 (29), 896 (14), Aum 44, Fl III 543, etc Beg

بسم آن ه داب او ر اسما ، بود پندا جو اسما ار معما

7 *Risāla-i-manzūm dar mu'ammayāt* (ff 387v-388), yet another work on logogriphs, composed in 890/1484-1485 See EB 894 (29), 895 (31), 896 (16), R 876, etc Beg

هو ار همد و تحب یافتی کام ، ندان ای در معما طالب نام

8 *Risāla dar kalām-i-mawzūn* (ff 388v-394v), or as it is usually called, *Risāla-i-'arūd*, the well-known treatise on prosody, see EIO 1380, EB 894 (33), 895 (33), 896 (17), 969 P1 186, Fl III 543, etc Beg

سپاس وافر نادری را که حرکت سریع دوائر افلاک را الحج

9 *Risāla dar qāfiyya* (ff 395v-397), a short treatise on versification Edited and translated into English by H. Blochmann in *Prosody of the Persians*, 1872, pp 75-86 See EB 894 (28), 895 (32), 896 (18), R 526, Aum 121, Fl III 543, etc Beg

بعد از تدمن نمودن ترین کلامی که فایده سخنان الحج

10 *Risāla-i-mūsīqī* (ff 397v-406v), a short treatise on rhythm in music, see EB 894 (34), 895 (34), 896 (21), Fl III 543, etc Beg

بعد از ترانم معمات سپاس خداوندی الحج

11 *Sharh-i-Tā'wīyya-i-Fāridīyya* (ff 407v-414), a commentary on 'Umar Ibn al-Fārid's (d 632/1235) famous mystical *qasīda* rhyming in ب See EIO 1357 (17) EB 894 (14) 895 (7), etc (Cf below, sub-heading No 30) Beg as usual

ناک خداوند که معصبات کائنات الحج

12 *Sharh-i-baytāyn-i-Mathnawī* (ff 414v-416), also called *Nay-nāma*, a commentary on the two initial *bayts* of Rūmī's

*Mathnawī* (cf above, No 493 in this Cat) See EIO 1357 (13), EB 894 (17), 895 (8), Pr 43, 1052, R 863, Leyden C II 112, cf. also JA, 1868 p 477 Beg as usual

عس حرنائی و ما حردی نه ایم ، الحج

13 *Shāh-i-bayt-i-Amīr Khusrāw* (ff 416v-418), explaining the mystical meaning of a verse of Khusrāw Dihlawī (see above, Nos 558-571 in this Cat) See EIO 1357 (19), EB 894 (18), 895 (9), P1 166, etc Beg

یا من لا رب غیره لا اله سواه الحج

14 *Shāh-i-rubā'iyāt* (ff 418v-431), a commentary on some of Jāmī's own quatrains cf also further Nos 629, 630 See EIO 1357 (12), 1358 (3), 1377, EB 894 (15), 895 (11), Pr 280, R 827, 834, Dorn C 373, etc *Ind lib* Bh 209, Spr 452, (GC II 192), etc Beg as usual

حمدًا لاله هو بالحمد حمدی الحج

15 *Risāla-i-tarīq-i-tawajjuh-i-Khwājahā* (ff 431v-433), on some problems in the theory of mystical perfection, it is sometimes also styled *Risāla dar sharā'it-i-dhikr*, or *Risāla dar tarīqa-i-Naqshbandiyya* See EIO 1357 (7), 1376, EB 895 (26), Pr 1052, R 863, 876, etc Beg

سر رشته دولت ای برادر نه ، آر ، الحج

## II vol Jāmī's mathnawī poems

16 Preface to Jāmī's *Sab'a* (ff 1v-2), see EIO 1317, 1318, 1321, RS 289, 290, etc, quoted in full by Rosen (Ros 216-218), beg

حمدًا لب حلیل من عدد دلیل الحج

17 *Silsilat-i-dh-dhahab* (ff 2v-74v), comp in 890/1485, and divided into three *daftar*s (the *second* begins on f 44v, and the *third* on f 62v) See EIO 1300 (9), 1317-1327, EB 894-899, 902 926-932, P1 Nos 876, 878-882, Ros 218-220, R 644 646, 647, Aum 30, Fl I 565, 569, etc *Ind lib* Bh 338-339, Bk 180, 182-187, Spr 449, cf also Wiener Jahrbucher, v 66, Anzeigeblatt, p 20 sq Beg as usual

لله الحمد د بدل کل کلام ، بصعاب الحلال و الاکرام

18 *Salāmān-u Absāl* (ff 75v-88), an allegorical poem the date of composition is not certain See EIO 1300 (10), 1317-1318, 1328, 1329, EB 895-899, 901-902, Pr 876, Ros 220, R 645, 646, 647, Fl I 565 etc *Ind lib* Bh 341-342, Bk 180, 182, 183, Spr 449, etc Edited by F Falconer, London, 1850, transl by the same London, 1856, transl by E Fitzgerald, London, 1879, cf G de Tassy, JA, 1850, p 539 sq, A Briceux Paris, 1911 Beg as usual

ای سادات رنده جان عاشقان ، زان لطیف تر زبان عسکان

19 *Tuhfatu'l-ahwān* (ff 88v-107), comp in 886/1481, a Sufico-didactic poem. It opens with a prose preface (which at the same time is also the preface to the next poem, *Subhatu l-abīān*). See EIO 1300 (4), 1317-1318, 1330-1337, EB 894-901, 933-939, P1 Nos 876-877, 883-884 Ros 221, 259-260, R 645-648 Aum 31 Fl I 563, 566, Peitsch, Gotha C 74, Doin C 374-375 etc *Ind libi* Bh 341-342, 349 Bk 180, 182, 183 188-190, Spr 449 etc Edited by F Falconer London 1818 Lith many times in India Beg of the preface

بسم الله حمد حدائی سداس ، الم

Beg of the *mathnawī*

بسم الله الرحمن الرحيم ، هسب صلی سر حوان کریم ،

20 *Subhatu'l-abīān* (ff 107v-138), a similar Sufic poem, see EIO 1300 (5), 1317-1318, 1338-1341 EB 894-901, 940-946, P1 Nos 876-877, 885-887, Ros 222, R 644 646-648, Aum 31, Fl I 564, 565, 568, Gotha C 104, etc *Ind libi* Bk 343-344, Bk 180 182, 183, 191-195, Spr 450, etc Edited in the Selections for the use of the Students of the Persian Class vol VI, Calcutta, 1811, also by F Falconer, London 1849 Lith in India Beg

اتمدی (sic) بسم الله الرحمن الرحيم ، المتوالی الاحسان ،

21 *Yūsuf-u Zulaikḥā* (ff 139v-181) a romantic poem, completed in 888/1483. Its MSS are found in thousands all over Persia and Turkestan, and there is probably no collection of Persian MSS which does not possess several copies. See EIO 1300 (6), 1317-1318, 1342-1355 2890-2891, Br 268-273, RS 291-294, EB 894-923, Pr Nos 876, 888-893, R 645, 646 648 649, Aum 31-32, Fl I 565, 566, 568, Doin C 372 etc *Ind libi* Bh 345-346, Bk 180, 182 183, 196-198 Spr 450, etc Edited and translated by V Rosenzweig, Vienna, 1824 transl into English by R Griffith, London, 1881, also by A Rogers, London, 1892 Lith a great many times in Turkestan India, etc Beg as usual

الی عذک امید نک ای ، کلی اروضه حاوید بملای

22 *Laylā wa Majnūn* (ff 181v-221), comp in 889/1484, a romantic poem. See EIO 1300 (7), 1317-1318, EB 894-900, 924 Ros 223, R 645, 646, Aum 31, Fl I 565, 567, etc *Ind libi* Bh 347, Bk 180, 182-185, Spr 450, etc Translated into French by Chézy, Paris, 1805, transl into German by Hartmann, Leipzig 1807 Beg

ای خاک تو تاج سر بلندان ، مکتون تو عمل هوشمندان

23 *Khawad-nāma-i-Sikandarī* (ff 222v-246v), also called *Sikandar-nāma*, a didactic poem in Sufic strain. See EIO 1300 (8),

1317-1318, EB 894-900, 925, P1 No 894, Ros 224, R 645/646  
Aum 31, Fl I 565, 567, etc *Ind lib* Bh 348, Bk 180, 182-184,  
199, Spr 451, etc Beg as usual

الى كمال النى ترا س ، جمال جهان يادشاهى ترا ،

### III vol Jāmi's dīwāns

24 A short preface to all dīwāns (f 1v), with a dedication  
to Mīr 'Alī Shū Beg

بعد ار تامين ناداي بداي حملى - ليل الح

25 The *first dīwān* (ff 2-148v), comp in 884/1479-1480,  
also called *Fātiḥatu'sh-shabāb*, see EIO 1300 (1), 1301-1313, B1  
257, RS 287-288, EB 894-896 and 947-954, P1 Nos 867-870  
Ros 218-220, R 644, 646, 647, Aum 30, Fl I 570, 571, Mehren  
41, Leyden C II 120, Toimberg 106, Kiaft 68, etc *Ind lib* Bh  
335-337, Bk 180, 200, Madr 144, Spr 448, etc It contains a  
preface (ff 2-3), beg as usual

بسم الله الرحمن الرحيم ، حسب على سر - واه كريم

The *first part*, containing the *qasīdas* (ff 3v-28), with occa-  
sional *taṣnī'bands*, short *mathnawīs*, etc , beg as usual

ران پس کر مداد دهم خانه را مدد ، الح

The *second part* (ff 28v-148v), beginning with *qasīdas*, a few  
*qif'as*, etc

بسم الله الرحمن الرحيم ، اعظم اسماء عليم حكيم

The *ghazals*, with a few *quatrans*, etc , at the end, begin on  
f 29v, as usual

يا من بدا - مالك فى كل ما بدا ، الح

26 The *second dīwān* (ff 149v-221), also called *Wāsiṭatu'l-*  
*'aqd*, completed in 894/1489 See EIO 1300 (2), 1314-1315, EB  
894, 896, 955, Ros 239, Dorn C 371, 379, etc *Ind lib* Bk 180,  
Madr 144, Spr 448, etc It opens with a short preface (ff 149v-  
150), beg as usual

بسم الله الرحمن الرحيم ، املى حمد المنان الكريم

*Qasīdas*, etc (ff 150-158), beg

دزين صحنه جو آعار كردم املى را ، الح

*Ghazals*, etc (ff 158v-221), beg

ادما الله اله واحد ، الح

27 The *third dīwān* (ff 221v-265), also called *Khāṭimatu'l-*  
*hayāt*, completed in 896/1490-1491 See EIO 1300 (3), 1316, EB

894, 896 Pr 870, Ros 246 sq, Dorn C 372, etc *Ind libi* Bk 180, Madī 144, Spī 448, etc Selected poems from this and the other two *dīwāns* were edited and translated by Rosenzweig, *Biographische Notizen*, etc, Wien 1840, some more by Ruekert, ZKM, V, p 281 sq, VI, p 189 sq, ZDMG, II, p 26 sq, IV, p 44 sq, V, p 308 sq VI p 491 sq, XXIV, p 563 sq, XXV, p 95 sq, XXVI p 461 sq, XXIX, p 191 sq, other translations of extracts by Wickehausen, Leipzig, 1855, Vienna, 1858, by Schlehta-Wssehrd etc, *Mélanges Asiatiques*, VI, p 104

A very short preface in prose, beg with a distich

بسم الله الرحمن الرحيم ' طريقه خطا دست رسفر مديم

*Qasīdas*, etc (ff 221v-227), beg

آنکه تبايح حصا بر صدق او آمد کوا، الحج

*Ghazals*, *quatrains*, etc (ff 227-265), beg

بر آمد ساه سس او طور سينا، الحج

IV vol Some of *Jāmī's* prose works

28 *Risālatu'l-inshā* (ff 1v-21v) a collection of epistolary models by *Jāmī*, also variously styled *Munsha'āt-i-Jāmī*, *Inshā-i-Jāmī* *Ruq'āt-i-Jāmī*, and *Dīwānu'i-nāsā'il* See EIO 1387-1389, EB 894-896, 965, Fl I 264-265, III 542, Dorn C 371, etc *Ind libi* Bk 180 etc Published in Selections for the use of the Students of the Persian Class, vol VI, Calcutta 1811 Lith in India Beg as usual

بعد از انشاء صحایه، ندا و مکمدت الله الحج

29 *Sharh-i-Lama'āt* (ff 22-63), usually called *Ashk'at-i-Lama'āt*, comp in 886/1481 A commentary on the Sufic work *Lama'āt* by Fakhr'u'd-Dīn 'Iṭqī, d 686-688/1287-1289, cf above, Nos 522-523 in this Cat (several copies of *Lama'āt* will be described here in the section on Sufism) See EIO 1357 (11), 1375, EB 894, 895, 966, Pr 282, R 594, Dorn C 371, etc *Ind libi* Bk 180, etc Lith in Tehran Beg as usual

لولا لمعات بر نور العدم، الحج

30 *Lawāmi* (ff 63v-81), also called *Sharh-i-Mīmīyya-i-Khamīyya*, comp in 875/1470-1471 A commentary on the mystical *qasīda* of Ibnū'l-Fārid (see above, sub-heading 11) rhyming in م See EIO 1357 (16), 1358 (1), EB 894, 895, Pr 282, R 808, 828, Leyden C II 72, etc *Ind libi* Bk 180, etc Beg as usual

سبحان من حمدل ليس لوحده تعاف الا الدور الحج

4 vols The first three S 325 x 230, 245 x 135, II 25 (the II vol has four centre columns the III vol two centre columns, and a marginal one) Good old Or pap

Calligraphic nast of Horatī type Cond very good except in a few places which are injured by dampness Excellent full page 'unwān and many vignettes in the beginning of every work The IV vol, dating from the XIIe AH, is of much inferior quality S 320 × 230, 235 × 130 ll 21 Or pap Ind careless nast Cond tol good, slightly worm eaten A note in English on the fly leaf of the I vol, almost illegible There is at the top a signature G Swinton, 1804 (the same name is also written on the fly leaves of the second and third vols) There is also a note in Persian, stating that the MS has belonged to Naurūz Ahmad Khān b Suyūmeh-Khwāja Khān b Abī'l Khayr Khān, i.e. the Shaybūnī prince of Turkestan, who reigned in 959-963/1551-1556

613.

هفت اورنگ ، حامی

HAFT AURANG-I-JĀMĪ

Na 166

An excellent copy of Jāmī's *Sab'a*, dated 987 AH (see the colophons of the second and third daftars of *Silsilatū'dh-dhahab*) slightly defective at the beginning It contains the end of the preface only one page and all seven poems i.e. *Silsilatū'dh-dhahab* in three daftars, *Salāmūn-u Absāl*, beg as in No 612 *Tuhfatu'l-ahār*, with a prose preface beg as usual

حامداً لمن جعل حنان كل عازي ، و بكرن اسرار الله

*Subhatu'l-abār*, also with a short prose preface beg as usual

المنة لله كه يكون كر حقتم ، الله

*Yūsuf-u Zulaykhā Laylā wa Mamūn*, *Khud-nāma-i-Sikandarī* all beg as in the preceding No 612 (sub-headings 17-23) (Unfortunately the folios are not numbered in this volume and therefore references to them cannot be given)

S 270 × 160, 155 × 90, ll 12, two columns in the centre and one on the margins Good Ind nast, showing Khorasani influence Cond tol good Excellent vignettes in the beginning of every poem

614.

The same

Na 165

Another copy of Jāmī's *Sab'a*, dated 1055 AH It is incomplete as the *Sikandar-nāma* is not found here All begin as in No 612 *Silsilatū'dh-dhahab* (with a preface), *Salāmūn-u Absāl* *Tuhfatu'l-ahār*, *Subhatu'l-abār* (slightly defective), *Yūsuf-u Zulaykhā Laylā wā Mamūn*

S 285 × 190, 195 × 125, ll 19, four columns Or pap Calligraphic Ind nast showing Khorasani influence Cond tol good Vignettes of inferior quality

615.

سلسلة الذهب

SILSILATU'DH-DHAHAB

Na 67

The *first daftar* of this poem, transcribed in '69', apparently 1069 AH Beg as usual, see above No 612 (17)

S 210 × 125, 150 × 60, ll 14 Or pap Ind nast Cond tol good Occasional glosses and notes on the margins

616.

تحفة الاحرار

TUHFATU'L-AHRĀR

Na 15

Another copy of this poem, transcribed in 971 AH, by Muhammad Husayn b Ghayāthi'd-Dīn 'Alī Jāmī It contains also the usual short preface (cf No 613) Beg as usual, see No 612 (19)

S 215 × 120, 135 × 60, ll 15 Or pap Calligraphic Ind nast showing Herati influence Cond very good

617.

The same

Oa 62

Another copy of the same poem, transcribed in 1129 AH by Mir 'Abdu'l-Khāliq Beg as usual, see No 612 (19)

Bd v Ff 1v-37, S 225 × 125, 150 × 75, ll 13, two columns in the centre and one on the margins Ind nast Cond good Bad vignette

618.

The same

Oa 23

Another copy of the same poem, transcribed in 1169 AH by Najmu'd-Dīn Husaynī It contains also the usual short preface Beg as usual, see No 612 (19)

Bd v Ff 1v-55, S 190 × 105 125 × 55, ll 17 Eur pap Ind nast Cond good

619.

سبحة الابرار

SUBHATU'L-ABRĀR

Na 61

An old copy of this poem, transcribed in 939 AH by Zaynu'l-'Ābidīn Mashhadī The usual short preface (cf No 613) Beg as usual, see No 612 (20)

S 195 × 115, 130 × 60, ll 16 Or pap Calligraphic Khorasani nast Cond good

## 620.

The same

Na 60

Another copy of the same poem, transcribed in 946 AH (f 1 is of modern origin) The usual preface (see No 613) Beg as usual, see No 612 (20)

Ff (102), S 205 × 135, 140 × 65, ll 15 O<sub>1</sub> pap Khorasani nast Cond good Headings in red ink added by a different hand Several lacunas, partly restored in a more modern handwriting Marginal notes and glosses

## 621.

The same

Oa 28

Another copy of the same poem transcribed in 1100 AH The usual preface (cf No 613) beg as usual, see No 612 (20)

Bd v Ff 1v-90v, S 230 × 140, 165 × 80 ll 17 O<sub>1</sub> pap Ind nast Cond good

## 622.

يوسف وزليخا

YŪSUF-U ZULAYKHĀ

Na 169

Another copy of this poem, dating apparently from the XIIc AH Beg as usual, see No 612 (21)

S 150 × 95, 105 × 55, ll 13 Or pap Ind nast Cond good A peculiar vignette of very low artistic quality

## 623.

The same

M 128

Another, also quite modern copy of the same poem, transcribed in the XIIIc AH Defective at the beg and the end, the beginning of the extant portion corresponds to f 7 of the preceding copy

Bd v Ff 17-77v, S 290 × 195, 220 × 150, ll 11 Europ pap Coarse and vulgar Ind nast Cond tol good

## 624.

حد نامه سکندری

KHRAD-NĀMA-I-SIKANDARĪ

Na 41

Another copy of this poem, transcribed in 1090 AH at Bijāpūr Beg as usual, see No 612 (23)

Ff 38, S 235 × 135, 175 × 80, ll 17, two columns in the centre and one on the margins Or pap Ind nast Cond fairly good Headings are left blank

625.

دیوان جامی

DĪWĀN-I-JĀMĪ

Nb 157

The *earlier* collection of Jāmī's lyrical poems which was afterwards embodied in his *first dīwān* cf above, No 612 (25), apparently the same as that described in EIO 1307-1311 It opens with a preface, beg as usual

موزون ترین کلامی که عرل سرایان الح

The greater portion of this dīwān consists of *ghazals* in alphabetical order, but there are in the beg several *qasīdas* and *qit'as*, as in the *second* part of the *first dīwān*, see No 612 (25) with the same beginning The *ghazals* begin on f 8, with تحلی الراج من الح کس صعدی الروح فاندل ، الح The *tarjī'bands* begin on f 272v a few *qasīdas*, etc, on ff 273-293v and the rest (ff 293v-315) consists of *quatrains*, mixed with *qit'as*, etc, beg as usual روح زرد دارم الح Old copy, dating from the beg of the Xe AH

Ff (315), S 195 × 110, 145 × 75, ll 19 Or pap Khorasani nast Cond good Lacunas after ff 71, 150, 164, 174, 182, 184 F 256 follows after f 24, f 266 follows after f 36 A few other leaves also are misplaced

626.

The same

Nb 33

A copy of a similar collection of Jāmī's poems, transcribed in the XIc AH by Mahmūd b Mīnāk Daiguzīnī The contents of these two copies are perhaps much the same, but the arrangement and the number of poems are different The beginning is practically identical in both, *qasīdas*, etc, begin here on f 4v, with the same poem as above *Ghazals* begin on f 27 (the first is to be found on f 18v in the preceding copy, there is a lacuna in this place) The first extant *ghazal* begins

درا ای ناریدن هر سور دلیا صد سپه نادا ، الح

The end of this section is lost, and on f 175 *tarjī'bands* and *qit'as* begin abruptly *Quatrains* and *fards* begin on f 183, in a different way

در مسعد و حانیه نسی کردیدم ، الح

Ff 189, S 230 × 130, 155 × 70, ll 15 Or pap Calligraphic Ind nast Cond good Folios are badly misplaced, many lacunas On f 1 there are two *ghazals* by the same Jāmī

627.

دیوان جامی

DĪWĀN-I-JĀMĪ

Nb 31

Another copy of Jāmī's *first* dīwān, corresponding almost exactly to No 612 (25) The preface is different, beg

دیوان کرم کرده کریم آسکار، الحج

The *first* part, containing *gasīdas*, etc, begins on f 4v as in No 612 (25)

The *second* part, opening with a small collection of *gasīdas*, etc beg on f 52, with the same poem The *ghazals* begin on f 56

الحسن سرفا الی دیار لعیب میا مال سلما، الحج

The section of the *ghazals* breaks off with those rhyming in د Copied in the XIIc AH

Bd v f 1v-121v, S 275 × 160, 200 × 95, ll 19 Or pap Ind nast Cond good  
Notes on the margins and fly leaves

628.

دیوان جامی

DĪWĀN-I-JĀMĪ

Nb 32

Another copy of the *second* dīwān of Jāmī, see above, No 612 (26) The initial poems are the same as in that copy The *gasīdas* begin on f 1v, the *ghazals* on f 13, the *qit'as*, *quatrans*, etc, on f 94 Transcribed towards the end of the Xc or the beg of the XIc AH

Ff 105, S 225 × 155, 165 × 80, ll 21 Or pap Ind nast Cond good

629.

شرح بعض رباعیا

SHARH-I-BA'D-I-RUBĀ'YYĀT

Nc 21

The same short commentary on some of Jāmī's own quatrains, by himself, as mentioned above, No 612 (14), beginning as in that copy Transcribed in the XIIc AH

Ff 27, S 220 × 125, 155 × 70, ll 19 Or pap Ind nast Cond good

630.

The same

Ob 8

Another copy of the same commentary, beg as in No 612 (14) Transcribed also in the XIIc AH

Bd v S 205 × 125, 145 × 70, ll 15 Or pap Ind nast Cond tol good

## 631.

LAWĀ'IIH

لوائح  
E 171

A treatise by the same Jāmī on usual Sufic topics and questions of Sufic theosophy, written in ornate prose. See DIO 1357 (15), 1368-1371, B1 277, EB 894-895, 971-975, P1 282, Ro- 292 R 44, Aum 21 Dorn C 252, etc. *Ind lib* Bk 180, 210 211 etc. Edited by E. Whinfield, Oriental Translation Fund vol XVI 1906. Copied in 1176 AH. Beg as usual.

لأحصى مداد عليك كيد ، وكل مداد الح

S 180 × 115, 120 × 60, ll 11 Europ pap. Ind. nast. Worm eaten and perishing. Notes and poetical quotations on the margins and in blank space.

## 632.

The same

E 170

Another copy of the same work, dating from the XIIc AH. Defective at the end. Beg as in the preceding copy.

Bd v Ff 1v-9 S 200 × 110, 155 × 105, ll 21 Europ pap. Ind. nast. Cond. good.

## 633.

The same

Oa 42

Another copy of the same work, also dating from the XIIc AH. Before the beg. (as in No 631) it has an invocation, found in many other copies.

رب ومعا للتكميل والتأيم ، الح

Bd v Ff 118v-141v, S 230 × 130, 150 × 70, ll 12 Or pap. Ind. coarse nast. Cond. tol. good. CFW 1825.

## 634.

The same

Ob S

Another copy of the same work, also dating from the XIIc AH. Beg as in No 631.

Bd v For measurements, etc., see No 630.

## 635.

The same

E 169

Another copy of the same work, dating from the XIIIc AH. Defective at the end. Beg as in No 633.

S 205 × 150, 120 × 70, ll 13 Europ pap. Modern Ind. nast. Cond. good.

636.

حاشیة لوائح

HĀSHIYYA-I-LAWĀIH

E 123

Glosses on the *Lawāih*, the same as described in EIO 1373, where the name of the compiler is given as Mullā 'Imād. In this copy the author mentions his name as 'Imād, in a quatrain at the end of the work (f 65v) با حدد عماد لا ، نهوده ر دن ، الح ، and gives the chronogram (on f 66) در باب ر فص حود او ناربخس e 901/1495, for the date of its completion. Transcribed for the library apparently of a governor of Kābul (the name is not stated) to whom it was presented at Ūrtā-bāgh, in 955 AH. Beg as in EIO 1373

ای ار دو عدان لوائح دور و دم ، الح

Ff (66), S 215 × 135, 135 × 75, ll 12. Or pap Calligraphic Ind nast Cond is bad in the beginning, but in other parts tol good Vignette

637.

اشعه اللمعاد

ASHI'ATU'L-LAMA'ĀT

E 122

Another copy of the same commentary on 'Irāqī's *Lama'āt*, as No 612 (29), q v, beginning with the same words. Transcribed in the beg of the XIIc AH by Muhammad Ridā

Ff (68), S 245 × 160, 175 × 85, ll 17. Or pap Ind nast Cond good

638.

دیارستان

BIHĀRISTĀN

E 37

Another copy of the same work as No 612 (3) q v, opening with the same words. Transcribed apparently in the Xc AH but some portions, including the beginning, are of a more modern origin

Ff (79), S 250 × 150, 160 × 95, ll 17. Or pap Ind nast Cond not quite good Index

639.

The same

E 38

Another copy of the same work, dating from the XIIIc AH. Beg as No 612 (3). It is rather fragmentary

S 255 × 190, 205 × 140, irregular number of diagonal lines. Bad Ind shikasta. Cond tol good. Scrappy extracts from Anwarī, Imāmī, Ibn Yamin, etc

640.

لایلی و مجنون

LAYLĀ WA MAJNŪN

On 28

A romantic *mathnawī* poem, dealing with the love-story of Laylā and Majnūn, by Maṭṭabī, about whom so far no information has been found. It was composed in 895/1489-1490, as expressed by the chronogram on f 131v کتب مکتبی. See RS 298-299, EB 892-893, Ann 33, Leyden C II 121, etc. *Ind lib* Spi 480, etc. Nowadays it is the most popular version of Majnūn's story in Persia, and its MSS are fairly common. It was lithographed at Tehran at least once. Transcribed in the 33rd year of a prince's reign, i.e. that of Aurangzīb, 1101 AH as given in other colophons in the same volume. Beg as usual.

ای بر احدیب تو آغار، حق ازل و اند هم آوار،

Bd v Ff 123v-182v. For measurements, etc., see No. 621.

641.

The same

Na 108

Another copy of the same poem, transcribed in 1215 AH by Muhammad Husayn Shīrāzī. It is referred to in Spi 480. Beg as in the preceding copy, but it reads ر آغار instead of تو آغار at the end of the first hemistich.

Bd v S 210 × 130, 110 × 70, ll 15. Blue Europ. pap. Coarse Persian nast. Cond. good.

642.

دیوان همايون

DĪWĀN-I-HUMĀYŪN

Nb 160

A small collection, or probably only an extract from a larger one, of lyric poems of Amīr Humāyūn Isfarāmī, who died at Aīmak, a village near Qum, in 902/1496. See EB 978, R 735. *Ind lib* Bk 214, Spi 432 (this particular copy referred to). Copied in the XIIc AH, in a small album of extracts from various poets, in which Humāyūn's poems occupy only ff 1v-13v and f 18v. The rest of the album is filled with isolated poems from Sa'dī, Khusrāw, Jāmī, Ibn Yāmīn, Kamāl Khujandī, Khayyām Hasan, and a few others. The poems of Humāyūn are almost exclusively *ghazals*, alphabetically arranged. Beg

بی توحائی که شود خاک دل پاک آنجا،

تا اند داله سر آید ر دل چاک آنجا،

Ff 36, S 280 × 170, 180 × 105, irregular number of diagonal lines. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

643.

دیوان سهیلی

DĪWĀN-I-SUHAYLĪ

Nb 72

Lyrical poems of Amīn Nizāmu'd-Dīn Ahmad, a wazīr to the Timuride Prince Sultān Husayn, with the *takhallus* Suhaylī, d 907/1501-1502 See EB 981, R 756, etc *Ind libi* Spr 572 (this particular copy is referred to) He wrote also another dīwān and *Laylā wa Majnūn*, both in Turkish Transcribed in 999 AH The present copy contains

*Ghazals*, alphabetically arranged The first four of them are introductory, but the first one is rhyming in *alif*, and only the second, third and fourth (ff 1v-2v) may be regarded as breaking the alphabetical arrangement Beg (f 1v)

مهره مرا مرکز دل تانگی داع ام مارا  
حد اونداهه لایخی بخش از این کردات عم مارا

*Tarjībānds*, *qit'as*, a few *mathnawīs*, etc (f 78), beg

ای از نظر انداخته ارباب و مارا ، الح  
*Rubā'īs* (f 90v), beg

یا رب رحمانی احلم دادی بدست ، الح

Ff 94, S 215 × 130, 140 × 70, ll 19 Or pap Calligraphic Ind nast Cond good  
Fine vignette

644.

باغ ارم

BĀGH-I-IRAM

Na 162

A long *mathnawī* poem, containing a version of the story of Bahām and Bihiūz There is however very little of a story, but much more of moralising and didactic discussion in the form of a dialogue between these two heroes There are also many eulogies, etc, not at all connected with the tale, such as praises of the Āq-Qoyūnlū prince Ya'qūb (884-896/1479-1490), cf ff 142-154v, and many others, both divines and officials Qādī Safiyyu'd-Dīn 'Īsā (f 164v), Abū'l-Makārīm Samarqandī (f 165), Mīrak 'Abdu'l-Rahīm (f 165), etc Many references to various poets, such as Kamāl Khuḡandī (f 209v), Jāmī (ff 55v), who is referred to as already dead, and others The author, Kamālu'd-Dīn Harātī, with the surname Bannāī, was killed in 918/1512-1513 See EIO 1390-1391, EB 987, Mehren 41 Notices et Extraits, IV, p 289 *Ind libi* Fk 216, Spr 372 Copied in the XIc AH, slightly defective at the beg The first *bayt* in this copy is

مدح تو رام را تو کردی دیر ، تا کند در مزار ، کن هودیر

If (268), S 200 × 120, 130 × 65, ll 15 Or pap Ind nast Cond good

645.

دیوان معانی

DĪWĀN-I-FIGHĀNĪ

Nb 159

Lyrical poems of Bābā Fighānī, a native of Shīnāz, who also used the *takhallus* Sakkākī. He was a court poet of the same Sultān Ya'qūb (see the preceding No.), and died in Khorasan in 922 or 925/1516-1519. See GIPh 307, EIO 1392, RS 258, EB 992-994, Pr 886-887, R 651, Aum 34, Dorn C 384, Leyden C II 122, etc. *Ind lib* Bh 352, Bk 217-218, Spī 403-404, (GC I 398). Cf. also Bland, Century of Persian Ghazals No. 9. Copied in 1024 AH. It contains almost exclusively *ghazals*, alphabetically arranged, and only a few *qit'as* (ff 112) and *quatrains* (ff 112v-115) are given at the end. Beg. as usual.

ای سرنامہ نام تو عین کربہ کسایرا، ذکر تو مطلع سخن عشق سخن سراپرا،

Ff (1 5), S 170 x 100, 125 x 60, ll 19. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

646.

The same

Nb 104

Another copy of the same dīwān transcribed in 1191 AH. Referred to in Spī 404. It contains apparently a smaller number of poems, almost exclusively *ghazals* with only a few *qit'as* and *quatrains* at the end. Beg. as in the preceding copy.

Bd v. Ff 1v-111v, S 225 x 135, 185 x 95, ll 15. Or. pap. Ind. nast. Cond. good.

647.

دیوان آصفی

DĪWĀN-I-ĀSAFĪ

Nb 2

Lyrical poems of Khwāja Āsafī, son of Muqīmū'd-Dīn Nī'matū'l-lah Qubistānī, who died at Herat some time between 920 and 928/1514-1522, most probably 923/1517. See GIPh 307, EIO 1393-1397, EB 990-991, Pr 893-894, R 651, Aum 34, Fl I 577, Gotha C 74, Dorn C 385, etc. *Ind lib* Bh 351, Bk 219-220, Spr 310, (GC II 214). The date of the colophon of this copy, 1085 AH, seems to be in contradiction with the general appearance of the MS, and should probably be read as 1185 AH. A bad copy, carelessly written. The places where the author's *takhallus* should appear in the poems are often left blank (perhaps with an intention to write it in red ink afterwards). The dīwān consists almost exclusively of *ghazals*, alphabetically arranged, with a few *qit'as* and *quatrains* towards the end. Beg. as usual.

سار آباد حدادا دل ویرانی را، یا مدد مہر نان ہج مسلمانہ را،

Ff (70), S 240 x 130, 180 x 80 ll 17. Or. pap. Vulgar and careless Ind. nast. Cond. bad.

648.

(مثنویا، جمالی)

(MATHNAWIYYĀT-I-JAMĀLĪ)

Na 75 and Na 143

Poetico-religious works of Jamālī, a prolific writer of the end of the IXc /XIVc. The present copy contains only a very small part of what the author has written namely

1 The *first* and the *seventh* parts (*qasms*) of a voluminous poem in *mathnawī* verse, called *Bryān-i haqāriq-i-ahwāl-i-Sayyid-i-l-mursalīn*, an extensive religious work, explaining various Coranic expressions, *hadīths*, utterances of the Shi'ite Imāms and various saints, passages from the works of celebrated Sufic writers, etc., all in a Sufico-didactic strain, and apparently without any definite plan. The original quotations are introduced, translated, etc., in short prose passages, which interrupt the poetical narrative. The work is composed in the same metre as that of Rūmī's *Mathnawī* and may have been intended as an imitation of it. Both parts bear special titles, as follows

a *Misbāhu'l-arwāh* (Na 143, ff 1v-176), the *first* part of the poem, completed, as stated at the end of it, in 868/1463-1464. It opens with a prose introduction, beg

ای طالب ادوار اسرار و معانی و حوایى بکلمات الهی

The poetical part opens with (f 2)

سکند دل مثل صحرای مکنند ، ترک مستس فکر عوا مکنند

b *Sharhu'l-wāsilīn wa tawsīfu'l-jāhılīn* (Na 75, ff 1v-188v), the *seventh* part of the same work, completed, as also stated in the concluding verses, in 876/1471-1472. Beg

نام بسم الله الرحمن الرحيم ، می سرازم بر صراط مستقیم

2 *Rubā'riyyāt* (Na 143, ff 176v-214), a collection of quatrains in several alphabetical series, in praise of Muhammad 'Alī, and other saints. These quatrains follow the *first* part of the preceding work, but are apparently not directly connected with it. Beg

موب مطلب دلا حرار داف اله ، لکن بطلب حدایرا بس و بداه

3 *Mahru'l-qulūb* (Na 75, ff 189-202), a Sufico-theological *mathnawī* poem in the same strain. It is referred to in the *seventh* part of the *Bryān-i-haqāriq* (f 183v) in terms which imply that the author was going to compose it as a conclusion of his poem, but there are no clear indications as to its forming part of the larger work. Beg

میگسد هر روز تنعی آفتاب ، تا بر در بردۀ ~ ود ماهتاب

These particular copies of the present works are already described in Sp I 416-447. The copy referred to in St No 72 on p 69 (*Misbāhu'l-arwāh*), is most probably the same as the present one. *Mahru'l-qulūb*, together with four other *mathnawī* poems by the same Jamālī, exists also in another copy, in the Imperial Library at Calcutta, see Bl I 357. Three other works of Jamālī are described in EB 1274.

The exact name of the author as well as the date of his death remain unknown. A Sprenger did not hesitate to identify this Jamālī with the author of the hagiologic work *Siyarū'l-ʿarifīn* whose name was Hāmid b Fadh'l-lah Jamālī of Dihli and who belonged to the Chishtī affiliation of the Sufis (EIO 637. P I 556. R 354, his work was lithographed long ago at Delhi). This treatise contains in all known copies a dedication to Humāyūn, in terms implying that then he already was an emperor (cf also another copy in GC I 503, f 4v). Therefore, if this statement is correct, the book cannot have been compiled before 937/1530, the year of Humāyūn's ascension.

The *Biṭān-i-haqāiq*, as we have seen above, was compiled (if it originally contained only seven parts) between 868 and 876/1463-1472. Another work by the same author *Mahbūbu's-sadīqīn*, No 357 in the Imperial Library (cf Bl I 357, V) was completed in 866/1461 (see f 102). As will be shown further on, by the time of the completion of the *Biṭān-i-haqāiq*, Jamālī had already composed about twenty separate works. Therefore, if the author of *Siyarū'l-ʿarifīn* is identical with the poet Jamālī, we have to take it for granted that the latter, who had completed at least 15 bulky works before 876 AH, and must have been at the time of mature age, should some 60 years later have been able to perform a very difficult journey to Mekka (as he tells in the preface to his hagiologic work) and to compose the *Siyarū'l-ʿarifīn*. If we admit (although there are no direct indications for this) that the last mentioned work was composed much earlier, and the dedication to Humāyūn was inserted by some later editors, there remain three other points which are difficult to explain. Firstly, there is a great difference in style, in tone, and spirit between the writings of Jamālī the religious philosopher and those of Jamālī the hagiologist in his prose work. Secondly, Jamālī the poet appears in his works as an ardent Shīʿite, while Jamālī the hagiologist is a devoted Sunnite Sufi of the Chishtī order. Thirdly, as far as I have found in cursory examination, Jamālī the poet who refers to many *Persian* Sufic saints and poets, never mentions any Chishtī or generally Indian Sufic saints, a fact which would be most meredible if he was a murīd of that affiliation.

All these arguments, although unfortunately not sufficiently final, should in my opinion, lead to the conclusion, that there

were two distinct authors with the same surname (cases of such coincidence are very common), and that Jamālī the author of the present poems was a Persian divine of some poetic talent, who died some time towards the end of the IXc or the beg of the Xc AH, and had nothing to do with the Indian Jamālī, who is buried near Dehl

The dates of Jamālī's death, given in *Āthār-u's-sanādīd* (Spī 446) as 922 or 925/1516-1519 and as 942/1535-1536 in the *Tabaqāt-i-Shāhjahānī* (cf EIO 637), may belong respectively to these two persons, but this conjecture cannot be supported by other evidence at present

Other works by the same author are carefully recorded by himself at the end of his poems. Although he mentions them under abbreviated titles and gives no particulars about each of them, some approximate chronological order may be established with regard to them. The lists are given No 1, in *Mahbūbu's-sadīqīn* (the earliest) on ff 98-98v, No 2, in *Misbāhu'l-arwāh*, ff 174v-175v, and No 3, in *Sharhu'l-wāsilīn* ff 182v-183v, the latest of the three

1 *Mahbūb*, i.e. *Mahbūbu's-sadīqīn*, mentioned in all three lists, see Bh 357 (V)

2 *Mu'āt*, also mentioned in all three lists, but without any particulars

3 *Kanz* (list No 1), or fuller *Kanzu'd-daqa'iq* (list No 2), list No 3 calls it *Ganḡ*

4 *Tanlīh*, i.e. *Tanbīhu'l-ārifīn*, referred to in other places, as in *Mahbūb*, f 63v. It is mentioned in all three lists

5 *Mizān* (lists Nos. 1 and 3), or *Mizānu'l-haqā'iq* (as it is called in list No 2)

6 *Mustazād*, in all three lists probably for *Ghazalhā-i-mustazād*, which may form a part of his *diwān*

7 *Kashfu'l-arwāh* (not mentioned in list No 1, but referred to in another place in the same *Mahbūb*, f 97v). Referred to in list No 2, and is probably the same as *Kashf-i-rūh* in list No 3. It forms apparently a sort of introduction to the large poem *Biyān-i haqā'iq*, and is described in EB 1274 (I)

All these works must have been composed before 866/1461, the date of the completion of *Mahbūbu's-sadīqīn*, in which they are mentioned

8 *Rūhu'l-quds*, in lists Nos 2 and 3

9 *Miftāh-i-faḡ* (list No 2), probably the same work as *Kalīd-i-bāb-i-faḡ* (list No 3)

10 *Ma'lūmāt* (lists Nos 2 and 3)

11 *Misbāhu'l-arwāh*, described above in this note, cf also EB 1274

All these works were composed between 866 and 868/1461-

1464, the last date being that of the completion of the *Misbāh*, which contains list No 2

12 *Na't-u maṅqabat*, 13 *Ahlām*, 14 *Nihāyat* 15 *Hidāyat*, 16 *Bidāyat* (the last four are perhaps parts of the same work, judging from the uniformity of their titles)

17 *Fath-i-abuāb* 18 *Mishkāt*, 19 *Mihī afīz* (?) 20 *Sharihu'l-wāsilīn* described above, in this note

These works must have been composed between 868 and 876/1463-1472

21 *Mahnu'l-gulūb*, was already discussed above See also Bh 357 (I), and cf EB 1274

22 The *duān Ghazals* are already mentioned in list No 1 List No 2 adds *qasidas* (two of them are described in EB 1274) and *tarji'āt* List No 3 adds *tarīb* (su) The *nubā'iyāt*, described above, are not mentioned

To these we may add (if they are not already mentioned above, under some different title) the poems found in the MS of the Bodleian Library see EB 1274 and of the Imperial Library, referred to above

23 *Fursat-nāma*, see Bh 351 (II)

24 *Nusrat-nāma*, ibid (III)

25 *Qudrat-nāma*, ibid (IV)

26 *Fadilat-i-'aql*, see EB 1274 (II)

27 نور عای نور (?) see EB 1274 (III)

These works must have been composed after 876/1472

Both volumes, although of different size in appearance belong to a same original set They are only differently cut by the binder, and the paper in the second vol has become browner, but the handwriting, the number of lines, their size etc are the same They are both excellent specimens of Heratī calligraphic nasta'liq dating from about the middle of the Xe AH

Ff 214 and 202, s 225 × 125 (and in the second vol 185 × 115), 140 × 65, ll 15 Old Or paper, probably of Turkestan manufacture Calligraphic Heratī nast Cond good, except in a few places The first vol has two good vignettes, slightly effaced The second vol has a double full page 'unwān, damaged by 'repairs,' and a vignette

## 649.

تمور نامه

### TĪMŪR-NĀMA

Na 20

An imitation of Nizāmī's *Iskandar-nāma*, in which instead of the legendary marvellous deeds of Alexander, Iskandar Dhū'l-qaynayn, the campaigns and warlike exploits of Tīmūr are dealt with The poem is variously styled *Tīmūr-nāma* (or *Tīmūr-nāma*), *Zafar-*

*nāma*, *Zafar-nāma-i-Tīmūrī*, or even *Iskandar-nāma-i-Tīmūrī*. The author, 'Abdu'l-lah Jāmī, with the *takhallus* Hātifi, was a nephew of Nūru'd-Dīn 'Abdu'l-Rahman Jāmī, the famous poet and died in 927/1520-1521. The present poem formed part of his intended, but unfinished *Khamsa* of which, besides this one, only three other parts are known: *Haft manzar* (see further on No 653), *Laylā va Majnūn* and *Shērīn-u Khusrāw* (not found in this collection). See about his life and works: GIPh 237, 246-248, Horn 188, 192, EIO 1398-1416, B1 280-282, RS 295, 305, EB 996-1016, Pr 888-893, R 652 sq, Aum 34, Fl I 581-582, Gotha C 107, Dorn C 381, Leyden C II 121, etc. *Ind lib* Bh 353-354 Bk 225, Madī 145, Spr 421 (this particular copy referred to), (GC II 271). It was lith in Lucknow, 1862.

The present copy may be taken as one of the oldest extant. It was transcribed in 958 AH at Tatta, by Sultān Muhammad Bakhshī (the first three folios are of modern origin, as well as some others in the middle of the book). Beg as usual.

بنام حدائی که فکر حرد ، بیار که در (نا) که اری برد

S 210 × 125, 155 × 80, ll 17 Or pap Old Ind nast inelegant but legible Cond very good

## 650.

The same

Na 22

Another copy of the same poem, defective at the end, dating apparently from the end of the Xc or beg of the XIc AH. Beg as in the preceding No 649.

S 175 × 105, 115 × 65, ll 13 Or pap Ind nast Cond rather bad, injured by dampness and repairs

## 651.

The same

Na 21

Another copy of the same poem. It was originally a very good MS, with a fine vignette and some paintings. But the greater part of it was lost and is restored by a quite modern hand on modern European paper. The older portion was transcribed, according to the colophon, in 1041 AH. The more modern portion dates from the end of last century. Beg as in No 649. Three miniature paintings of mediocre artistic value.

S 240 × 130, 160 × 75, ll 15 Or pap Calligraphic Ind nast (in the original portions) In the modern sections the paper is European Modern Ind nast

## 652.

The same

Na 23

Another copy of the same poem transcribed in 1121 AH. It is defective at the beg, apparently only one folio is missing or eight *bayts* according to No. 649.

S 210 × 120, 155 × 70, ll 11. Or. pap. Ind. nast. Cond. good.

## 653.

هفت منظر

HAFT MANZAR

Na 167

Another *mathnawī* poem by the same Hātifi, also forming a part of his *Khamsa*. It is an imitation of Nizāmī's *Haft paykan*. See EIO 2892, Bī 278 (IV), RS 295-305 (II), EB 1016 R 653. Ann. 34. Melnen 42. Dorn C 383, etc. *Ind lib.* Bī 355, Spī 122 (this particular copy referred to) St. No. 63 on p. 67. Cf. also Ouseley, Biographical Notes on Persian Poets, pp. 143-145. Wiener Jahrbucher, vol. 47. Anzeigeblatt No. 56. Copied towards the beg. of the XIc AH. Beg.

ای نگارنده صحنه عیب ، نام تو صدر صحنه الایب

S 230 × 140, 150 × 70, ll 11. Or. pap. Ind. nast. of Herati type. Cond. good. Notes on fly leaves and on the margins. Vignette.

## 654.

موج الحرمین

FUTŪHU'L-HARAMAYN

Na 91

A versified description of the places of pilgrimage at Mekka and Medina, together with an account of the prescriptions and customary observances the knowledge of which is obligatory for every pilgrim. It was composed in 911/1505-1506 by Muhyī Lāwī who according to the best authorities died in 933/1526-1527. See GIPh 306, EIO 1417-1420. Pī 260-261, R 655, Fl II 122, etc. *Ind lib.* Bī 350, Bk 226-227, Spī 451 (this particular copy as well as two next ones referred to) St. No. 61 on p. 66. Cf. also Wiener Jahrbucher, vol. 71, Anzeigeblatt, p. 49. Scheter, Sefer Nameh, Paris, 1881, introduction, pp. 57-58. Lith. Lucknow, 1292. Copied in 981 AH by Ghulām 'Alī, and contains numerous illustrations. They are carefully executed but cannot be called artistic. Beg.

ای همه کس را بدرت التکا ، کعبه دل را ر تو نور و صفا

S 215 × 150, 140 × 70, ll 15. Or. pap. Ind. nast. Cond. good. A large lacuna after f. 1, and some lacunas in other places. Vignette.

## 655.

The same

Na 89

Another copy of the same work defective at the beg and end, transcribed in the XIIc AH (also referred to in Spr 451) It contains many illustrations similar to those in the preceding copy but of much inferior artistic value Although its beginning is correct in appearance, and a bad vignette is even inserted there, a number of the initial *bayts* are missing, and its opening verse is found on f 2 in the next copy, 1 e

ای دو جهان عرفه آلائی تو ، کون ر مکان مطرئ دریاى تو ،

S 245 × 135, 185 × 90, ll 15 Or pap Ind nast Cond good The end is transcribed by a different copyist

## 656.

The same

Na 90

~ Another copy of the same work, dating from the end of the XIIc, or beg of the XIIIc AH, with illustrations of inferior artistic value (also referred to in Spr 451) Although it is the most modern of all these three copies, it is the fullest of them Beg as in No 654

S 210 × 150, 155 × 80, ll 17 Europ pap Ind clear nast Cond good

## 657.

دیوان هلالی

DĪWĀN-I-HILĀLĪ

Nb 154

Poems of Badiu'd-Dīn Astiābādī, with the *takhallus* Hilālī, killed in 936/1529-1530, or, according to better authorities, in 939/1532-1533 See on his life and works GIPh 246, 297, 302, Horn 189, EIO 1423-1431, RS 302, EB 1019-1021, Pr 147, 701, R 656, Aum 35, Fl I 563, 578, 579, etc Ind libr Bk 228, Spr 426, (GC I 402) Lith Lucknow, 1263, 1281, Cawnpore, 1281, and later A rather bad copy, dating from the XIIc AH, defective at the end It contains

*Ghazals*, in alphabetical order, beg as usual

ای نور خدا در نظر ار زوی تو ما را ، نیکدار که در زوی تو بدیم خدا را ،

A few *qit'as* and *quatrains* (f 79v), beg

ای سه نامه کر برای نجات ، الح

Fl (80), S 165 × 110, 140 × 75, ll 14 Or pap Vulgar Ind nast Cond not good

## 658.

The same

Na 173

Another copy of the same *diwān*, almost precisely corresponding to the preceding. Beg. of *ghazals* (f. 1v), and of *qit'as* (f. 55) is the same. Copied towards the end of the XIIIc. AH.

Bd. v. 11. 15-56, S. 200×140. 150×75, ll. 17. Europ. pap. Modern Ind. nat. Cond. good. (I.W. 1532)

## 659.

شاه و درویش

SHĀH-U DARWĪSH

N. 117

A romantic *mathnawī* poem by the same Hilālī usually styled *Shāh-u qadā*, dwelling on the supposed mystic love of a darwīsh for a handsome prince. See EIO 1126-1129, LB 1022-1025. Pr. 36. 711, 895, R. 656. Ann. 15, Dorn C. 389, Leyden C. II 122 etc. *Ind. lib.* Spr. 127 (this particular copy referred to). It was translated into German verse by H. Ethe, in the *Morgenländische Studien*, Leipzig, 1870, pp. 197-282 (cf. also H. Ethe, *Ueber persische Tenzonen*, in the *Abhandlungen des fünften internationalen Orientalisten-Congresses*, Berlin, 1882, vol. II, pp. 130-135). It was lithographed at least once at Tehran. A good copy dating from the end of the Xc. AH. Beg. as usual.

ای وجود تو اصل شری وجود ، هستی و بود و حواشی بود ،

S. 155×100, 100×50, ll. 12. Or. pap. Indo-Khorasani nat. Cond. not good. A vignette which was originally good, but now is effaced. Headings by different hands, some of them faded.

## 660.

The same

Oa 23

Another copy of the same poem, with the usual title as it is found in the majority of copies, *Shāh-u qadā*. Transcribed in 1169 AH, by Najmū'd-Dīn Hasaynī. Beg. as in the preceding copy.

Bd. v. Ff. 57v-96v. For measurements, etc., see No. 618.

## 661.

معانی العالمین

SIFĀTU'L-ĀSHIQĪN

Na 85

Another *mathnawī* poem by the same Hilālī, dealing with various ethneal matters, and divided into 20 *bābs*. See EIO

1430-1431 EB 1026, P1 64, 895, Fl I 580, Dorn C 390 etc  
*Ind lib* Spr 427 (this particular copy referred to) Transcribed  
 by Kamālu'd Dīn b Jalāh'd-Dīn Mahmūd in 970 AH A very  
 good calligraphic copy Beg as usual

حدارودا دری ار عب نکشای ، هـ ال ، اهد لاریب بدمای

Ff 55, S 220 × 135, 130 × 60 ll 12 Or pap Calligraphic Ind nast of Herati type  
 Cond good, but many parts injured by moisture Fine vignette

662.

دیوان لسانی

DĪWĀN-I-LISĀNĪ

Nb 116

Poems of Wajihu'd-Dīn 'Abdu'l-lah Shīrāzī, with the *takhallus*  
 Lisānī d 941/1534 See GIPh 307, R 656, Fl I 584, etc *Ind*  
*lib* Bk 229-230, Spr 476 (this particular copy described) etc  
 Cf also Erdmann, in ZDMG, vol XII, pp 518-535 The  
 present copy, dating from the end of the XIc or beg of the XIIc  
 AH, contains only the *ghazals*, in alphabetical order, probably  
 selected from a fuller collection of Lisānī's poems Many of them  
 are 'replicas' (حواب) of the poems by other poets, mostly con-  
 temporary with the author Ahlī (ff 9, 20, 23v), Khusrāw (f 14),  
 Shāhī (f 14v), Haydar Kalūchī (f 17), Nāī (ibid), 'Ādilī (f 20),  
 Jāmī (ff 19v, 21, 24v, 30v), Shai'if (ff 38, 39), Shakībī (f 38v)  
 Hasan (f 40) Beg as in R 656

رهی عسب نداد بی نیاری داد حرمدمای، اله

Bd v Ff 1v-40, S 200 × 115, 145 × 75, ll 14 Or pap Good Ind nast Cond  
 not quite good Damaged by dampness and 'repairs'

663.

کلیا ، اهلی شیرازی

KULLIYYĀT-I-AHLĪ SHĪRĀZĪ

Nd 19

A collection of the poetical works of Ahlī Shīrāzī, who died in  
 942/1535-1536 See GIPh 270, Pizzī II, 213-214, EIO 1432-1434,  
 RS 419, EB 1027-1028, P1 57, R 657, Fl I 585-587, Dorn C 391,  
 etc *Ind lib* Bh 358-360, Bk 231, Spr 320-321, St No 64 on  
 p 67, etc Cf also Bland, Century of Persian ghazals, No 7, and  
 Erdmann, ZDMG, vol XV, pp 775-785 Transcribed in the XIIc  
 AH The present copy contains

1 *Ghazals* (f 1v), or as this part is called in the colophon,  
*Dīwān-i-ghazaliyyāt* The poems are alphabetically arranged,  
 and at the end there is a *ghazal-i-mustazād* Beg as usual

ای حیرت صغاف تو بدد زبان ما

انکشب حیرت اسد ، زبان در دهان ما

2 *Quatrains* (f 286v), about 600 poems, not alphabetically arranged, the last one is also a *mustazād*, like the last *ghazal* Cf also No 10 in this note below Beg

یارب که آلوده ر دنیا ما رم ، می وعدۀ وصل - و د نه عدی مدرم ،

3 *Sikḥ-i-halāl* (f 347v), a highly artificial *mathnawī* poem, which can be read in two different metres, the usual prose introduction, beg

آمد و بنای، تا محدود و سکر تا محدود الحج

Beg of the poem itself (f 349)

ای همه عالم بر تو می سکوة ، رعب حاک در تو نش کوة ،

4 *Sham'-u panūna* (f 366v), an allegorical *mathnawī* poem, comp in 894/1489, and dedicated to the Āq-Qoyūnlū prince Ya'qūb Beg as usual

بمقام آنکه ما را از عنایب ، دهد پروانه جمع هدایب ،

5 (f 399) Two short *mathnawīs* in praise of a building Beg

چه مناسب این حقه تنه ستون ، الحج

6 *Qasīdas* (f 401v), with a few *tanjī'bands*, *mukhammasāt*, etc at the end The *qasīdas* eulogise Shāh Isma'īl, the Safawide (907-930/1502-1524), Ya'qūb, the Āq-Qoyūnlū prince (884-896/1479-1490) and a great many eminent persons of their time Beg as usual

الی سر دفتر حکم الله ، می آدم آئندۀ و درب الله ،

7 *Mutafarrıqāt* (f 461), consisting mostly of *qit'as* but there are also some *quatrains* Many of them contain chronograms Beg

رهی ر ساعر عدس تو دوستان دلداد ، الحج

8 *Marthuyyas* (f 473), or elegies on the deaths of the Imāms and some other persons Some of them also contain chronograms Beg

وا - یرتا که دیدۀ - سرب بر آب سد ، الحج

9 The first ornate *qasīda* (*Qasīda-i-masnū'*) in praise of Mīr 'Alī Shīr (f 478v), with the usual prose introduction, beg

حمیدی ار حد افرون و سناسی ار مناس ندرون الحج

Beg of the *qasīda* itself

بسم کاکل مشکس کرا سب چون تو نگار ، الحج

10 Another collection of *quatrains* (f 492), beg with the same *rubā'ī* as in section No 2 in this note. It is in fact merely a repetition of the initial portion of that series.

11 *Sāqī-nāma* (f 494v), here with the title رباعیات ساقی نامه and with a short prose preamble, beg as usual

بعد از حمد و ثنای خان آفرین الحج

It consists of *rubā'īs*, beg (f 495v)

ساقی مدحی که کارسار سب حداد الحج

12 *Rubā'iyāt-i-ganjiḡa* (f 505), a collection of *quatrains*, each composed for a special card in the pack (96 in all),<sup>1</sup> with a short prose preface, beg

نوشته نماد بر ارباب صورت الحج

Beg of the first *quatrain*

ای آنکه در بخت ملأ صاحب نظران الحج

13 A short collection of *mu'ammās* (f 515), beg.

آب روان و شاد بود الحج

14 Another ornate *gasīda* (here called the *second*) in praise of the Āq-Qoyūnlū prince Ya'qūb (884-896/1479-1490) (f 516v), beg as usual, with a short prose preamble

حمد بسعد و سپاس بعباس مراد عرب الحج

Beg of the *gasīda* itself

هوای حب کویت نسیم عنبر بار الحج

15 The *third* ornate *gasīda* (f 530v) in praise of Shāh Isma'il, the Safawide (907-930/1502-1524), also with a prose preamble, beg

حیره (sic) و «ناس بعباس صانعی را الحج

Beg of the *gasīda* itself

هوای کاشن کویت نسیم باد نثار الحج

Ff 546, S 330 × 215, 220 × 120, ll 15. Or pap. Ind. nast., coarse, but legible. Vignette.

<sup>1</sup> A pack of *ganjiḡa* (playing cards) is divided into 8 suits (*zims*), each consisting of a king and a wazir as court cards, and 10 ordinary cards. The names of the suits, according to this copy are *tāq* (crown), *safīd* (white), *shamshīr* (sword), *ghulām* (servant), *chang* (claw), *zar-i-surkh* or *ashrafī* (gold), *barāt* (diploma?), *qumāsh* (originally meaning silken cloth, etc.)

## 664.

مظہر الآثار

MAZHARU'L-ĀTHĀR

Na 146

A Sufico-didactic *mathnawī* poem, comp in 940/1533-1534, at Tatta, in imitation of Nizāmī's *Makhzanu'l-asīān*, by Mīr Hāshimī of Kumān, surnamed Shāh-Jahāngīr, who died in 946/1539-1540 or 948/1541-1542. He dedicated it to Mīrzā Shāh Hasan Arghūn (d 962/1555). See GIPh 300, EIO 1874, EB 1276, R 802, etc. *Ind lib* Spī 420-421 (this particular copy referred to), St No 78 on p 70. Transcribed in 1095 AH at Auiangābād by Sayyid Jalāl Raīs Beg.

سم الله الرحمن الرحيم ، فاتحه آرای کلام مدیم

The beginning of this work, prefixed by mistake to Khwājū's poem *Raudatu'l-anwār*, was already mentioned in No 576 in this Catalogue.

S 235 × 130, 135 × 65, ll 13. Or pap Calligraphic Ind nast Cond good Vignette

## 665.

دیوان حیدر

DĪWĀN-I-HAYDAR

Oa 56

Lyrico-Sufic poems of Haydar, a native of Harāt usually known as Haydar-i-Kulūch, or Haydar Kalūchī, or Haydar-i-Kulūcha-paz, who flourished under Shāh Tahmāsp I, the Safawide (930-984/1524-1576), and died, according to the best authorities, in 959/1552. See EB 1030, cf R 736 and Aum 22. *Ind lib* Bh 473, Bk 234, Spī 423, etc. Transcribed apparently in 1179 AH by Barakātu'l-lah Sajlūrī (سجلوری) because another section of the same volume in which this dīwān is found, written by the same hand, is so dated. This copy contains only *ghazals*, arranged alphabetically, and a few *quatrains* at the end.

*Ghazals* (f 72v), beg as usual

ای از دو جهان دولت وصله ، هوس ما

وصل تو صد گونه بود ملتمس ما

*Quatrains* (f 107v), beg

گاهی نظری نه بکنهای ممکن ، یا کوس بسوی داد - واهی ممکن

Bd v Ff 72v-108, S 220 × 120, 180 × 80, ll 15-17. Or pap Ind nast Cond tol. good, but in some places it is injured by repairs.

## 666.

The same

Nb 48

Another copy of the same *dīwān*, quite modern, dating from the end of the XIIIc, or the beg of the XIVc AH. It contains *ghazals* (f 1) and a few *quatrains* (f 47v), arranged in alphabetical order. Beg as in No 665.

Ff 47, S 205 × 160, 150 × 100, ll 11. Europ. pap. Modern. Ind. nast. Cond. good.

## 667.

هـ ١٠، حام فصولی

HAFT JĀM-I-FUDŪLĪ

M 4

A rare *mathnawī* poem by Muhammad (or Mahmūd) b. Sulaymān Baghdādī, with the *takhallus* Fudūlī, who is chiefly known as an eminent Turkish poet. His death is variously fixed at 970 or 976/1562–1568 (see R 659, where his Persian *dīwān* is described), but the more probable date is 963/1556, see GIPH 358. The poem is divided into seven *jāms* 'bowls,' each followed by a *munāẓara*, in praise of some musical instrument such as the harp, flute, drum, etc. Copied towards the end of the XIIc AH. Beg.

مرار (sic) و اب علب و برداشتم، ا وای فراس بر افرا آ م،

Bd v Ff 44v–51, S 260 × 140, 210 × 110, ll 15, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. not good. damaged by repairs.

## 668.

دیوان کامران

DĪWĀN-I-KĀMRĀN

Nb 166

Persian and Turkish lyrical poems of emperor Humāyūn's brother, Mīrzā Kāmrān. He was taken prisoner after a long career of rebellion against his brother, was blinded by order of the latter, and died in 964/1557. See Elliott, *History of India*, V, p. 235. An old copy of this *dīwān*, in the Bankipur Public Library, has been fully described in Bk 237. This description holds good for the present MS which is almost certainly a mere transcript of the Bankipur copy. Transcribed in (1328)/1900 for Col. Phillott (this date only is given but no indication as to the original). The *dīwān* consists of *ghazals*, *qṭ'as*, *quatrains*, etc., in both languages, Persian and Eastern Turkish, in alphabetical order. Beg.

حون دمه و د نسد هندکسی رهنر ما، الحج

Ff 40, S 320 × 195, 220 × 120, ll 11. Europ. pap. Modern. Ind. nast. Cond. good. Some particularly ugly vignettes and other ornaments.

669.

دیوان سقا

DĪWĀN-I-SAQQĀ

Oa 57

Poetical works of Daiwīsh Balnām Bukhārī, surnamed Saqqā (or also Chaghatāi) who died, according to various authorities, in 962/1554-1555, but as shown in Bk 211 on the strength of quotations from his dīwān, more probably after 966/1558. See GIPh 307, EIO 1436. *Ind lib* Bk 241-242, Spr 559-560 (this particular copy referred to). Transcribed in the 43rd year of Aurangzib's reign, or 1118 AH, as is given in the colophon, by Hidāyat-  
l-lah. This (very bad) copy contains

1 *Ghazals*, in alphabetical order, except for the first two, beg (f 1v)

نار سر کرده نراز طلش حیرام ، که می طرزه کجا و هوس عمام ،

The first alphabetical *ghazal* begins (on f 2)

عجج 'زج دم رسید از عالم عینم ددا ، اله

2 *Tarjī'bands*, *qit'as*, *faids*, etc (f 66), beg

انا الحق میرود حدک و ده ، و بی ، اله

3 *Quatrains*, in alphabetical order (f 74v), beg

ای کشته عیان از رحب انوار هدا ، اله

4 Another series of *tarjī'bands*, *musaddasāt*, *mulhammasāt*, etc (f 79), beg

رهی درویش عالم کشته بمرام ، اله

5 *Sāqī-nāma*, in *mathnawī* verse (f 85), beg

کریم کارسار کردگارا ، اله

6 A *mathnawī* poem (f 89v), beg

ابتدای سخن بنام خدا ، اله

7 Another *mathnawī* poem (f 93v), beg

خداوندای بحق دای پاک ، اله

8 Another series of *musaddasāt*, etc (f 96), beg as usual

السلام ای روضه (اب) تراهل دین دار السلام ، اله

9 *Mughannī-nāma* (f 97v), beg

و وحدت کمر سنج در یای زار ، اله

10 Another small series of miscellaneous poems (f 101v),  
beg

سد صبح و مهر سرور ازین حرح بدل رنگ ، الحج

Bd v Fl 1v-104, S 250×145, 210×75, ll 24, more or less, in two or four columns, straight and diagonal Or pap Ind nast Cond tol good

## 670.

The same

Nb 63

Another copy of the same *diwān*, defective at the end Transcribed in the beg of the XIIc AH This copy is much more legible than the preceding one but not so complete It contains *ghazals* (f 1v) beg as in the preceding copy, a series of *qit'as*, etc, beg as in No 669 (8) (f 116), and a series of *quatrains*, in alphabetical order, as in No 669 (3) (the beginning is slightly corrupt) This copy is also referred to in Spr 560

Ff 132, S 270×150, 185×95, ll 19 Or pap Clear Ind nast Cond good Copious notes etc on 12 additional folios at the end

## 671.

دیوان شرف ،

DĪWĀN-I-SHARAF

Nb 76

Lyric poems of Sharaf, or Sharaf-i-Jahān, whose full name was Mīrzā Sharaf b Qādī-Jahān Husaynī, a native of Qazwīn, died in 962/1555, or 968/1560 See *Ind lib* Bh 361, Bk 238-239, Spr 566 (this particular copy referred to) His poems are written in a refreshingly simple style, recalling to some extent the better days of Persian literature But, as the poet often complains (cf f 81v, etc), they were not much appreciated by his bombast-loving contemporaries Copied in the beg of the XIc AH Defective at the beg and end

The *diwān* contains

1 A *preface*, by the author's son, Sadīu'd-Dīn Muhammad (here called Sadīu'l-Husaynī), of which there is only one page, as the beginning is lost It opens abruptly with the words

ترتیب اشعار آندار خود الحج

2 *Qasidas* (f 1v), chiefly in praise of Tahmāsp I, the Safawide (930-984/1524-1576), beg

و ب آنسب که جان از بی جانان کرد ، الحج

3 *Ghazals*, in alphabetical order, with a few *qit'as*, *quatrains* and *farās* at the end Beg (on f 29)

ای سون دیدد سب حس ، و حوی ما ، الحج

- 4 A collection of *fards* with a few *qit'as* (f 65v), beg

نسب راه پارس رفیدان حفا اندیس را ، الحج

- 5 A few *qit'as*, etc (f 77v), beg

ای شمسوار عرصه دوران که تا ابد ، الحج

- 6 A few short *mathnawīs* chiefly eulogizing the same Tahmāsp I (f 84v), beg

حددا رین نسیمس پر نور ، که نافعال شاه سد و عمور ، الحج

Ff 92, S 185 × 110, 125 × 70, ll 12 Old Europ pap Ind nast Cond good Poetical extracts on the margins and fly-leaves

## 672.

The same

Nb 29

Another copy of the same *dīwān*, transcribed evidently in 1196 AH at Lucknow, by Jaswant Singh Palwāna, because it is in the same handwriting as another part of the same volume so dated. It contains a short preface, different from that in the preceding copy. Sprenger who described this particular copy (Spr 566), identified it as an extract from the biographical work of Taqī Kāshī *Khulāsātū'l-ash'ān wa zubdatū'l-afkār*. It deals with the biography of Sharaf. This version of the *dīwān* is not so complete as the preceding one, and contains only *ahazals* beg as in No 671 (2).

Beg of the preface

قدوة افصل زمان مبررا سو ، دیوان الحج

Bd v Ff 119-173v, S 200 × 115, 145 × 80, ll 15 Or pap Ind nast Cond good Poetical extracts on the margins and fly-leaves

## 673.

دیوان بھلول

DĪWĀN-I-BAHLŪL

Nb 23

Lyrico-religious poems of Shāh Bahlūl, who lived towards the middle of the Xc /XVIc, and died before 970/1562, as he is mentioned as already dead in the copy of his *dīwān* in the British Museum, transcribed in that year. See R 659 *Ind lib* Bk 240, Sp1 370 (this particular copy referred to). This transcript of his *dīwān*, defective at the end, dates from the XIIIc AH. It contains only *ghazals*, alphabetically arranged. Beg

سدلمی از بحر عسوس دوسب کل سد حاک ما ، الحج

Ff 89, S 210 × 150, 150 × 90, ll 13 Europ pap Ind coarse and vulgar nast Cond bad Many prayers, magical tables, and stray notes on the margins, fly-leaves, etc F 3 is mistakenly inserted between ff 2 and 4

674.

دیوان غزالی

DĪWĀN-I-GHAZĀLĪ

Nb 99

A collection of poems of Ghazālī Mashhadī, who came to India and died there in 980/1572. It bears a special title *Āthār-u-'sh-shabāb* (cf f 8v). See EB 1033, R 661-663. *Ind lib* Spr 411-412. Transcribed in 1184 AH, on the 12th year of the reign of Shāh-'Ālam. This copy is perhaps referred to in Spī 412, although the number is different (apparently a mistake). It contains

1 A prose *preface*, completed in 966/1558 (f 1v-9), beg

بسم الله الرحمن الرحيم ، هسب سہاب ار پی دیو رحم ، الحج

2 *Qasidas* (f 9), beg

ای عمل سکون حیات حد و بنای ، الحج

3 A series of *tarjī'bands* (f 14v), with a prose introduction (f 14v-16v), beg

بسم الله اما بعد بدانکہ ہر کلمہ ار کلمات الحج

Beg of the *tarjī'bands* (f 16v)

با سی و دو حرف ، آشنائیم ، الحج

One of them is in imitation of Khāqānī (f 23), another one of Khusrāw (f 24)

4 *Ghazals*, in alphabetical order (f 43v-241, ff 39v-43 blank), beg

ای ر کمال کردیا ہر دو چہان زوای تو ، الحج

5 *Sāqī-nāma* a *mathnawī* poem (f 241v), beg

در مدد برقی ر ابر کرم ، الحج

6 A *mathnawī* (f 243), beg,

در نامہ من نہ تن سکن سب ، الحج

7 *Murabba'* (f 245), beg

کھائی ای نسیم صبحکاهی ، الحج

8 *Tar kīb-bands* (f 246), beg

ای کار کدایان رعمب نسرو نای ، الحج

9 *Muqatta'āt* (f 252), beg

رہی نمودہ صمبر تو ار درجہ عب ، الحج

10 *Rubā'īs* (f 259v), beg

نیزون رعلی ما نعانسب ترا ، الحج

Ff 272, S 215×125, 160×80 ll 15 Or pap Ind nast Cond tol good Many places are left blank (probably lacunas in the original) Folios occasionally misplaced

675.

فرهاد و شیرین

FARHĀD-U SHĪRĪN

Na 92

The well-known *mathnawī* poem, an imitation of Nizāmī's *Khusraw-u Shīrīn*, by Mullā Wahshī, a native of Bāfq (so pronounced locally, not Bāfiq), who died at Yazd in 991 or 992/1583-1584 See GIPh 247, EIO 1444-1445, RS 308, 376, 418-419, EB 1039-1042 1209 (4), P1 65, 98, 711 898, R 663, Fl I 576-577, etc *Ind lib* Bk 245-246, Spr 586-587 etc Lith in Persia and several times in India Transcribed in 1102 AH, on the 33rd year of Aurangzib's reign Beg

السی سینه ده آتس افروز ، درآن سینه دلی وان دل همه سور

Ff 30, S 230×140 160×70, ll 17 Or pap Good Ind nast Cond good, in some places worm-eaten

676.

The same

Oa 73

Another copy of the same poem Copied probably in the XIIc AH (as part of a large volume containing various poetical and other works) Beg as usual, see the preceding No

Bd v Ff 268-278v, S 280×160, 245×135, irregular number of lines, horizontal and diagonal, in *biyād* style Coloured Or pap Ind shikasta nast Cond bad Dirty and very badly damaged by careless 'repairs'

677.

دیوان مشفقی

DĪWĀN-I-MUSHFIQĪ

Nb 126

The so-called *second* dīwān (as stated in the final poem on f 87) of Mushfiqī Bukhārī, who twice visited India and died at Bukhārā in 994/1586 See GIPh 307, EIO 1446, EB 1044, etc *Ind lib* Spr 508-509 (this particular copy referred to) This *second* dīwān was completed in 985/1578, as clearly expressed by the chronogram 'اسعار ناره ارمی تاریخ سدوم' (on f 87), not 983/1575-1576, as in the copies mentioned in EIO 1446, EB 1044, etc It is somewhat strange, however, that this copy has, instead of a

proper colophon, simply سنه ۹۸۳, evidently written by the same hand as that of the whole of the MS, and probably intended as the date of the transcript. This is evidently a simple mistake. The *diwān* contains almost exclusively *ghazals*, arranged alphabetically, and there are besides only a few *qit'as* (f 81) and *quatrains* (f 82). Beg

هر چند کعبه شد بی مکتوب کلام ما ، شد نارس در معیان دام راه ما ،

Ft 87, S 225 × 155, 155 × 100, ll 15. Or pap. Good. Ind. nast. Cond. not good, the paper is perishing along the marginal lines, and many folios are 'repaired' by 'transparent' paper, which renders many passages illegible.

678.

دیوان ارسلان

DĪWĀN-I-ARSLĀN

Nb 156

Lyrical poems of Qāsim Mashhadī, with the *takhallus* Arslān, a poet of Turkish extraction, who came to India and died there in 995/1586-1587. See *Ind lib* Bk 249, Spr 336-337 (this particular copy referred to). This transcript is very old, and may date from the end of the Xc AH, i.e. the author's lifetime. It contains

1 *Qasīdas* (f 1v), in praise of the Shī'ite Imāms, Akbar, etc. Beg

بهر حمد بادشاه انس و جان ، نه که بسم الله آری بر زبان ،

2 Five short *mathnawīs*, also eulogies of Akbar, etc (f 9v). Beg

ای سریر معدل را بادشاه ، الح

3 *Ghazals*, in alphabetical order (ff 11v). Beg

سامی ر عکس می شده روشن صبر ما ،

حامی بده که عاز ، حام اسب نبر ما ،

4 *Fards*, *qit'as*, some *quatrains*, etc (f 80), many containing chronograms (the latest apparently being for 985 AH on f 83v).

5 *Quatrains* (f 89v), not alphabetically arranged. Beg

تا ارمه عارص نعل افتاده ، الح

Ff 94, S 220 × 140, 140 × 75, ll 13. Or pap. (of Turkestan origin). Calligraphic Khorasani nast. Cond. not quite good. Towards the end injured by dampness. Many folios are misplaced and others have no catchwords.

679.

دیوان محشم

DĪWĀN-I-MUHTASHAM

Nb 119

*Ghazals* of Muhtasham Kāshī d 996/1588 See GIPh 307 EIO 1447-1448, R 665-666, Fl I 591, cf EB 1050, 1239 (45), P1 35, 101, 543, 723, 724, etc *Ind lib* Bh 363, Bk 251, Sp1 500 (this particular copy referred to) Transcribed towards the end of the XIc AH This copy, defective at the end, contains only *ghazals*, alphabetically arranged, as in EIO 1448 Beg as usual

ای کوہ ر نام تو تاج سر دیوانہ ، دگر تو در د عدواں آرائس عدوانہ

Fl (94), S 230 × 135, 155 × 85, ll 15 Or pap Good Ind nast Cond not good Notes and stray poems on fly leaves

680.

دیوان ثنائی

DĪWĀN-I-THANĀĪ

Nc 7

Lyrical poems of Husayn Mashhadī with the *takhallus* Thanāī, who came to India and died there in 996/1588 See GIPh 307, 308, EIO 1449-1450, RS 309, EB 1045-1049, Pr 722, 899-900 etc *Ind lib* Bk 250, Spr 578 (this particular copy referred to), (GC I 387) Lith several times in India Copied towards the middle of the XIIc AH, slightly defective at the end It contains

*Qasīdas* (f 1v), beg as usual

در دوس حسن و نار همت بسی خوش نما

و ره نظر رستا م عشوه ترک حه

*Ghazals* (f 69), beg as usual

راندی به ام از بر و د ای سر مرا ، الحج

*Qit'as* (f 73v), beg

سریا را بحاک درگه تو ، الحج

*Quatrains* (f 76), beg

فریاد که دیده عرق خون کرد مرا ، الحج

Ff (80), S 250 × 135, 180 × 80, ll 21 Or pap Ind nast Cond tol good Glosses and notes on the margins and fly leaves

681.

The same

Nb 69

Another copy of the same *diwān*, dating also from the XIIc AH It contains *qasīdas*, *ghazals* and *quatrains*, beginning as in the

preceding copy The end of the section of *qasīdas* and the beg of that of *ghazals* are lost

Ff 111, S 240 × 130, 160 × 75, ll 15 Or pap Ind nast Cond good Notes on the fly leaves

## 682.

دیوان مرزی

DĪWĀN-I-MARWĪ

Nb 149

A rare collection of the poems of Husayn Marwī, a little-known Indian poet, who flourished towards the end of the Xc / XVIc, at the Mughal court. He composed numerous eulogies of Humāyūn and still more of Akbar. At the end of his *dīwān* he gives a number of chronograms, the latest of which is apparently one for 983/1575 دروازۀ ارک ساء اکبر (f 124v). This particular copy is described in Spr 484-485. Apparently no other copies of this *dīwān* are known. Transcribed in the beg of the XIIc AH. It contains

*Qasīdas* and a few *qit'as* (f 59v), mostly in praise of Akbar, beg

معان بیر قدر از هم که ان فصاحه  
که از کساکس او فامب سپهر و تاس

*Ghazals* (f 75), in alphabetical order, except for the first, beg  
ای بادشاه عرصۀ سط ریح کائبات ، وی بر بساط قرب تو شاهان بهادۀ مات ،

*Muqatta'āt* (f 124), some of them containing chronograms, beg

دلا حو سمع کرب حان بر این و آن سورد ، الحج

*Rubā'īs* (f 124v), some of them also with chronograms, beg

آدم که ممالک سخن ملک مدسه ، الحج

Bd v Ff 59v-127, S 200 × 105, 160 × 75, ll 13 Or pap Good Ind nast Cond good

## 683.

دیوان عرفی

DĪWĀN-I-'URFĪ

Nc 9

Poems of Muhammad b Zaynī'd-Dīn 'Alī b Jamālī'd-Dīn Shīrāzī, with the *takhallus* 'Urfī, who came to India in 994/1586 and died there in 999/1591. See concerning his life and works GIPh 247, 298, 308, 311, EIO 1451-1463, Br 289-290, RS 310-311, EB 1051-1054, 1991, Pr 901-905, Ros 261-263, R 667, 738, 845, Aum 36, Fl I 592 sq, Tornberg 110, etc *Ind libr* Bh 364-

365, Bk 253-258, Spr 528-529 (this particular copy referred to)  
Cf also Notices et Extraits IV, p 272 Lith several times in  
India Transcribed in 1053 AH This copy contains

*Qasīdas* (f 1v), beg as usual

ای متاع درد در نار حال انداخته ، الح

*Ghazals* (f 91v), arranged alphabetically, beg

*Quatrains* (f 238v), beg

سنتعه مرهم نکرد سینه افکار ما ، الح

یارب عسی ده که دنا بردارم ، الح

Ff 260, S 215×120, 160×60, ll 15 Coloured Or pap Ind nast Cond bad  
Many portions entirely perished Two vignettes, faded

## 684.

The same

№ 15

A few *ghazals* from 'Urfī's *diwān*, beg as in the preceding  
copy Transcribed in the XIIc AH

Bd v Ff 74-77, S 185×115 140×65, ll 15 Or pap Ind nast Cond good  
CFW 1825

## 685.

مجمع الانکار

MAJMA'U'L-ABKĀR

№ 138

A *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-asār*  
by the same 'Urfī See the references under No 683, and,  
besides, Pr 64, Krafft 69, etc Copied in the XIIc AH Beg as  
usual

بسم الله الرحمن الرحيم ، موج بنفش اسب رنجر مدم

At the end there are some extracts from 'Urfī's *Farhād-u*  
*Shīrīn*, an imitation of Nizāmī's *Khusraw-u Shīrīn*, with the  
heading داستان چند از خسرو و شیرین (it is often incorrectly so  
styled) This poem was left unfinished Beg

حدود دلدلم بی نور تکسب ، الح

S 185×115, 135×55, ll 15 Or pap Ind nast Cond tol good In some places  
worm eaten CFW 1825

## 686.

دیوان میلی

DĪWĀN-I-MAYLĪ

Oa 57

Lyrical poems of Muhammad-Qulī, with the *takhallus* Maylī,  
a native of Khorasan He was first a court poet of Shāh

Tahmāsp, the Safawide (930-984/1524-1576), but towards the end of the reign of that prince he went to India, and died at Malwa ca 1000/1592 See R 666, etc *Ind lib* Bk 243, Spr 497 Copied in 1108 AH (or the 41st year of Aurangzib) by Hidāyatu'l-lah This transcript is incomplete and contains

*Qasīdas* and a few *tanjī'bands* (ff 105-134) defective at the beginning, and abruptly opening with

در پی روی و در تو املاک ز انکم ، نیند بر ار . . . (؟) عکر دم را

*Ghazals* (ff 135r-161), in alphabetical order, beg

معم و دل فکر تو می سپارم اورا ، حکار - واهد آمد که نکاه دارم اورا

*Tarkībs musaddasāt*, etc (ff 161-164v), beg

ای نرده ر حاشون تماشای تو مارا ، الح

Bd v Ff 105-164 For measurements, etc , see No 669 Cond good

## 687.

The same

Nb 29

A collection of Maylī's *ghazals*, much shorter than in the preceding copy, also in alphabetical order Copied in 1196 AH by Jaswant Sing'h Parwāna Referred to in Spr 497 It opens with the poem, found on f 136v in the preceding copy, i e

دمی که دل باید ار عم امن دهد مارا ، بود آمدن دوسته ان دهد مارا

Some poems by the same Maylī are added on the margins There is an introduction in prose, one page long, being apparently an extract from Taqī Kāshī's *Tadhkka*, as in the case of the *diwān* of Sharaf (cf above No 672) Beg

مررا فلی میلی مستدی اصل وی ار مسدد الح

Bd v Ff 151-173v For measurements, etc , see No 672 Slightly worm-eaten

## 688.

دیوان نوری

DĪWĀN-I-NŪRĪ

Oa 56

Lyrical poems of Nūru'd-Dīn Muhammad Isfahānī, with the *takhallus* Nūrī who flourished at the court of the Safawide princes and died in the beginning of the reign of Shāh 'Abbās I (995-1037/1587-1628), probably shortly after 1000/1592 See RS 224 (V), 422 (VII), R 669, Dorn C 402, etc *Ind lib* Spr 525, etc The present copy, dating from the XIIIc AH (one of the sections of

this volume, probably transcribed by the same hand, is dated 1179 AH (see f 121), contains only *ghazals* and a few *qit'as* and is perhaps only an extract from the original *dīwān*

*Ghazals* (f 1), in alphabetical order, beg (as in R 69 and RS 422)

« مادر آن برم که بودم طربناک آید ، رهز حور دیم صد رعد رباک آید ،

*Qit'as*, etc (f 14) beg

آتسم در آن که آن پروانه ام کر و ط سون ، الح

Bd v Ff 1-14, S 220 x 120 180 x 80 ll 21 Or pap Ind nast Cond tol good

## 689.

دیوان صمیری

DĪWĀN-I-DAMĪRĪ

Nb 90

Lyrical poems of Damīrī Amongst several authors with this *takhalūs* the one best known is the Persian poet who flourished at the court of Shāh Tahmāsp the Safawide (930-984/1524-1576), and died ca 990/1582 cf EIO 2909, RS 108, R 712 This copy contains, however, a note by H Blochmann, dated 1868, to the effect that this is a very rare *dīwān* of a little-known poet Nizāmu'd-Dīn Damīrī Balgrāmī This identity was established by H Blochmann on the authority of Azād's *Yad-i-baydā* and *Sarw-i-Āzād*, where specimens of Damīrī's poetry are given They are all found in the present *dīwān* It is very difficult to decide to what extent this identification is final, because there is in this library no copy of the *dīwān* of Damīrī Isfahānī for collation, and specimens of his verses, given in *Ruyādu'sh-shu'arā* (No 230 in this Cat, ff 276v-277) are not found in this *dīwān* One Nizām Damīrī is mentioned in the *Tadhkira* of Sirāju'd-Dīn Husaynī Aurangābādī (Spr 151), and it is there said that the poet in question died in 1003/1595 The copy dates from the end of the XIIc or beg of the XIIIc AH, and contains

*Ghazals* (f 1v), in alphabetical order, beg

ای سر تو در عرق کوندی هویدا ،

بداد ، همه حالی چه در مصر [در] چه بدا ،

A few *quatrains* (f 116v), beg

ای حالی بدگون حدائی متعال ، حر تو برسد بر دگری لا ، کمال ،

Ff 119, S 235 x 150, 190 x 100, ll 15 Or pap Ind nast Cond good

690.

نصرت

NASAB-NĀMA

Na 159

A versified history of the dynasty of the Qutb-Shāhs, who ruled Golkonda and adjacent countries since 918/1512. It ends with the beginning of the reign of Muhammad-Qulī b Ibrāhīm (989–1020/1581–1611), and the whole poem contains a great many eulogies of this prince. The author often mentions his *takhallus* Fursī (cf ff 3v, 4, 5, 36v 238v, etc.), but does not put us in a position to learn much about himself. A Sprenger, who describes this particular copy (Sp. 409) gives the name of the author as Husayn Alī Shāh Fursī, but does not refer to his authorities or to any passage in the book and it seems very probable that he mistook for the author's name an expression found at the end of the poem (f 239v) in a eulogy of the Shī'ite Imāms, where Imām Husayn, son of Imām Alī is referred to. I have also been unable to discover the date of composition 1016/1607, given in Sp. 409. The information given in GIPh 237–238 is based on that of Sprenger. It seems that a much earlier date of this work may be suggested. Firstly, it is strange to find that only very few events of the reign of Muhammad-Qulī, who is so much eulogised in the poem, are mentioned (ff 227–232), while those of his predecessors are dealt with at length. This would be scarcely probable if the book had been written at the end of the reign of that prince. Secondly it is interesting to note that Thānāī (see above, Nos 680–681 in this Cat), who died in 996/1588, is referred to on f 238, in connection with his *Iskandar-nāma* a poem in praise of Akbar, ناصر العصر, etc. i.e. in a term which may imply that he was not yet dead when this was written. Although these arguments may be very weak, it is impossible to say more without a thorough study of this voluminous work and without special research in the history of the dynasty of the Qutb-Shāhs. In *Riyādu'sh-shu'ara* (No 230 in this Cat, f 330v) a poet with the *takhallus* Fursī is mentioned. His name is given as Khwājagī 'Ināyatu'l-lah Shīrāzī, and it is stated that he was a good calligrapher, came to India under Akbar and was employed as a secretary under Jahāngīr. A few lines of his poetry are quoted, but nothing is mentioned either about a large poem by him or about his association with the Qutb-Shāhs.

The poem is divided into four parts of unequal size and contains about 20,000 *bayts*.

The *first* book (f 1v) contains an introduction and the narrative of the origin and earlier period of the dynasty. It ends with the defeat of Mahmūd, the Bahmanide (887–924/1482–1518), his death and the famine which followed it. Beg

بخش ای حردمند داس فرالی ،  
 بانرا د ام - دا بر ک ای ،

The *second* book (f 76v) has a heading

روال یافتن دولت نهمدی و طلوع نمودن آفتاب حکمت و سعادت نره  
 ملک علیه الرحمه از مسروق فتح و درلب دتائند یردانی ،

Beg

سا ای بیوشده نا حرد ، سمر داستانی که اندر حرد ،

The *third* book (f 168v) The headings of separate chapters are omitted in the beginning, although space is reserved for them. It deals with the story of the continual fights between the dynasties in Southern India, and ends with the narrative of the death of Ibrāhīm b Sultān-Qulī (957-989/1550-1581). On ff 220-226v there are many eulogies of that prince as well as of his son Muhammad-Qulī, together with long laudatory descriptions of their feasts, palaces, etc. Beg

چو عنای حاور مرو هس بر ، ملک رد در دم طاروس پر ،

The *fourth* book (f 227), the shortest of all four. It contains a brief narrative of Muhammad-Qulī's ascension and a few events of his reign, ending with a short account of his campaign against 'Ādil-Shāh Ibrāhīm II (987-1035/1579-1626), retreat after the fight near the fortress of Naldīak (نلدرك), and celebration of his wedding. Then (f 232v) follow numerous eulogies of various officials, of the Shi'ite Imāms, etc. The officials are Mī Shāmīr Isfahānī (f 232v), a vazīr, 'Alī-Āqā b Husayn Beg Turkmān (f 234v), and others. Beg

و رین نامه بردخته سد حمامه ام ، ر دو یاب رب دکه نامه ام ،

A fine calligraphic copy with three good vignettes on ff 1v 76v, and 168v. The *first*, the *second*, and the *third* together with the *fourth* parts were transcribed by three different copyists.

The *first* was copied in the library of Muhammad (Qulī) Qutb-Shāh, by 'Alī b Abī Muhammad, in 1022/1613 (*sic*!).

تمام سد تحریر بسب نامه در کتب خانه شاه حلاوی پناه سلطان محمد  
 و هساده حلد الله طلال سلطنته ، بتاریخ بیست و دوم شهر شوال سنه ۱۰۲۲  
 بخط شاه علی ابن او محمد الح

This date, which seems to be quite genuine, is very strange, because it is usually accepted that the prince in question died

in 1020/1611, and it would be improbable that the clerks in the royal library would make a mistake of two years in dating the book

The *second* part was copied by a good scribe, but is inferior to the preceding one. No colophon. The *third* and *fourth* parts are again more calligraphical. They were copied by Sadiu d-Dīn Muhammad Isfahānī. The date and the name of the place of copying are erased and the name Lahore is written by a modern hand. All three seem to be of the same age and are executed in the same style, probably in the same library of the Qutb-Shāhs.

Ff 240, S 345 × 205, 235 × 135, ll 21, four columns. Good Or pap. Calligraphic. Ind. nast. Cond. good. 3 vignettes, initial pages of the first three parts painted with gold. CFV 1832.

691.

نسخه نامۀ قطب شاهى

NASAB-NĀMA-I-QUTB-SHĀHĪ

D 65

Another poem of the same content, but half the size of the preceding. It is divided into an introduction (in verse, slightly incomplete in this copy), and four *maqasids*. It is evidently identical with the work briefly described in EIO 1486 and is also referred to in GIPh 237-238 and Spī 409. The author's name is given (on ff 3v, 9v, 107 etc.) as Fursī, the same as in the preceding work, and a collation with it shows that both works are not only identical in their arrangement and contents, but even that in the present version there are a great number of hemistichs agreeing word for word with those in No. 690. The connection of both works is beyond dispute, but it is difficult to determine the nature of this relation. The present work may be either an earlier redaction, which was expanded afterwards or, on the contrary, a later condensed version. In the colophon it is called *نسخه توارىخ*, and its authorship is ascribed to one Hīrā La'l Khushdīl, a munshī of Haydar-Qulī Khān.

(تم) نسخ ملک الہواب توارىخ و طہسہ طبع راد ہند لعل حوسدل  
مدسے حیدر ملہکانی

This may mean that this Hīrā La'l, a plagiarist, made this rare work the object of his literary theft, but in that case it would be difficult to understand why he left the *takhallus* of the original author in many places. Most probably Khushdīl's authorship relates only to a eulogy (a few lines only) of a nobleman at the end of the book, with the title *دعای نواب ملک حباب* (f 135). A bad copy, almost entirely perished, dating from the end of the XIIc AH, defective at the beginning.

The *preface*, begins here abruptly (f 2) (the first folio is misplaced and belongs to the middle of the book)

حدائی که داد از نخستین کار ، ملک را ستاب و زمین را قرار ،

The *first maqāla* (f 15v), with the title

مقاله اول در آثار تاریخ دسب نامه و طمسهاهی و دیدار شدن ملک سلطان  
ملی و طمسهاهی رحمه الله علیه و کماهی احوال نسل مذکور ،

Beg

داسا و داسا سرم ما بر سرور ، خوشمع از ته ، دسب حاتم سرور ،

The *second maqāla* (f 48v)

مقاله دوم در ذکر سلطنت ملک سلطان ملی و طمسهاهی سرور سرور ،

Beg

دسب آریس کرد بر کردگار ، خداوند زوری ده سرور و مار ،

The *third maqāla* (f 106)

مقاله سوم در ذکر سلطنت ابراهیم و طمسهاهی سرور سرور ،

Beg

داسا سامی آن روح برور سرور ، دسان بر سر سرور در ستاب ،

The *fourth maqāla* (f 125)

مقاله چهارم در ذکر سلطنت ناسا حیا شاه طای الله سلطان محمد ملی  
و طمسهاهی حلد الله ملکه و سلطانه ،

Beg

داسا سامی آن ناده کو حیا دهد ، دهم سوی دوحه د یردان دهد ،

Ff 135, S 360 × 275, 275 × 170, ll 19, four columns Thick Or pap Coarse and vulgar Ind nast Cond hopeless The paint of the marginal lines has destroyed the paper and almost all leaves are repaired with 'transparent' paper, which made many of them illegible Many folios are misplaced, and others wrongly pasted together by the bookbinder so that one column of a page does not belong to the other A long note by H Blochmann on the fly-leaf, dated 1868 discussing the question of the authorship of the poem Very bad vignettes

692.

دیوان مصی

DĪV. NĀN-FAYDĪ.

Nb 106

A copy of the lyrical poems of Abū'l-Fayd b Mubārak Nāgūrī, in the *takhalluses* Faydī or Fayyādī, d in Agia 1004/1595 on his life and works Encyclopaedia of Islam, II pp 43-44, Sph 298, 308 311, 341, 344, 352-354, Horn 128, EIO 1464-1477 Br 291, EB 1057-1062, 1992, P1 906, Ros 263, R 450

670 sq., Āum 37, etc *Ind lib* Bk 367-369, Bk 261-264, Spr 401-402 (apparently this particular copy referred to), etc A very good copy, slightly defective at the end, dating evidently from the middle of the XIc AH. It contains

1 The *preface*, by the author himself, beg as usual

بسم الله الرحمن الرحيم ، کج ارل راسب طلسم وديم ، الحج

2 *Qasīdas*, with a few *tarjī bands*, etc (f 4v), beg as usual

تا ارلی الظهور نا اندی الخفا ، الحج

3 *Marthiyas* (f S2), in honour of Fathu'l-lah Shīrāzī, Hasan Kālpī and others of smaller size. Beg

ایرد که ساحب عمل تو کندند دهن ، الحج

4 *Ghazals* (f 96v) in alphabetical order, with a few *qit'as* and special *ghazals* at the end. Beg as usual

مستاده سخن مبدد ار دل لب ما ، الحج

5 *Muqatta'āt* (f 239v), beg

دوستان خیال فصی را ، الحج

6 *Ta'rīkhs* (f 251), beg

الله الحمد که این معدد اسلام که هسب ، الحج

7 Unfinished *ghazals*, *matla's* *fajds*, etc (f 254v)

8 *Mu'ammās* (f 263) beg

طالب حق در حردم بارگاه ، الحج

9 A series of *quatrains* (f 268), beg

الله اکثرهی حدای متعال ، الحج

10 Another long series of *quatrains* (f 291v), many of them being prefaced by special explanatory notes in prose. Beg

ار صدق منم راه ارادت نویان ، الحج

Ft 324, S 200 × 115, 120 × 55, ll 17. Or pap *Ind nast Cond* tol good, but in some places worn eaten and 'repaired' by opaque 'transparent' paper

## 693.

The same

Nb 163

A collection of selected *ghazals*, *qit'as*, *fajds*, etc, from Faydī's *dīwān* all in alphabetical order. Copied in the end of the XIIc

Alf The *ghazal* which is usually first in the diwān, is here found on f. 3v and the collection opens with

حیر و دیورڈ اعدل کی از حیرت ما ، الہ

If 3l, S 21x130 115 65 H 10 Or pap Ind must Cond bad Damage due worms

694.

دیباچہ دیوان مصی

DIBACHA-I-DIWAN-I-FAYDI

On 7.

Another copy of Faydi's preface to his diwān with a few of his *gasidas* and *ghazals*. Transcribed in the beg. of the Alf AB. It opens with the verse which is usually the second

کدی ازل چہ سب کلام جدای ، میر اند چیس بدام جدای ، اہم

Bd v 1f 284v-286 S 280x160 245x65 Irregular normal s of line Colour d Or pap r Ind shulnat must Cond rather bad

695.

مرکوز الادوار

MARKAZU L-ADWAR

Na 177

Faydi's imitation of Nizami's *Mahzannu-l-asrār*, which he composed in 993/1585. See GPh 298 EB 1057 Lith Calcutta 1831 Lucknow 1846 and later. A part of it is printed in Spiegel's *Chrestomathia Persica*, Leipzig 1846. Transcribed in 1219 AH, or the 27th year of Shāh-'Alam's reign by Sitārām at Kāshī Beg as usual

بسم اللہ الرحمن الرحیم ، کدی ازل را سب طلسم و دیم

If (74) S 125x211, 80x170 H 16 (*binād* form) Or pap Modern Ind must Cond not good Worm eaten

696.

نل و دس

NAL-U DAMAN

Na 160

Faydi's *mathnawī* version of the episode of Nāla in the Mahābhārata. It was completed in 1003/1594-1595. Besides the references given above in No. 692 see Pl 905 Annex 38 Mehran 42 Lith several times in India. Copied in 1168 AH at Arkāt Beg as usual

ای در تک و پوی تور آغار ، عسای نظر دلد پررار ،

At the end of this volume there is (ff. 143-146v) a short *mathnawī* with the title (؟) صفت سنج حلی , without author's

name This appendix is dated 1169 AH, and was transcribed by Muhammad (b) 'Abdī'l-lah Beg

انلى را يکى بمر کرب ، الحج

Ff (146), S 205 × 115, 125 × 60, ll 15 Or pap Ind nat Cond tol good

697.

ديوان ولي

DĪWĀN-I-WALĪ

Nb 150

The lyrical poems of Walī, a native of the district of Dasht-i-biyād in the province of Qāin Southern Khorasan, who was killed in 1012/1603 1604 See EIO 1481-1482, etc *Ind lib* Bh 371, Bk 269-270, Spī 589 (this particular copy referred to), (GC I 401) Copied in 1196 AH, by Jaswant Singh Patwānā, evidently from a defective original, as many places are left blank This copy contains *ghazals*, *qit'as*, *fards*, etc, in alphabetical order, with a few more *ghazals* at the end Beg as usual

سب نوید قرب در درد بدد درگاه را ، الحج

Bd v Ff 1v-58, S 205 × 115, 145 × 80, ll 15 Or pap Bad Ind shikasta Cond good Additional poems on the margins

698.

کلیا ، نوعی

KULLIYYĀT-I-NAU'Ī

Nd 17

Poems of Muhammad-Ridā Qūchānī (or Khabūshānī), with the *takhallus* Nau'ī who came to India, and died in Burhānpūr in 1019/1610-1611 See GIPh 254, FIO 1485, RS 313, 376, 419, EB 1064-1066 Pr 696 907 sq, R 674, Aum 4 etc *Ind lib* Bk 272, Spr 516-517 Copied in the XIIc AH There are

1 *Sūz-u gudāz* (f 1v), a *mathnawī* poem, containing a love story from Indian life It was lith in India Beg

البي حدة ام را ناکى ده ، سرسم را حکر در کالکی ده ،

2 *Sāqī-nāma* (f 17), a *mathnawī* poem in praise of Khān-khānān, beg

نوئی اوکس بدر مدحانیا ، ن اد نو شک ر پیمانیا ،

3 *Divān* (f 27v), consisting of

a *Qasīdas* (f 27v), in praise of the Shi'ite saints and various princes, beg

مدحسب صبح ساعر دل در سراپ رن ، الحج

b *Tarjī'bands* (f 37), a *manthiyya* deploing the death of Malik Qumī (although his death is generally placed in 1024-

1025/1615-1616 perhaps there is a mistake in the heading) (f 40), another, on the death of prince Dāniyāl (f 42v) Also several *taḥkībs* (f 44) Beg

ای سوق تو حدت هر کمندی ، الحج

‘ *Ghazals* (f 49v), in alphabetical order, beg as usual

سایه کل تا بود حال رح بستان ما ، نعطه نام تو نادا - طغ دیوان ما

d *Quatrains* (f 101), unarranged, beg

م من آمد ورد سراره در - س ما ، الحج

Ff 106, S 167×105 120×55, ll 17 Or pap Ind nast Cond tol good Worm eaten and repaired in several places

## 699.

دیوان نوعی

The same

Na 131

Another copy of Nau‘ī’s *Kulhiyyāt* older than the preceding one, but not so complete It is calligraphically written apparently in the XIc AH, and contains

1 *Sāqī-nāma* (f 1v), beg as above see No 698 (2)

2 *Sūz-u qudāz* (f 10v), beg as in No 698 (1)

3 A *mathnawī* poem in praise of prince Dāniyāl (f 27), beg

‘ بار آمد ناسته ال بوزر ، جو عید بدل ار دنبال بوزر ،

4 *Qasīdas* (f 31), with the same *taḥkīb-bands* and *taḥkīb-bands*, beg

کر نای - م و لب تسنه سرا نای م ، الحج

Ff (59), S 215×115, 160×65, ll 16 Or pap Calligraphic Ind nast of Herati type Cond not good injured by dampness Two good but damaged vignettes Notes on the fly leaves

## 700.

سور و کدار

SŪZ-U GUDĀZ

Oa 73

Another copy of the same poem as No 698 (1), dating from the XIIc AH It is inserted into a large collection of poetical works and fragments Beg as in the preceding copies At the bhāra<sup>1</sup> two *quatrains* and a *qit‘a*

referend \ Ff 295v-302v For measurements, etc see above No 694

42 Lth

Beg as us

داستان بزمیار

‘ 1-BAKHTYĀR

Na 110

At the c *mathnawī* poem, containing a fairy tale, with the title *mathnawī with ḥtiyār pusa-i-pādshāh-i-Nīmīūz* This particular

copy was described by A Sprenger (Spī 594) The author's name is not found in the usual places, and only the date of composition is given on f 4v 1019/1610 The copy, dating from the beginning of the XIIIc, is incomplete at the end, and therefore there is no colophon As stated in Spī 594, the prose version of this story was published by W Ouseley, London 1801, and by Kazimīrskī, Paris, 1839 It was also translated into French by Lescallier Paris, 1805 Beg

‘نام حدای کریم و رحیم‘ توانا و دانا و حی کریم

S 225 × 155, 170 × 105, ll 15 Europ pap Ind legible nast Cond bad, the paper is damaged by the chemical influence of the ink, and many lines are rotten Paper is perishing Stray notes and poetical quotations on the fly leaves

702.

دیوان مظہری

DĪWĀN-I-MAZHARĪ

Nc 15

*Qasidas* of Mazhar or Mazharī Kashmīrī He visited Persia, where he met with Muhtasham and Wahshī He returned to India and died in Muharram 1018/1609, as stated in *Riyādu'sh shu'arā* (see No 230, f 421v) His poems are all in praise of Akbar and Jahāngīr (not yet an emperor then), as well as many noblemen, such as 'Abdu'r-Rahīm Khānkhānān and others It may be this Mazharī who is alluded to by Badāūnī (Spī 64), as a poet of this name who was alive in 1004/1595 in Kashmīr (Kashmīr is often eulogised in his poems) A good but defective copy dating from the XIIc AH Beg

کل نارسد و مرغ بر آورد معانرا

حوس ترک و نواہد، بر منی را ورمادرا

Bd v Ff 1v-73v, S 185 × 115, 140 × 65, ll 15 Or pap Ind nast Cond tol good, but some places are slightly injured by worms CFW 1825

703.

دیوان سمنگر

DĪWĀN-I-SINJAR

Nb 70

Poems of Muhammad Hāshim b Rafī' d-Dīn Haydar Mu am-māī Kāshī, with the *takhallus* Sinjar (he also used another *takhallus* Farāghī) He came to India, and died there in 1021/1612-1613 See GIPh 308-309, EIO 1488, P1 909, R 675, etc Ind lib Bl 375 Spī 571 (this particular copy referred to) A fine copy transcribed in 1042 AH at Bijāpūr by Shaykh Muhammad (see the colophon on f 59) It contains

*Qasidas* (f 1v), not arranged alphabetically, beg

دریغ و درد که کردم نسی نگوید تدبیر  
 کریں طلسم برآیم در رهی تدبیر

*Ghazals* (f 61v), in alphabetical order, beg

الهی کج معنی ده دل کوهر و زوسم را  
 ز کعب و کوی امروزی حجل کی مول دوسم را

*Sāqī-nāma* (f 163v) beg

«کار حمل چوں کند آفتاب» سکونست در دست جام شراب

*Munāẓāt* (f 180v), a *mathnawī* poem, defective at the end  
 Beg

الهی سده درد آسد لاده عم ار هر دل که ستانی نما ده

Another long *mathnawī* poem (f 185), the beginning of which apparently only one page, is lost (there is a lacuna between ff 184 and 185) It opens abruptly

همیوان عمل حرم نگوید ، الحج  
*Tarjīb'bands* (f 205), beg

سای نده آن ناده که سر حوس دنا سب ، الحج

Ff 208, S 240 × 140 155 × 80, ll 15 Or pap Calligraphic Ind nast Cond good  
 Many blank spaces, probably because the original was defective No headings,  
 although space is left for them Fine vignettes and a few minor ornaments  
 Stray notes on the fly-leaves

## 704.

The same

Oa 52

A very short extract from Sinjar's *dīwān* containing only a few *tarjīb'bands* Copied in the XIIc AH Beg

نار کرد عرش یا رب دست فریاد و حروس ، الحج

Bd v Ff 47-49v, S 285 × 165, 180 × 90, irregular number of lines Or pap  
 Ind nast Cond good

## 705.

دنوان نظیری

DĪWĀN-I-NAZĪRĪ

Nb 139

Poems of Muhammad Husayn Nishāpūrī with the *takhallūs* Nazīrī who came to India and died in Ahmadābād in 1021/1612-

1613 (other dates of his death, given by various authorities, are 1019/1610-1611, 1022/1613 and 1023/1614) See GIPh 308, EIO 1489-1492 RS 316, EB 1074-1075, Pr 701, 908, R 817-818, etc *Ind lib* Bh 374, Bk 276-278, Sp1 515-516 (this particular copy, as well as the next two, referred to) Transcribed in the end of the XIc or beg of the XIIc AH A good copy, containing  
*Qasidas* (f 1v), beg

چنان رسیدن وی سرد ساحت دنیا را ،

که کرد در دل محزون مسروده لیلی را ،

*Ghazals* (f 41v), in alphabetical order, beg

ادا ما سئب ان تکیبی - یوه حلوه المصفا ،

در سوائی در آور سر نمست مزی برون ده نا ،

*Tarjī'bands* (f 105), beg

ای عده کشای هر کمندی ، الحج

*Quatrains* (f 128), beg

ای از تو صور نگار هر جا کوری ، الحج

Ff 133, S 210 × 120 140 × 75, ll 17 Or pap Ind nast Cond good CFW 1825

## 706.

The same

Nb 137

Another copy of the same *dīwān*, slightly defective at the end, dating from the XIIc AH Also referred to in Spr 516 It contains

*Qasidas* (f 1v), all have explanatory headings, giving the name of the person eulogised, etc Beg as usual

ای حلاله ، حلوب از اعدار تدبا ساحته ،

حکمه ، تو از کرم وی کار فردا ساحت ا ،

*Tarjī'band* (100v), in imitation of Sa'dī's famous poem of the same kind, beg as in the preceding copy

*Muqatta'āt* (110), beg

بکر در لؤلؤ معانی را ، الحج

*Ghazals* (f 113v), in alphabetical order, beg as in the preceding copy

*Quatrains* (274v), unarranged, beg as in the preceding copy

Ff (283), S 240 × 135, 165 × 70, ll 17 Or pap Ind nast Cond good Some folios are of more modern origin A few bad vignettes

## 707.

The same

Nb 138

Another copy of the same dīwān or rather an extract from it Transcribed in the XIIc AH It contains only a small portion of the section of *ghazals*, breaking off with those rhyming in ب The first poem begins

ای از کرم دریخته حوس سبیل را ، و از لطف ، عدد کدو عرایی حلیل را ،

Ff 32, S 230 x 150, 160 x 90 ll 15 Or pap Ind nast Cond good slightly worm eaten

## 708.

دیوان شامی

DĪWĀN-I-SHĀNĪ

Nb 74

Poems of Nasrīf Āqā, who belonged to the Turkish clan Taklū and used the *takhallus* Shānī in his poetical works He flourished at the court of Shāh 'Abbās the Great (995-1037/1587-1628), and died in 1023/1614 See R 676 etc *Ind libi* Bk 279-280 Spī 564 (this particular copy referred to) Transcribed in the XIIIc AH It contains

A *mathnawī* poem (f 1v), in praise of the Shi'ite Imāms etc Beg

بسم الله الرحمن الرحيم ، ماهی که رایب امددم ،

*Ghazals* (f 20v), only a small portion of the original collection, here breaking off with those rhyming in ب Beg

ای نادای حمد تو زمرمه عقل و رای را ،

ور تو خلوت سخن طبع عرل سرای را ،

*Qasīdas*, a few *qit'as*, *tarjī'bands*, etc (f 42r), beg

س ، که درد آه ملک را بر آورم ، خاکستر بری بر بریا بر آورم ،

Ff (152), S 255 x 155, 220 x 100, ll 19 Europ pap Ind nast Cond good

## 709.

سبع سیاره

SAB' SAYYĀRA

Na 62

*Mathnawī* poems of Zulālī, who was a native of Khwānsār, a large village and a district north of Isfahān, on the Hamadān road He also was an eminent poet at the court of Shāh 'Abbās the Great, as the previous author, and died in 1024 or 1025/1615-1616 His works were left unarranged, but afterwards were put in order and edited by 'Abdu'l-Husayn Kamaraī, whilst Tughā

wrote a preface to them See GIPh 249, 250, 251 300, 301 Horn 188, EIO 1494-1498 EB 1081-1084, R 677 etc *Ind lib* Bh 377, Bk 282, Sp1 592-593 (this particular copy and the next ones referred to) Transcribed in the beg of the XIIc AH It contains

1 *Preface*, in prose, by Zulālī himself, beg

تعدیر و در و تدویر مدعب صانعی و قادری را الهی

2 *Husn-i-galan-i-ūz* a *mathnawī* poem in 41 *galua* with a prose preface, beg

تعالی الله سانه (sic) ار این آیه الهی

Beg of the poem itself

بسم الله الرحمن الرحیم ، تیرشاسب ددیورحم

3 *Shu'la-i-dīdān*, a Sufico-didactic poem in 49 *shu la* with a prose preface beg

سبحان الله ار سر این آیه الهی

Beg of the poem itself

فام او داج سر هر نام ، سعلۀ دیدار هر هدکامۀ

4 *Maykhāna*, another similar poem, in 40 *qadahs* Beg of the prose preface

الحمد لله ار دوستگانی این آیه الهی

Beg of the poem

نام او داده سده معانه ، دش هر که هست بیمانه

5 *Dhanna wa khunshīd*, also with a prose preface, beg as usual

ما شاء الله ار این آیه الهی

Beg of the poem

نام او کرد مرا شعله فرور ، نتوان کعب ناتس که مسور

6 *Ādhar-u samandar*, with a prose preface, beg

آه ار این آیه دلسور حکر الهی

Beg of the poem

نامس عسب (read عسب) و حسن دوتر

آز س س او س ک و سمدر

7 *Sulaymān-nāma*, sometimes also called *Sulaymān-u Bilqīs*, the love story of king Solomon and the queen of Sheba Beg of the prose preface

ما اعظم شاهه و بیمنا سخاات الهی

Beg of the poem

بم نام جهانگیر دلغای ملک ، که آمد سلیمان یک مور ملک

S *Mahmūd-u Ayāz*, the most famous of all Zulālī's poems, commenced in 1001/1592-1593, and completed 1024/1615 It was lithographed in Lucknow, 1290 AH Beg of the prose preface

سداس و ستائش بدده نواری را اله

Beg of the poem

بم آنکه محمودس ایار اسب ، عمس انتخابه نار و نبار اسب

S 185×115, 125×60, ll 14 Or pap Calligraphic Ind nast Cond good Many marginal glosses A few vignettes

## 710.

The same

Na 134

Another copy of the same 'septet' of Zulālī, dating from the XIIe AH and also referred to in Spr 593 It is a defective and a rather bad transcript, a great number of folios are lost or misplaced and many parts are illegible It contains

1 *Mahmūd-u Ayāz* (f 1v), beg abruptly with several *bayts* in a metre different from that of the poem

یا الهی انایب (عیایب) ار آیات و کرم ، اله

The poem is interrupted by other matter in the middle, and is continued on ff 126-153

2 *Ādhar-u Samandar* (f 64), 3 *Dhanna wa khusshād* (f 76), 4 *Sulaymān-nāma* (f 81), 5 *Maykhāna* (f 93v), 6 *Shu'la-i-dīdār* (f 115v), all beg as in the preceding copy 7 *Husn-i-galāv-sūz*, incomplete, one page on f 125v, and the continuation on ff 153-162

Ff (162), S 170×85, 125×55 ll 15 Or pap Vulgar Ind nast Cond bad Much injured by dampness and repairs

## 711.

محمود و انار

MAHMŪD-U AYĀZ

Na 133

Another, very good and calligraphic copy of this poem, dating from the XIe AH Referred to in Spr 583 Beg of the poem is the same as in No 708 (8) but the preface begins in a different manner

بمبارک الله ار تسوده این آیه اله

Ff 216, S 230×130, 140×70, ll 15 Or coloured paper Calligraphic Ind nast Cond tol good, but many places absolutely spoilt by the 'repairers'

## 712.

The same

Na 132

Another quite modern copy of the same poem, dated the 11th year of Muhammad Shāh's reign, i.e. 1145 AH. It is slightly defective at the beg, only seven *bayts* being lost. On ff 176-183v there is *Husn-i-qalau-sūz*, complete, beg as usual, see above, No 709 (2).

Ff (187), S 215×135 170×75 H 14 two central columns and one on the margins. Or pap Ind nast Cond tol good

## 713.

The same

Oa 73.

An extract from the same poem. Transcribed in the XIIc AH. It begins as usual see above No 709 (8), and there is a colophon stating that the poem is complete. It is far too short however and probably several chapters in the middle are omitted.

Bd v Ff 237-269 For measurements etc, see No 676

## 714.

The same

M 2

Another extract from the same poem transcribed in the XIIc AH. Beg as usual see No 709 (8).

Bd v Ff 91-95v, S 135×260, 320×195, H 32 Or pap Ind nast Cond good

## 715.

دیوان ملک ، تمجی

DĪWĀN-I-MALIK-QUMĪ

Nb 131

Poems of Malik Qumī (a native of Qum, a city south of Tehran, its name is often Arabicized into Qumm), who came to India, lived at Ahmadnagar and Bijāpūr at the court of 'Ādil-Shāh Ibrāhīm (987-1035/1579-1626), and died in 1024 or 1025/1615-1616. See GIPh 309, 336, EIO 1499, ef R 678, 1091, etc *Ind lib* Spr 481 (this particular copy referred to). A good transcript dating from the beg of the XIIc AH. Contents

*Ghazals* (f 1v), in alphabetical order, beg

ای ر نامک ناح کوهر بر سر دیوان ما

ار شاکب بی سانی سر خط عرفان ما

*Qut'as* (f 148v), with a few *quatrains*, etc , beg

طریق کیس نکوئید یا سنان بدهید  
 هزار عرصه نکند و بر دست آمدن

*Quatrains* (f 158v), beg

یاد تو کدم کر ببرد (sic ?) نام تو نرم سدک بر آید نام

Ff 178, S 205 × 115, 160 × 75, ll 15 Or pap Good Ind nast Cond good Many notes on the fly-leaves

## 716.

دیوان طعوری

DĪWĀN-I-ZUHŪRĪ

Nb 91

Poetical works of Nūru'd-Dīn Muhammad Tuṣhīzī, with the *takhallus* Zuhūrī, who came to India and died there some time in 1025-1027/1616-1618, cf above, Nos 356-362 in this Cat, where his prose works are described For his poetical works see GIPH 309 sq., EIO 1500-1508, EB 1076-1077, Pr 909-910, Ros 264 R 678-679, etc *Ind lib* Bh 376, Bk 284-287, Spr 580 (this particular copy referred to) Transcribed in the XIIc AH This volume contains only *ghazals*, in alphabetical order, beg

آنکه بواهد داشت فردا زمتس دیوان ما  
 کشته و صغس آفتاب مطا ع دیوان ما

Ff 385, S 225 × 125, 160 × 75, ll 15 Or pap Bad Ind shukasta Cond good, but some places are rendered illegible by 'repairs' Ff 269, 317v-319v are blank Very bad vignette

## 717.

ساقی نامه

SĀQĪ-NĀMA

Na 59

A long *mathnawī* poem of the same Zuhūrī, dedicated to Burhān Nizām-Shāh II of Ahmadnagar (999-1003/1590-1594) and containing a series of eulogies and laudatory poems on various subjects See EIO 1501, 1506-1508, EB 1078-1079, Pr 64, 697, R 678-679, etc Lith Lucknow, 1849 Transcribed in the XIIc AH Referred to in Spr 580 Beg

ساقی نامه ایرد پاکرا ، بر باد ط نام پاکرا

S 210 × 115, 140 × 75, ll 11 Or pap Ind nast Cond good

718.

تسمیة زهوری

QISMIYYA-I-ZUHŪRĪ

M 19

A small extract from the preceding poem (corresponding to ff 21-26v of No 717, where it is called *Qismīyyāt*) A bad copy, dating from the end of the XIIc AH, forming an entry in a small scrap-book Beg as in No 717

دستبردنی سجد کلمه دهن ، بجوس اسرار چاه دوس

Bd v Ff 33v-35, S 130 × 210, 125 × 200, ll 20, four columns (*biyyād*) Or pap Ind nast Cond rather bad

719.

کلیات، شریف

KULLIYYĀT-I-SHARĪF

Nb 77

Poetical works of Muhammad Sharīf Kāshānī, with the *takhal-lus* Sharīf, who came to India, and died there ca 1030/1621 See EIO 1515, etc Ind lib Spr 567 The copy in the Society's collection, referred to by A Sprenger (No 1405), dated 1026 AH, is the original of both copies described here, made in 1842 and 1871 It seems probable that this old copy, which is now missing, is identical with the MS in the India Office library, No 211, described in EIO 1515 It is not impossible that the book may have been 'lost' from Calcutta some time after 1871, and has finally found its way to London The present transcript is dated (1258)/1812 It contains

*Ghazals* (f 1v), in alphabetical order, beg

بسم الله ای شریه ، روم بخش نامه را

ار احمد کردگار م سار حمامه را

*Quatrains* (f 220v), beg

کره ککسی را نکسی داشتمی ، الحج

*Qasīdas* (f 241), with a few *qit'as*, etc , beg

صلح ار فسان حرج بر آورد حنکوش

دهر آتسین حصار سد ار حنکر رس

*Sāqī-nāma* (f 335v), beg

سویه ار در آشنائی در آی ، الحج

*Tarjīb-bands* and *tarkīb-bands* (f 339v), beg

کی یاد کنم م کمندی ، الحج

*Sirī-nāma*, a *mathnauī* poem (f 374v) beg

کر دل بیرون کم اندوهنا ، الح

*Farhād-u Shīrīn* (f 380v), a *mathnauī* poem in imitation of Nizāmī's *Khusraw-u Shīrīn* The title is given on f 388v at the bottom of the page

نخسب ار ، مع فرهاد و شیرین ، ببار آرم کل ای ، نکین ،

Copied from a defective original, because many places are left blank Beg

حدوددار طعم عده نکسای ، ر کلکم لعل و معنی را ببارای ،

Ff 458, S 240 × 160, 190 × 105, ll 15 Europ pap Modern Ind nast Cond good

## 720.

The same

Ne 11

Another copy of the same *Kulliyāt* It was transcribed, according to an English note on the fly-leaf, from the old MS No 1405, mentioned in the preceding No 719, in 1287/1871, by Muhammad Hasan b Chāndkhān Hājīpūrī It contains *gasīdas* (f 1v) with a few *qat'as* *Sāqī-nāma* (f 94v), *tarjīb-ands* and *tarkīb-ands* (f 98v), *Sirī-nāma* (f 133v) It preserves the text of the original colophon (f 139)

تم کتاب در دار السلطه شعر -یدرآباد در پای تحت سلطان محمد  
و طب ساه من گفتار مولانا سروده . کسی (نه) تاریخ نسب و سسم ماه رمضان  
المبارک سنه ۱۰۲۶

*Farhād-u Shīrīn* (f 141v) All these sections begin as in the preceding copy, from which the present one differs only by the absence of the *ghazals* and *quatrains*

Ff 219, S 200 × 120, 140 × 70, ll 15 Europ pap Modern Ind nast Cond good  
Notes in English on the fly-leaf and f 141

## 721.

دیوان شاپور

DĪWĀN-I-SHĀPŪR

Nb 73

Poetical works of Shāpūr, a native of Tehran, who also used the *takhallus* Farībī He came to India, and died there some time between 1021 and 1030/1611–1621, as variously stated by different authorities See GIPh 247, EB 1072–1073, R 674, etc Ind

libr Bh 379, Bk 289, Sp1 564 (this particular copy referred to)  
Transcribed in the XIIe AH It contains

1 *Qasīdas* (f 1v), unarranged, and apparently incomplete  
Beg

چه مژده دارد از آن ساح کل دسم بهار  
که رقص میکند از سوق بر سرم دشت ار

2 *Ghazals* (f 27v-128v), in alphabetical order, beg

ز هر رایل نکرد حائسرائی لعل حائرا  
ز حاصد ، ، ، دارد عذار آب - یوانرا

3 *Tarjī'āt* (f 133v, ff 129-133 are blank), beg

شعشع از سر راه ، میدند ، تابیده عیس من گمندی

4 *Dāstān-i-bāgh* (f 141v), a *mathnawī* poem, beg

صاحی ر آب کوثر روی سسته ، الحج

5 *Dāstān-i-lūh kūftan-i-Farhād* (f 147), also a *mathnawī*  
poem, beg

ادب پرورده دهان سخن گوی ، الحج

6 A few short *mathnawī* poems (f 148v), the first one with  
the title در مدح پادشاه زمان , beg

کندده ، ، ، متس بر آسمان رحب ، الحج

7 *Quatrains* (f 150), unarranged, beg

بر - ایر - ه - ه - تی ای ندیم سکری ، الحج

Ff (159), S 205×110, 150×75, ll 15 Or pap Ind nast Cond not quite good  
Slightly worm eaten and afterwards 'repaired' A note by H Blochmann on a  
fly-leaf, with a reference to *Āin-i-Akbarī*

## 722.

نان و - او

NĀN-U HALWĀ

Na 157

A Sufico-didactic poem in *mathnawī* verse, extremely popular  
in Persia The author, Bahāu'd-Dīn Muhammad b Husayn b  
'Abdī's-Samad al-Jabalī al-Āmilī, a divine of Arab extraction,  
lived at Isfahān during the reign of Shāh 'Abbās the Great (995-  
1037/1587-1628), and occasionally wrote poetry, using the *takhal-*  
*lus* Bahāī His death is variously fixed, but the most reliable  
date is 1030/1621 See GIPh 301, EIO 1517-1520, RS 419, EB  
1085-1088, 1239, Pr 116, 668, 698 R 679, Aum 4, etc Ind libi

Bh 380, Bk 291, Spr 368 (this particular copy referred to) The poem was lithographed a great many times in Persia, also in Constantinople, etc. A modern copy, dating from the end of the XIIc or beg of the XIIIc AH. Beg as usual, with a short preamble in Arabic

اما بعد حمد الله على اتصاله بالحج

Beg of the poem itself

' انما الاهى عن العهد القديم ' ايها الساهى عن المبعج العويم

Ff 13, S 210×155, 170×75, ll 15 Europ pap Ind nast Cond tol good CFW 1825

## 723.

The same

Oa 73

Another copy of the same poem, slightly incomplete at the end. It was transcribed in the XIIc AH and forms an entry in a large volume containing many different poetical works. Beg as in the preceding copy, but without the prose preamble

Bd v Ff 98-101 For measurements etc, see No 463

## 724.

The same

Oa 21

Another copy of the same poem, transcribed by Sayyid Khidr, surnamed Sayyidū Miyān, in the beg of the XIIIc AH. It opens with the same short Arabic introduction as found in No 722. The poem itself begins as usual, see the same No

Bd v Ff 7v-22v For measurements, etc see No 581

## 725.

ديوان ناقر

DĪWĀN-I-BĀQIR

Nb 19

A rare collection of poems of Bāqir, chiefly in praise of Ādil-Shāh Ibrāhīm II (987-1035/1579-1626). In a note on f 158, which seems genuine, is stated that this book, *Kulliyāt* of Bāqir Kāshānī, was copied for the library of Aurangzib in 1082 AH. On the other side of the same leaf there is a heading مائد محمد. It seems probable that the author of these poems is identical with Muhammad Bāqir Kāshānī, who died in the Deccan in 1034/1624-1625, referred to in EIO 1535, or in the *Safina* (see EB 376, col 230). This identification can be well supported by

various allusions from his *dīwān* Shāh 'Abbās the Great (995-1037/1587-1628) is often referred to (cf ff 125v, 205, etc.) The poet Sinjai (see above Nos 703-704 in this Cat.), who died in 1021/1612-1613, is mentioned on f 206, an elegy on his death is given on f 154v and two chronograms for the date of his death are given on f 212. Hakīm Ruknā, i.e. Ruknu'd-Dīn Mas'ūd Kāshānī, with the *takhallus* Masih, who d. in 1066/1656 (cf EIO 1572), is mentioned on f 205v, etc. A good copy, but the greater portion of it is entirely perished. It is already described in Spī 374-375 and contains

1 *Ghazals* (f 1v), in alphabetical order beg

یارب آنسور فکن در دل دیوانه ما ، که کلم آید و آتس برد ار حانه ما ،

2 *Quatrains* (f 96) unarranged, beg

ار سده صا ، ما صفا فص برد ، روح القدس ار ما دعا فیس برد ،

3 A *mathnawī* poem, apparently with the title *Maykhāna* (f 118v), a kind of a *Sāqi-nāma*, beg

همیشه اند آئی و ، رانه آئی ، سکنه شو آنکه نمیشانه آئی ،

4 *Tarjī'āt* and *tarkībāt* (f 130v), beg

محب بدیر مدینه کس دست داع ما ،

بر چه نم آقا اب دست د حراع ما ،

5 *Qasīdas* (f 158v), in praise of the Shī'ite Imāms, 'Ādil-Shāh Ibrāhīm, Shāh 'Abbās the Great, etc., with a few *qit'as*, chronograms, etc. at the end. Beg

ای مصحف ، مال ترا زیور آفتاب ،

حل کشته سرریب ر - چون زر آفتاب ،

Ff 213 (loose), S 190 × 100, 125 × 55, ll 17. Or pap. Good Ind. nast. Cond. bad. Good vignettes.

726.

دیوان طالع ، آملی

DĪWĀN-I-TĀLIB ĀMULĪ

Nc 1

Poems of Muhammad Tālib, a native of Āmul, near Bāifunūsh, on the S.-E. shores of the Caspian, who came to India, and died there in 1035/1625-1626, as stated by the best authorities. See GIPh 309, EIO 1524-1529, RS 376 EB 1090-1092, Pr 913, R 679, Aum 38, Gotha C 23, etc. *Ind lib* Bh 384-386, Bk 292-296, Spr 575 (this particular copy referred to). A calligraphic copy, dating from the XIc AH. It contains

*Qasīdas* (f 1v), mixed with *qit'as*, *tarijī'bands*, and poems of other classes, not alphabetically arranged, beg

چون کج دم بفرق حرد افسرمان ، ار مدح شه امانه دم بر سر زبان ،

Three *mathnawī* poems (f 110), in different metres without headings, the first (called in No 728 *Qadā wa qadar*), beg

سیدم زوری ار طرر آسنانی ، عروس بکته را بوع کساننی ،

Ff 123, S 235 × 130, 155 × 70, ll 18 Or pap Good Ind nast Cond good A fine vignette

## 727.

The same

M 2

A short extract from Tālib's *dīwān*, copied in the XIIc AH and containing a number of *ghazals* in alphabetical order, beg (as in EB 1091)

ما را کشد خو سوی تو سوب بلند ما ،

هر صوی تاربانہ سود بر سمد ما ،

Bd v Ff 254-256v For measurements, etc , see No 221

## 728.

قما و قدر

QADĀ WA QADAR

Oa 73

Another copy of the same *mathnawī* poem of Tālib which is placed first of the three in No 726, here given with the heading as above It is slightly incomplete at the end, and the initial hemistich is slightly different Copied in the XIIc AH Beg

سیدم زوری ار ناکنه رائی ، الح

Bd v Ff 237-238v For measurements, etc , see No 463

## 729.

کلیات ، سعائی

KULLIYYĀT-I-SHIFĀĪ

Nd 10

Poetical works of Sharafu'd-Dīn Hasan Isfahānī, with the *takhallus* Shifāī He was a physician at the court of Shāh 'Abbās the Great (995-1037/1587-1628), and died, according to the best authorities, in 1037/1628, although 1027/1618 and 1038/1628-1629 are also given as the date of his death See GIPh 311, EIO 1531-1533, EB 1093, P1 913-915, R 822, Fl I 600, etc Ind lib

Bh 388, Bk 298-300, Sp1 570 (this particular copy referred to)  
Transcribed in the 18th year of Shāh-ʿĀlam's reign, i.e. 1191 AH  
It contains

1 *Dīda-i-bīdā* (f 1v), a *mathnawī* poem comp in 990/1582  
Beg

بسم الله الرحمن الرحيم ، تنع الیہ سب کسب حکیم ،

2 *Mih-i mahabbat* (f 24v), also a *mathnawī* poem, comp  
in 1021/1612-1613, beg

الہی ار سرعاس ہواہی ، دلی دہ کاروانی عسکاری ،

3 *Namak-dān-i-haqīqat* (f 51v), also a *mathnawī* poem  
The date of composition is not given Beg

ای سب دستکن ملاحب سالی ، بند ک رار طرر راہد ای ،

4 *Tuhfa-i-ʿIṭāqayn* (f 69v) a *mathnawī* poem in imitation  
of Khāqānī's *Tuhfat-u'l-ʿIṭāqayn* (see above, Nos 461-462 in this  
Cat) It is sometimes also styled *Maṭlaʿu'l-anwān*, cf. EIO 1531 (1)  
Beg

ای درد تو تحفۃ العرائس ، وی زہر تو شکر مدافین ،

5 *Qasīdas* (f 73v), unarranged beg

معلم وطرف عالہسب من طعل ریان دانس ،

سنو آیات عرفان گوشہ خاطر دستابیس ،

6 Another collection of *qasīdas*, intermixed with *quatrains*,  
*qitʿas*, etc (f 105v) Beg

ای تعب تو سابع معالاب ، مساطفہ چہ رُہا ، الہ ،

7 *Ghazals* (f 119v), in alphabetical order, beg

ای ردہ برتر ار کمان نیمہ کنویلی را ،

دسب نتو ککارسد عمل نکستہ پای را ،

8 *Tarkīb-bands*, *quatrains*, *qitʿas*, etc (f 205), beg

شہر حدد کریمسب حدائی عمار ، الہ

9 A collection of miscellaneous poems (f 210v), similar in  
contents to that mentioned in EIO 1531 (3) It begins in the  
same manner

ہوئیں ہللم ہاری حملان نککاروب ، الہ

Ff (224), S 320 x 200, 245 x 145, ll 23 Or pap Ind nast Cond good The  
heading of various poems are not written, although space is reserved for them

730.

دیوان شعائی

DĪWĀN-I-SHIFĀĪ

Nb 78

A good, but incomplete copy of Shifāi's dīwān, dating from the beg of the XIIc AH. It contains

1 A collection of *qasīdas* (f 1v), not arranged alphabetically. It opens with the poem found on f 91 in the preceding copy

رحمہ صابر بخاک نیکرم بصعمان (sic) روم

سروم همه و مرور ر حواس ان روم

2 Another collection of *qasīdas* (f 28v), apparently the same as that on ff 105v-119 of the preceding copy, see No 729 (6), with a similar beginning

3 *Ghazals* (f 42v), not arranged alphabetically. The first poem is found on f 193 of the preceding copy

ار صعه ، با سرسک ، مسکرا همدروم ، الحج

Ff (113), S 215 × 125, 160 × 80, ll 14 Or pap Calligraphic Ind nast Cond tol good

731.

(مثنویا ، شعائی)

(MATHNAWIYYĀT-I-SHIFĀĪ)

Na 118

Another copy of two *mathnawī* poems of Shifāi. It may be a part of a *Kullīyyāt* of his works to which the preceding MS (No 730) may also have originally belonged. The handwriting, the general appearance, and the paper are only very slightly different. This copy is referred to in Spr 570. It contains

1 *Dīda-i-bīdān*, beg as in No 729 (1). Incomplete, the end corresponding to f 22v in that copy

2 *Mih-i-u mahabbat*, beg as in No 729 (2). Complete

S 215 × 125, 160 × 80, ll 14 Or pap Ind nast Cond not good Worm-eaten

732.

(منتخب ، دیوان شعائی)

(MUNTAKHAB-I-DĪWĀN-I-SHIFĀĪ)

M 12b

A short extract from Shifāi's dīwān. It contains *ghazals*, not arranged alphabetically, and a few *quatrains*, 373 poems altogether, all numbered. Copied in the XIIIc AH. Beg

یا سوس رفتہ روز ازل در زبان ما ، الحج

Bd v S 145 × 270 (*bvyād*) Irregular number of lines Or coloured paper Ind nast Cond good

733.

دیوان تعی

DĪWĀN-I-TAQĪ

Nb 29

Lyrical poems of Taqī, whose full name is given in the preface (ff 1v-2v) as Taqī b Mu'īnī'd-Dīn Muhammad b Sa'dī'd-Dīn Muhammad al-Auhadī al-Husaynī al-Bulyānī (البلیانی), and who is identical with the author of the *Tadhkima* of Persian poets, and a poem *Yūsuf-u Ya qūb*, usually briefly called Taqī Auhadī (cf GIPH 232, R 1089, Spr 95 and 576). The exact date of his death is not known, but the present collection of his poems yields some materials for its determination. In this copy transcribed at Lucknow, 1196 AH, by Jaswant Sing'h Parwāna, and referred to in Spr 576, almost every poem contains the date of composition and an indication as to the place where it was written. These dates range from 980 (f 36v) to 1038 AH (f 58v) and 1039 AH (f 58). The poems dated 1032 and 1033 AH are very numerous. Therefore it is clear that the date of Taqī Auhadī's death cannot be placed before ca 1040/1630. It is of interest to point out that a MS in this collection described above under No 430, and containing the rare dīwān of Qatīān, was copied in 1018/1607 by Taqī Auhadī Bulyānī. If this copyist is identical with the author of the present dīwān (and there is nothing improbable in such a supposition), we have a specimen of his handwriting, which, however, cannot be called exactly calligraphical.

The present dīwān has a special title *Tadhkima'tu'l-'āshiqīn*, and this MS contains only the first half of it.

There is a short prose preface by the author himself with the title

دیوان تعی موسوم به تذکرة العاشقین (sic?—illegible)

Beg

بعد از شگفتی عشق دهان الح

*Ghazals* (f 3), in alphabetical order, only those rhyming in د. They open with the poem, composed at Shīrāz in 1000/

1592

Beg

سد مطلع نور جدا - ورسید داب ناک ما،

ان رح نماید معرب ر آئندۀ ادراک ما،

Bd v Ff 1v-118, S 200×115, 145×80, ll 15. Or pap Ind shikasta-nast. Cond good. A few folios by a different hand. Glosses on the margins.

734.

دیوان قپلان بیگ،

DĪWĀN-I-QAPLĀN BEG

Nb 110

A rare collection of poems of Qaplān Beg, an official of Turkish extraction under Akbar and Jahāngīr, who retired from

his post, according to *Riyādu'sh-shu'arā* (cf No 230, f 364), in 1030/1621. The date may be read as 1003, but this does not agree with the context where it is said that Qaplān retired *under Jahāngīr*. Sprenger repeated a similar statement in his Catalogue (Spr 531), without noticing this glaring anachronism. Jahāngīr is referred to in many of the poems: a chronogram for his ascension is given on f 159, and he is eulogised on f 3v 7, 9v 12v, etc. In the section of *qit'as* the author gives numerous chronograms, the latest being apparently for 1041/1631. 1029 (f 166) بود س اهی ارب او (f 163) 1039 (f 163) دل داع 1040 (f 163)

and ناد ماوی او مهـ ب بریں 1041 (f 164v) برزی رحم حق حاویدان (f 167v), the same. Therefore it is obvious that the poet in question died some time after 1041/1631. The present excellent although slightly defective and injured copy, dating from the end of the XIe AH, is referred to in Spr 532. It contains

1 *Qasīdas* (f 1), incomplete at the beginning. The first complete poem, in praise of Jahāngīr (f 2v) begins

اوسا اردی مهـ ب لاله کستر، کرو صحرای سود نکلا سستر،

2 *Ghazals* (f 18v), in alphabetical order. The first has the heading فی التوحید. It begins

آنکه نامس هـ ب دایم ریب عدوان ما،

نکته هـ ب دایم ریب دیوان ما،

3 *Muqatta'āt* (f 158v), with many chronograms, beg

صاحب دده عزمه دارد، سکوه آساولی روی صرور،

4 *Rubā'yyāt* (f 169), with a few riddles at the end, beg

الله سه حرمه اله، لام و ها، کوید العس که هـ ب داتش دبا،

5 *Sāqī-nāma* (f 232v), incomplete at the end, beg

الا ای دل بیدلی سر بحیب، حه داری دسب ار فتوحات عب،

Ff 238, S 190 × 105, 135 × 70, ll 11. Or pap. Calligraphic Ind. nast., resembling the old Herati type. Cond. not good. Many pages spoiled and made partly illegible by the repairer, who pasted much paper of inferior quality over the pages. Many lacunas.

## 735.

دیوان فصیحی

DĪWĀN-I-FASĪHĪ

Nb 102

Poems of Fasīhī Ansārī of Haiāt, who was for some time in the service of Hasan-Khān Shāmlū, and afterwards attached to

the court of Shāh 'Abbās the Great The date of his death is usually fixed at 1046/1636-1637 See GIPh 311, EIO 1537, etc *Ind lib* Bk 305-307 Spr 390 (this particular copy referred to) Transcribed in the XIIc AH It contains

1 *Qasīdas* (f 1v) beg

دلم ن رفب ر آئس زیا بوشان دالایی  
روم ار کاروں (کاروان) ناله دردم دلی عریایی

2 *Qit'as* (f 46v) with several chronograms beg

ای در بار صبح دروں آمد ار درم ، اله

3 *Ghazals* (f 62), in alphabetical order beg

حدایا زوری ایی و د پرستان سار حب را  
که دورج حب است آتش پرستان محب را

4 *Rubā'iyāt* (f 108), some of them containing chronograms beg

ایس و ک ایران که دسب کد ب هوسدد  
کوزد د همان م و لیک ن مکس د

5 A *mathnauī* poem (f 120), beg

سبحان الله چه دارک سب ، ایس عرس معدس السب

Ff 129, S 190×110 120×70, ll 15 Or pap Ind nast Cond good slightly wormeaten The first two and the last two folios are on different paper, but apparently written by the same hand

## 736.

دیوان روح الامین

DĪWĀN-I-RŪHU'L-AMĪN

Nb 56

Poems of Muhammad Amīn Shahrāstānī of Isfahān, surnamed Mīr-Jumla, with the *takhallus* Rūhu'l-amīn, who came to India, and died there in 1047/1637-1638 See GIPh 246-247, EIO 2897, R 676 Cf also EIO 1539-1540, where his two *mathnauī* poems *Khusrāu-u Shīrīn* and *Laylā va Maqnūn* are described An old copy, dating from the XIc AH which contains probably the same version of this dīwān as EIO 2897, and consists of a collection of *ghazals*, in alphabetical order, with a prose preface This dīwān has also a special title, *Gulistān-i-nāz* (f 7)

Beg of the prose preface (f 7)

یکاسی آمان سخاوری و دیمتایان افانم اله

Beg of *ghazals* (f. 8v)

ای دوسن از مروج تو شمع روان ما ، ار نور و درت تو چکیدسب حل ما ،

Ff 161 S 235 × 145, 155 × 90 ll 15 Or pap Good Ind nast Cond tol good  
Two very mediocre vignettes

## 737.

دیوان اسیر

DĪWĀN-I-ASĪR

Nb 10

Poems of Jalāl al-Dīn Asīr b. Mīrzā Muḥmm Isfahānī, a great drinkard and an intimate friend of Shāh Abbās. He died, according to the most reliable authorities, in 1049/1639-1640. See GIPh 311 EIO 1541-1551 EB 1096-1100 Pr 915, R 681, etc. *Ind lib* Bh 389-390, Bk 303-304 Spī 342-343 (this particular copy referred to) Lith in Lucknow 1880. Transcribed in 1112 AH by Sultān Beg Qāqshāl. This volume contains

*Qasīdas* (f. 1v), with a few *qit'as* at the end beg

ای دانه ز یخ خیال دل دانا سر حلقه مستان زحمت دیدد بسا ،

*Ghazals* (f. 69v), in alphabetical order intermixed with *quatrains*, beg

ای کلسن از بهار حیدل تو ، ، ترک کل از طراوت نامت سعدیا ،

*Quatrains* (f. 371v), with a few *mukhammasāt* in the beginning, opening with

کر بسعدت تنان دیدد حیرانی را ، الحج

Ff 383 (correct order of folios 1-7, lacuna, 8-17 19-21 18 25-49, 51-56, 50 57-263, 272, 261-271, 273-383) S 210 × 120 130 × 85, ll 15 Or pap Ind nast Cond good

## 738.

The same

Nb 11

Another copy of Asīr's *dīwān*, containing only *ghazals* and *quatrains* with *mukhammasāt* (f. 211), both beg, as in the preceding copy. Transcribed in the XIIc AH, also referred to in Spī 343.

Ff 218, S 210 × 120, 160 × 75, ll 16 Or pap Ind nast Cond tol good Slightly worm eaten CFW 1825

## 739.

The same.

Nc 2

A short collection of Asīr's *qasīdas*, copied in the XIIc AH,

forming part of a volume containing works of different authors  
It opens with the poem found on f 5v in No 737, beg

فته (مستی in other copies) ار طرر نگاه تو سراسر رو بار ، الح

Bd v Ff 1v-15v, S 230×130, 155×95, ll 15 Or pap Ind nast Cond tol  
good

## 740.

The same

F 4

A few poems of the same Asī, copied towards the end of the  
XIIc AH Beg

ارغوان راز ، بی یک آتش بدود ما ، الح

Bd v Ff 41v-42 For measurements, etc , see No 357

## 741.

دیوان رزمی رومی

DĪWĀN-I-RAZMĪ RŪMĪ

Nb 57

Poems of Razmī Rūmī, a poet of the middle of the XIc AH ,  
or XVIIc AD Hc flourished at the court of Shāh Safī the  
Safawide (1037-1052/1628-1642), as may be concluded from his  
numerous eulogies of that prince In one of his *qit'as* he gives  
the chronogram for the date of the occupation of Baghdad by  
Persian troops (f 189) ، واندکار با پاک دعا بعداد رب ،  
1050/1640, etc Another date is found on f 56, 1030/1621  
Evidently this poet and his dīwān are entirely unknown, and no  
references can be obtained without special research Copied ap-  
parently in the XIIc AH , from a defective original, because  
many leaves are wholly or in part left blank This volume con-  
tains

*Qasīdas* (f 1v), in praise of the Imāms, etc , beg

رسا سکر نه ای والی واهب ، کرو یاب هرکس عطائی مداس ،

*Ghazals* (f 73v), in alphabetical order, beg

بود الله اکبر عطار محمودی عبدوایا ، رسم الله خوش و تر شود کلزار دیوانجا ،

*Quatrains* (f 165v), incomplete at the beg and end Beg

هر حد که چون اله ، درین کبده سرا ، الح

*Qit'as* (f 188v), also probably incomplete, beg

مهر سپهر داس و حاة و حلال و ، ود ، الح

Ff 191, S 230×145, 130×70, ll 15 Or pap Ind nast Cond good Slightly  
worm-eaten

742.

ترجمہ تکمیلہ

TARJUMA-I-TAKMILA

Na 19

A versified translation of the supplement to the famous biographical work of Yāfi'ī *Riwaḍi'r-riyāhīn*, dealing with the lives of Abdu'l-Qāḍī Jilānī and his successors. The work in question, known under the title of *Takmilat Riwaḍi'r-riyāhīn*, or *Asnāu'l-mafākhir fī manāqibī sh-shaykh 'Abdī'l-Qāḍī*, by 'Afīfu'd-Dīn 'Abdu'l-lah b As'ad b 'Alī b Sulaymān al-Yāfi'ī (d 768/1367), was translated into Persian several times (cf above No 242 in this Cat). See Brockelmann II, pp 176-177. The translator's name appears in the form of 'Abdī, who completed his work in 1051/1641. It is divided into 105 *hikāyats*. See Spr 307, where this particular copy is already described. Copied in the XIIc AH. Beg

کن نہ اسم الله ای حال ابتدا ، بس محمد حق زبان را بر کسا ،

S 255 × 140, 160 × 80 ll 11 Or pap Calligraphic Ind nast Cond good Vignette

743.

ریبا و نکار

ZĪBĀ WA NIGĀR

Na 56

A *mathnawī* poem, containing a version of the old Indian tale of the loves of Panūn and Sīsī, originally written in Sind'hī. The translator, Muhammad Ridāī, completed it in 1053/1643. See GIPh 253, R 684, Spr 544 (this particular copy described). Copied in the 28th year of Aurangzib's reign, i.e. 1096 AH, at 'Ālamgūpūr, and intended as a present to prince Muhammad A'zam. Beg

الجبی هم دل و هم بدلی ده ، هم آن حاصل هم این سکاالی ده ،

S 265 × 160, 190 × 85, ll 17 Or pap Ind nast Cond good

744.

آئینہ راز

ĀĪNA-I-RĀZ

F 52

A short *mathnawī* poem by Abū l-Barakāt b Abdu'l-Majīd Multānī, with the *takhallus* Munīr (d 1054/1644), known chiefly as the author of various compositions in ornate prose (cf above, Nos 366-367 in this Cat). Copied in 1070 AH (because so are dated some other portions in this volume, written by the same hand). Beg

چون مرا دو مدد مدعی صا ، میکسم آئند دل ار علا ،

Bd v Ff 122v-125 (in margin) For measurements, etc, see No 366

745.

( تصنیف : قدسی )

(TASNĪFĀT-I-QUDSĪ)

Oa 59

Poetical works of Muhammad Jān Qudṣī, a native of Mashhad who came to India and died there in 1056/1646 (other dates of his death are given as 1055/1645 and 1069/1659) See GIPh 238, 309, 350, EIO 1552-1557, B<sub>1</sub> 293, RS 323, EB 1102-1111, P<sub>1</sub> 917-918, R 684-685, 1001, etc *Ind lib* Bh 391-393, Bk 308-310, Sp<sub>1</sub> 536 The present copy is quite modern, dating from the end of the XIIc or beg of the XIIIc AH, transcribed by Mīr Muhammad, an inhabitant of Lucknow It contains

1 *Ghazals* (f 231v), in alphabetical order, with a number of *quatrans* at the end Beg

داده عسقم داده دانی که منم خورد مرا  
خوردده ام از حامی که منم خورد مرا

2 *Quatrans* (f 282), beg

مردان همه ترک ترک عالم سازد ، اله

3 Extracts from *Zafar-nāma-i-Shāhjahānī* (f 290v) a *mathnawī* poem in praise of Shāhjahān, left unfinished by the author It was completed afterwards by Abū Tālib Kalīm (see further on in this Cat) Beg

در اندلی هر عسقی از زورگار ، کند افتد لطف زوردار ،

Bd v Ff 231v-329, S 235×155, 160×95, ll 14 Or pap Legible Ind nast  
Cond tol good

746.

دیوان قدسی

DĪWĀN-I-QUDSĪ

Na 99

Poems of the same Qudṣī, copied in the XIIc AH and forming part of a large collection of miscellaneous poetical and other works This transcript contains

*Qasīdas* (f 55v), with some *tarjībānds*, *qit'as*, etc , at the end Beg as usual

من آن دم که کدم سر کشی رتبع حفا ، چو شمع رنده سر و پس دیده ام برنا ،

A *mathnawī* poem (f 82), cf EIO 1552 (6), beg

دوش نرسوا شدن عالمی ، بود سرم بر سر نالین دمی ،

*Ghazals* (f 83), in alphabetical order, beg as in the preceding copy



748.

کمالیہ، سہلیم

## KULLIYYĀT-I-SALĪM

Nb 66

Poetical works of Muhammad-Qulī Salīm Tīhrānī, who came to India, and died there in 1057/1647 See GIPh 309, EIO 1558, B1 294, EB 1112-1114, P1 919, R 738, etc *Ind lib* Bk 311, Spr 556 (this particular copy referred to) Transcribed in the beg of the XIIc AH This volume contains

1 *Khar-dallāl* (or *Khar-i-dalāl*) (f 1v) The first reading is the more probable one because there is a section in praise of the ass, exactly such matter as may be connected with a donkey-dealer, or donkey-broker (*khar-dallāl*) A *mathnawī* poem, beg

بسم الله الرحمن الرحيم ، هسب عصای رة طبع سلیم

2 *Qadā u a qadar* (f 7) a *mathnawī* poem in Sufico-didactic strain, beg

سنددم زوری ار حوئاده نوشی ، حو کل ار پاره تن حروفه نوشی

3 *Dar ta'rif-i-bihār-i kuhsār-i-Kashmīr* (f 15), a *mathnawī* poem describing the beauty of spring, etc , in Kashmīr, and, in its second half, containing a eulogy of Shāhjahān Beg

سرخ هرچار صبح کردگار سب ، کوازه یابی بر چا کوهسار سب

4 *Hikāyat* (f 28v), a short *mathnawī*, beg

سنددم حمله برداری ر احسام ، الحج

5 *Dar qaht-sāl-i Hindūstān* (f 30), not (21), as in EIO 1558 (f), beg

ر بس شد فعل ند عمار حون مسک ، الحج

6 *Dar fath-i-Banqāla* (f 35), beg

بنا نلل که ایام دبار سب ، الحج

7 *Tawṣīf-u dhamm-i-faras* (f 46) In EIO 1558 (9) the title is apparently very badly written as it appears in the catalogue in an extraordinary form Beg

بود در زیر زیدم ناد یائی ، الحج

8 A collection of *satires* (f 48v), the same as in EIO 1558 (10), beg

حامه ام بر حلاه ، عادت خویش ، الحج

9 *Qasīdas* (f 54v), unarranged, beg

اگر نرم نسوی جسم اشکدار انکسب ، حو ماله دو سود آلوده عذر انکسب

- 10 *Muqatta'āt* (f 97), beg

ای سواد همد ار کلک دکارستان حدس ، الح

- 11 *Ghazals* (f 109v), in alphabetical order, beg

دلا توئی که دکار حدود کردیده جدا ، برای عسی کتاب دمازیده جدا ،

- 12 *Quatrains* (f 302), incomplete, beg

در بحر بیاید اگر ار مصص تو موب ، الح

- 13 *Dar talab-i-gurba* (f 313), a facetious story, beg

صاحب سلیم سلامت الح

Ff 314, S 270 × 155, 170 × 90, ll 17 Or pap Ind nast Cond very good Some folios are left blank

## 749.

The same

Nb 67

Another copy of the same *Kullīyyāt*, not so complete as the preceding one It was copied in the XIIc AH Referred to in Spī 556 This volume contains *Qadā wa qadā* (f 1v), *Ta'rīf-i-bihār*, etc (f 10), *Dar fath-i-Bangāla* (f 23v), *Hikāyat* (f 37); *Dar qakt-sāl-i-Hindūstān* (f 38v), *Tawsiṭ-i-dhamm-i-farās* (f 43v), a collection of satires (f 46v), *Khar-dallāl* (f 53v), *qasīdas* (f 60), *muqatta'āt* (f 108), *ghazals* (f 118), *quatrains* (f 319) All begin as in the preceding copy

Ff 358, S 235 × 135, 170 × 75, ll 15 Or pap Ind nast Cond good

## 750.

The same

Nb 31

A portion of the same *Kullīyyāt*, copied in the XIIc AH It contains *qasīdas*, *qit'as*, etc (f 121v), *Qadā wa qadā* (f 167v), *Dar ta'rīf-i-bihār* (f 174v), *Dar fath-i-Bangāla*, incomplete (f 184v) All of them begin as in No 748

Bd v Ff 123v-189v For measurements, etc, see No 627

## 751.

The same

Nb 68

Another copy of a portion of the same *Kullīyyāt* of Salīm, transcribed towards the end of the XIIc AH It contains

*ghazals*, with some *quatrans*, etc., at the end (f 1v), beg as in No 748 (11), and *Khar-dallāl* (f 94), likewise beg as in No 748 (1), apparently incomplete. This MS is probably only a fragment of a larger volume, which contained a greater number of Salīm's poetical works, as the folios, all originally numbered, begin with No 160.

Ff 96, S 205 v 115, 160 x 70, ll 15. Or. pap. Ind. nast. Cond. good.

## 752.

تعریف ، کوہ کشمیر

TA'RĪF-I-KŪH-I-KASHMĪR

Oa 73

Another copy of Salīm's poem eulogising the landscape of Kashmir, etc., as in No 748 (3), with the same beginning. Transcribed in the XIIc AH.

Bd v Ff 288v-292. For measurements etc., see No 463.

## 753.

دیوان ادھم

DĪWĀN-I-AD'HAM

Nb 9

Poems of Ibīāhīm, surnamed Ad'ham, who came to India, and d. in 1060/1650. See GIPh 247, Spr 313 (this particular copy referred to). The present copy, dating from the beg. of the XIIc AH, is slightly incomplete at the end. It contains

- 1 *Qasīdas* (f 1v), with a few *qit'as* at the end, beg

کل بناع آمد و شد مرع چمن نعمه سرا ،

شکر لله که رسیدیم به این ترک و بوا ،

- 2 *Sāqī-nāma* (f 10v), beg

العی سر رس م الس ب ، که دارد لب رو که ، هر که هست ،

- 3 A *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-asiā* (f 18v), beg

بسم الله الرحمن الرحیم ، راجه حدوت اسب نسوی قدیم ،

- 4 A few *mathnawīs* and *mukhammasāt* (f 27), beg

السی کام امیدم روا کن ، الحج

- 5 *Ghazals* (f 34v), in alphabetical order, beg

اول دیوان بنام اول اسما ، مدسی سرتاب دلم بریا ،

6 *Rubā'īs* (f 51v), unarranged, beg

کثرت در ذات کنیا ممکن نیست ، اله

f f 60, S 220×125, 110×60, ll 13 Or pap Ind nast Cond good Notes and additional poems on the margins

754.

دیوان کلیم

DĪWĀN-I-KALĪM

Nc 12

Poems of Abū Ṭālib Ḥamadānī, with the *talhallus* Kalīm, who came to India, and died in Kashmir in 1061 or 1062/1651-1652 See GJPh 309, 311, EIO 1563-1570 RS 376 419 (s), EB 1116-1121, P1 920-921, R 686, etc *Ind lib* Bh 397, Bk 314-317 Spr 453 (this particular copy referred to) It was several times lithographed in India The present copy dating from the end of the XIc or the end of the XIIc AH, contains

1 *Qasīdas* (f 1v) beg

سوق شرکس را که در راه طلب سر میدهد ، اله

2 *Qit'as* (f 63) many of them contain eponograms, etc

Beg

بادسها پایت تخت بود تاج پیر ، اله

3 A series of short *mathnawī* poems (f 84), the majority containing congratulations on account of various holidays, New-year's day, etc , beg

رشی دلشیں وہ ر آراستہ ، اله

Those of larger size and more important are (f 102v) تعزیه ، یک میل ساهزادہ اورنگزیب (f 111) ، تعزیه ، اکبراناد و ناع حبان آرا (f 114) ، فتح ملک (f 132v) ، تعزیه ، کسمیر (f 126) ، تعزیه ، محط دکن (f 114) ، چهار سدک ، مدیہ

f f 142, S 210×115, 150×70, ll 14 Or pap Ind nast Cond not good, worn eaten and repaired

755.

The same

Nb 112

Another copy of the same *diwān*, dating from the XIIc AH, also referred to in Spr 453 Some additional *ghazals* are to be found at the end (ff 38-39), in a more modern handwriting The volume contains

*Ghazals* (f 1v), in alphabetical order, beg

دل کردم مستی عابد رهد ریائی را ، اله

*Quatrains* (f 32v), unarranged, incomplete Beg

هر آمد که مرد مول و مجلس نایب ، السج

Ff 39, S 235 × 130, 200 × 100, irregular number of diagonal lines, four columns  
O. pap Ind nast Cond tol good

## 756.

The same

Nb 161

Another copy of Kalīm's *diwān*, dating from the XIIc AH, incomplete at the end. It contains *ghazals*, in alphabetical order, beg as in the preceding copy, with a few quatrains on the last folio

Ff 124, S 210 × 115 160 × 70, ll 15 Or pap Ind nast Cond rather bad  
Injured by worms and repairs

## 757.

اساس اسلام

ASĀS-I-ISLĀM

Ac 1

A versified treatise on the principles of the Muhammadan religion and its chief practices and observances. It was composed in 1064/1654 (cf f 1v), by an author who gives his name only in the form of the *takhallus* 'Ābid. The work is written in *mathnawī* verse and is divided into many unnumbered chapters. See also EIO 2588 *Ind libr* St No 86 on p 156. The present copy, dating from the end of the XIIc AH, contains an interlinear Hindustani translation of many portions of the work. Beg as in EIO 2588

بسم معبود کل موجود ، من له آمد کل محمود

Ff 39, S 230 × 130, 180 × 90, ll 15 Or pap Ind nast Cond good

## 758.

(مثنوی جعفر ترک)

(MATHNAWĪ-I-JA'FAR TURK)

Na 115

A long *mathnawī* poem in Sufico-didactic strain, being evidently an imitation of Sa'di's *Būstān*, commenced in 1065/1655 (cf f 5). It was composed and dedicated to Shāhjahān by an author who calls himself Ja'fai Turk-i-Saljūq (cf ff 3v, 4v, etc, frequently), a man of scanty education, (cf f 5) 'حوسلحومی و ترک کم حوادده ام' etc. He occupied a high military post (cf f 5, top), and may be identical with Ja'far-Khān b Sādiq-Khān, a high official in the service of Shāhjahān, cf R 779. This particular copy is referred

to in Spr 444 Transcribed towards the end of the XIIc AH  
Beg

نام خدا ابتدا کرده ام ، خدا را سجود رهشما کرده ام

S 210 × 140, 165 × 95, ll 14 Or pap Ind nast Cond tol good Slightly injured  
by dampness and worms

759.

مخبّر الواصلین

MUKHBIRU'L-WĀSILĪN

M 134

A collection of eulogies of Muhammad, khalifs, Imāms, founders of the orthodox sects, Sufis, princes, poets, etc, containing chronograms for the dates of their births, deaths, etc There are many such dates connected with the poets and saints contemporary with the author, which probably may be relied upon and therefore this work in its latter part deserves study It was commenced in 1060/1650 (the title is a chronogram), and dedicated to Shāhjahān (f 9v), but it was not finally completed until after 1066/1656, because the dates 1063/1653 (f 54), and 1066/1656 (f 55) are found in it The author gives his full name in the prose preface (f 3) as Abū 'Abdī'l-lah Muhammad Fādīl b Sayyid Ahmad b Sayyid Hasan al-Husaynī at-Tirmīdhī al-Akbarābādī, with the *takhallus* Mazharu'l-Haqq He died in 1101/1690 as stated in Spr 489, where a lith edition of this poem is described of also R 1035, where an extract from this work is mentioned, also see St No 107 on p 75 Transcribed in 1151 AH at Sikākul in the district of Haydarābād, by Hasan Muhammad

Beg of the prose preface (f 1v)

سرزمین کلامتکه عارفان معارف ، الح

Beg of the *mathnawīs* (f 4v)

این سخن حد که من گفته ام ، کوهر ناسفته نکر سفته ام

Ff 59, S 190 × 100, 160 × 70, ll 17 Or pap Ind nast Cond tol good Marginal  
notes

760.

جامع الولاية

JĀMI'U'L-WILĀYAT

Na 25

A series of long *qasīdas* in praise of 'Alī, celebrating his legendary exploits The author mentions very often his *takhallus* Ātashī, but gives no material enabling us to identify the period in which he wrote He may be identical with Ātashī whose *Kulliyāt* is described in EIO 1536 The latter was a court-poet of a prince

of the 'Ādil-Shāh dynasty, Muhammad b Ibrāhīm (1036-1067/1626-1656), who patronised Shī'ite poets. A bad copy dating from the XIIc AH. Beg

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ایدل ربان نکسا، الحج

S 260×155, 190×110, ll 18. Or pap. Bad. Ind. nast. Cond. tol. good. Many lacunas. Notes and quotations on fly leaves.

761.

قصا و قدر

QADĀ WA QADAR

Oa 73

A short *mathnawī* poem, similar in contents to that by Tālib Āmulī, Salīm, and others (cf. Nos. 728, 748, etc.), by Ruknu'd-Dīn Mas'ūd, surnamed Hakīm Ruknā, with the *takhallus* Masīh, a native of Kāshān, who died in India in 1066/1656 (although many other dates of his death are given by different authorities, ranging between 1057 and 1070/1647-1660). See GIPh 309-353, EIO 1572-1573, EB 1115, cf. R 688, etc. Copied in the XIIc AH in a large collection of miscellaneous poetical works. Beg

سنددم زوری ار پاکدرة رائی، سرائی عاریب را کدخدائی،

Bd v. Ff 236-237. For measurements, etc., see No. 463.

762.

دیوان برهمن

DĪWĀN-I-BRAHMAN

Oa 14

Poems of Chandarbhan Brahman of Patyāla, in the Punjab, who flourished under Shāhjahān, was one of the secretaries to that prince, as well as to Dārā-Shikūh, and died in 1068/1657-1658 (other authorities fix the date of his death at 1073/1662-1663). See GIPh 341-342, EIO 1574-1575, EB 1123, R 838, 1087, etc. *Ind lib.* Spr 376. Cf. also his treatise on epistolography above, Nos. 368-369 in this Cat. Copied in 1172 AH. This collection contains *ghazals*, in alphabetical order, and a few *quatrans* at the end. Beg

ای بربر ار تصور و کمان ما، وی در بیان ما و برون ار بیان ما،

Bd v. Ff 1v-53v, S 205×145, 155×95, ll 15. Or pap. Ind. shik. nast. Cond. tol. good.

763.

The same

Oa 59

Another copy of the same *diwān*, apparently in a shorter version. It also contains *ghazals*, in alphabetical order, with a few

*quatrains* on the margins Transcribed in (1225)/1810, for نایلو  
 صاحب (H. Bouleau) Beg ۷۹ in the preceding copy

Bd v Ff 191v-230 For measurements, etc., see No 745

## 764.

دیوان عیندی

DĪWĀN-I-SAYDĪ

Oa 38

Poems of Mīr Sayyid 'Alī Tihānī, with the *takhallus* Saydī who came to India and died there in 1069/1658-1659 See EIO 1576-1578, RS 422 (VII) P 702, R 689, etc *Ind lib* Bh 399, Sp 383 (this particular copy referred to) Transcribed in 1094 AH at Haydarābād This volume contains

*Qasīdas* (f 1v), with a few *qit'as* at the end (f 22) Beg

کردوں دمدم دیدہٗ میں کرد نکستہٗ

دردی کہ چشم آئینہٗ (آئینہ) آرد نامطراب

A few *mathnawīs* (f 22v) in praise of Kashmīr, and eulogies of Shāhjahān, beg

بنام کردگار دور و نزدیک، الحج

*Ghazals*, *quatrains*, *qit'as*, *fards* etc (f 30v), in one alphabetical series Beg

سد نسکہ ارحرام تو تعمیر حالما، ارحا در آمدند نکلس سالما،

Ff 118, S 195×120, 125×65, ll 13 Or pap Ind nast Cond tol good, although injured by worms and repairs Several vignettes

## 765.

The same

Nb 89

*Ghazals* of Saydī, also alphabetically arranged and beginning as in the preceding copy Transcribed in 1089 AH Referred to in Spr 383

Ff 50, S 230×125, 160×80, ll 16 Or pap Ind shik-nast (in some places without diacritical dots) Cond rather bad, injured by worms and repairs

## 766.

The same

Nb 88

Another copy of the same dīwān, dating from the end of the XIc, or the beg of the XIIc AH Referred to in Spr 383 It contains *ghazals*, beg as in the two preceding copies (f 4v) The

first four folios contain several *gasīdas*, which are apparently not by Saydī although they are transcribed by the same hand as that of his *ghazals*. A number of additional leaves at the end are covered with poems from various authors copied by a modern hand. They will be described in the section on anthologies.

S 180 × 160, 125 × 60, II 14. Or. pap. Ind. nast. Cond. tol. good. Slightly worm eaten.

## 767.

The same

Oa 56

Another collection of Saydī's *ghazals* apparently much shorter than those in the preceding copies transcribed in 1179 AH. Referred to in Spī 384. They are arranged alphabetically and begin as in the preceding Nos.

3d v. ff. 34v-71v. For measurements, etc. see No. 688.

## 768.

هفت اختر

HAFT AKHTAR

Na 111

An imitation of Nizāmī's *Haft paylav* comp. in 1070/1660 by an author who calls himself 'Ayshī. It is dedicated to Aurangzib. See GIPh 248 and Spī 363 (this particular copy is described). According to a verse in the *khātima*, the poem contains 6204 *bayts*. Copied in the 47th year of Aurangzib's reign, i.e. 1115 AH, at Gandāna by Mīr Ma'mūn. The poem is incomplete at the beginning and it is impossible to ascertain how much is lost. It opens with the verse (not quite legible)

مس حارسه ک از در و نامس، و لی دلوا کلی د از نامس،

Bd v. S 240 × 135, 225 × 120, II 15, two central columns and one on the margins. Or. pap. Coarse and vulgar. Ind. nast. Cond. tol. good.

## 769.

دیوان سامعی

DĪWĀN-I-SĀ'Ī

Nb 59

Poems of Sā'ī, who collected his *dīwān*, as stated in its beginning, in 1071/1661. Unfortunately he does not give any chronograms or other means to ascertain details concerning himself. See Spī 553 (this particular copy described). A very bad transcript, many places being in a hopeless state of preservation, the ink probably contained sugar or some other soluble ingredient, many folios have stuck together and have afterwards been care-

lessly disjoined, so that whole lines are torn off together with thin films of paper. Copied towards the end of the XI<sup>th</sup> or the beg of the XII<sup>th</sup> c AH. This volume contains

1 Prose *preface* (only the first page of it remains and its continuation, as well as the beginning of the *ghazals* is lost) Beg

بدعا اتعا من لدنك رحمه الله

2 *Ghazals* (f 2), in alphabetical order. Beg of the first complete poem (f 2)

ای نور حقیقی تو مرور نظر ما ، الله

3 *Qasidas* (f 117v) beg

برائی یکدو سه روزی که در عالم بقا داند ، الله

4 *Tarjī'āt* (f 150v), with a few *musaddasāt* etc beg

ای مادر به کمال دانا ، الله

5 *Munāẓāt* (f 153v), in *mathnawī* verse, beg

یا الهی بددۀ زار تو ام ، الله

6 *Qit'as* (f 155), etc Beg damaged

ناید کرد ، مکرهای دگر چکار آید ،

7 *Rubā'īs* (f 157), incomplete at the end beg

یا رب راں ( که ؟ ) چو در عدم می بودم ، الله

Ff 166, S 215×150, 170×95, ll 15. Or pap Very bad and coarse Ind nast Cond bad. Many poems by the same author are written on the margins.

## 770.

پدماوز

### PADMĀWAT

Ph 1

A *mathnawī* poem, containing a version of the Indian tale of Rat (or Ratan, or Ratan Sen), and Padmāwat (or Padam), and also often called *Rat-padam*. It is based on an older Hindi version, by Malik Muhammad Jā'isī, comp in 947/1540-1541. This Persian version, was compiled in 1028/1619 by Shukū'l-lah (or 'Abdu'sh-Shakūn) Bazmī (cf f 5) of Kaij in Gujāt who died at Agra in 1073/1662-1663. The poem is dedicated to Jahāngīr. See GIPh 252, 253, EIO 1582-1583, EB 1125-1126 Pr 911, R 1036, etc. *Ind lib* Bk 297 Sp 376 (this particular copy referred to). Transcribed in the XII<sup>th</sup> c AH (in the 18th year of some prince, whose name is not given). Beg as usual

ای نام تو دمس لوح حادما ، در مائدة نوحه تو نادما ،

S 210×150, 190×90, ll 13. Or pap Ind nast Cond good

771.

دیوان سعید

DĪWĀN-I-SA'ID

Nd 7

Poetical works of Muhammad Sa'id-Khān Qurayshī (cf ff 1v and 26), apparently an Indian poet, not identical with Muhammad Sa'id who flourished under 'Abbās II (1052-1077/1642-1667). His dīwān was composed before 1071/1661, in which year it was arranged and a fair copy of it was made by Mirzā Muhammad Bāqī (see f 98v, where a chronogram is given). It was evidently not finally completed until 1074/1664, because there is (f 100v) a chronogram for the date of a rearrangement in that year, by 'Alī Amjad. Strangely, however, in the epilogue by the same 'Alī Amjad the date 1071 AH is given again. The author, as may be concluded from an examination of the poems, was attached to the court of the princes Murād-Bakhsh and Shāh-Shujā', the sons of Shāhjahān. The first died in 1068/1658, the second in 1070/1660. Bengal, of which the latter prince was the governor, is often mentioned in Sa'id's poems and it seems probable that he spent much time there. He was a very religious man and probably belonged to the Chishtī affiliation of the Sufis as appears from the numerous eulogies of the Chishtī saints. He refers often to some of the contemporary poets, especially Mir Muzaffar Husayn Aslahī (f 164 etc.), Muhammad Sālih (f 165, etc.), and most often Anand Rāy Hindū (f 164v, etc.). His dīwān is full of the most unnatural and artificial tricks, such as that of writing poems or prose in words, which in the Persian alphabet do not require the use of letters having diacritical dots, etc. Copied in the XIIc AH. This volume contains

1 A long prose *preface* (f 1v), written in an exceptionally bombastic and empty style, beg

صد سکر حدادود دیوان سعید ، الحج

2 Another prose *preface* (f 23v), in the same style. Beg

حدا را کدم تر سر نامه یاد ، الحج

3 Yet one more *preface* (f 29v), written in words which do not require dotted letters, beg

اسم الله المحمود الودود کرده دلا در همه دلتا ورود الحج

4 *Qasīdas* (f 39v), of which a great many have a special title. Almost all of them are eulogies of the princes Murād-Bakhsh and Shāh-Shujā'. Beg

ای شکر نعم تو برون ار - سائیا ، داتب م رة ار ابر ان لایا ،

5 *Muqatta'āt* (f 93v), etc., beg

شاه جهان صورت و معر مراد بحس ، الحج

6 *Ghazals* (f 102v) in alphabetical order, beg

حمد حداسب حوهر تیغ زبان ما ، زان کرده فتح ملک معانی بیان ما ،

7 *Quatrains* (f 158v), beg

ای آنکه توئی ایرد وریاد رسم ، الحج

8 *Shanqiyya* (f 166v), a *mathnawī* poem on Divine love and other similar matters beg

آن ذات که واحد اسب و مطلق ، الحج

9 *‘Arda-dāsh-t-i-manzūm* (f 195v) a versified petition, beg

بود عرص احقر ترین مدد ، الحج

10 Miscellaneous poems chiefly particularly elaborate *ghazals* with double rhyme and other artificial tricks. Some of them are addressed to various contemporary poets etc. At the end there are many short but very bombastic letters and passages in ornate prose

11 A *Lhātima* (f 220) by Alī Amjad who arranged Sa’id’s *diwān* in 1071/1661 beg

احقر عباد الله اله مد علی امجد الحج

Ff (222), S 255×160, 175×90, II 11 Or pap Ind nast Cond tol good Slightly worm eaten and repaired Many notes etc on the margins, fly leaves and the folios in the middle which were originally left blank

772.

( اسعار عبد نبی )

(ASH‘ĀR-I-‘ABD-I-NABĪ)

V 15

A collection of poems by ‘Abd-i-Nabī who flourished at the end of the reign of Shāhjahān and the beginning of that of Aurangzib. This may be concluded from the numerous chronograms, given in his poems and ranging up to 1074/1664 (f 30r-47v, etc), and 1075/1665 (f 43v, etc). His compositions copied in the XIIc AH into some one’s note-book, without any arrangement, are intermixed with various notes in prose, and poems from many other poets of the IX, X and XI centuries AH such as Jāmī, ‘Ismat, Nūrī (f 48-48v), Ahlī Shūārī, Habībū l-lah (ff 31v-51v), Ibrāhīm Kashmīrī (f 35) Qādī Zaynu l-‘Ābidīn (f 35), Ghanī (very many) etc. Other treatises and fragments in this scrip-book will be described in their proper places. Beg

یکساله راه دور فتاده ار آن درم ، الحج

Bd v Ff 8v-13v, 17v-38v, 43v-75v, 80v-95v, 99v-119v, 125v-126, S 165×120 irregular number of lines Or pap Bad Ind nast and shikasta Cond bad injured by dampness and repairs

773.

( اشعار رصی دانیس )

(ASH'ĀR-I-RADĪ-DĀNISH)

Nb 104

A small number of poems of Radī Dānīsh who died in 1076/1666, cf EIO 2909 They are chiefly *quatians*, and a few are *ghazals* Copied in 1191 AH, at the end of a volume containing extracts from various poets Beg

بود سب تا بالغ بلبل دل تنگ آسنا ، اله

Bd v Ff 159-164v For measurements, etc see No 646

774.

دیوان صبی

DĪWĀN-I-GHANĪ

Nb 158

Poems of Muhammad Tāhī Kashmīnī, with the *takhallus* Ghanī, who d in 1079/1668-1669 See GJPh 309, 311 EB 1127-1129, R 692 *Ind lib* Bk 334-335, Sp1 410-411 Copied in 1140 AH (?) or, perhaps 1184 AH, the date being rather illegible This volume contains

1 A prose *preface* (f 1r) by Muhammad Māhī, who arranged the dīwān, see EB 1127 His name does not appear in this copy Beg

ای داب تو سر دستر امراء وجود ، اله

2 *Qa'idas* (f 4v), with some *qit'as*, beg

سور داع بدل ( دل read ) ما دفع دسد ار مرهم ، اله

3 *Ghazals* (f 11), in alphabetical order, beg

حموی کو که ار مید حرد بیرون کسم پا را ، اله

4 *Rubā'īs* (f 69), unarranged, beg

چو ( ن ) دسد در افتادکم کمر شک ، اله

5 A prose *khātima* (f 77), not by the author himself beg

بر نعه پردازان نرم سخن سرائی اله

Ff 79, S 170 × 110, 130 × 75, ll 15 Or pap Ind nast Cond bad Much injured by worms

775.

The same

Oa 24.

Another copy of the same dīwān, transcribed in 1141 AH, slightly defective and not so complete as the preceding It

contains the preface (f 124v), *qasīdas* (f 127v), beg (illegible sic<sup>2</sup>)

دست موج حوی سیر از سدک سار آسکار ، الهج

*Ghazals* (f 131), beg as in No 774 (3), *quatrains* (f 186v), beg

ای حامد نعربیدیرایه تو ، الهج

Bd v Ff 124v-193, S 210×120, 160×80 ll 15 Or pap Ind nast Cond tol good

## 776.

The same

Nb 101

Another copy of the same *dīwān* dating from the XIIc AH, incomplete at the end It contains *qasīdas* (f 1v), and *ghazals* (f 8), both beginning as in No 774 (2) and (3)

S 210×120, 160×90 ll 13 Or pap Bad Ind shikasta nast Cond good

## 777.

فریاد عشق

FARYĀD-I-'ISHQ

M 2

A short *mathnawī* poem on mystical love, etc., by Shayḍā who died in 1080/1669-1670 Cf RS 326 R 1083, etc The title of the poem is given on f 90, and the *takhallus* of the author is mentioned very often in the text Copied in a large collection of miscellaneous works, dating from the XIIc AH Beg

ای که سزدای دکاهب دل معترن مدسب ، الهج

Bd v Ff 88v-91 For measurements, etc., see No 221

## 778.

شکایه نامه

SHIKĀYAT-NĀMA

M 19

A short *mathnawī* poem in didactic strain, comp in 1080/1669-1670, as stated on f 3v

حونکه در اله و نمائن سد تمام ، هاتعی کردش سکیب نامه نام

The author does not explicitly mention his name but it is not improbable that his *takhallus* was Husaynī, which appears several times in the text Copied in the XIIc AH, incomplete at the end Beg

ای ملک ای بحب ای تعدیرهی ، مردم ار تسویس دل تد ر هی

Bd v Ff 1-3v, S 130×210 (*biyād* form), irregular number of lines Or pap Bad and vulgar Ind nast Cond rather bad, injured by repairs

779.

یوسف ، ورلیکا

YŪSUF-U ZULAYKHĀ

Na 171

A romantic poem in *mathnawī* verse on the stereotyped subject of the story of Joseph. It was commenced in 1058/1648 and completed in 1072/1661-1662, by Nāzīm Harātī, a favourite associate of 'Abbās-Qulī-Khān Shāmlū, the governor of Herat under the Safawide prince 'Abbās II (1052-1077/1642-1667). The author died in 1081/1670-1671. See GIPh 232, EIO 1593-1596, EB 1130, Pī 29, 721, 927, R 692, etc. *Ind lib* Bk 336, Spr 515 (this particular copy referred to). Lith in Lucknow, 1286. The present copy was transcribed in 1160 AH by Rahmatu'l-lah Lāhūrī, at Dīhlī. Beg as usual.

السی - در سدرم سینه نکسای ، دلم طوطی کن و آئنده بدمای ،

S 205 × 110, 150 × 65, ll 14. Or pap. Ind shikasta nast. Cond good, although slightly injured by worms.

780.

دیوان احسان

DĪWĀN-I-AHSAN

Nb 7

Poems of Zafar-Khān Ahsanu'l-lah with the *takhallus* Ahsan, an official under Jahāngīr and Shāhjahān, whose death is variously fixed at 1073/1662-1663 or 1081-1083/1670-1672. See EIO 1601, R 687-688. *Ind lib* Bk 329-330, Spr 325 (this particular copy referred to). Transcribed in the XIIc AH. It contains

A preface, in prose (f 1v), beg

ما ، دوسان - مخاند اولاک الحج

A *mathnawī* poem of didactic contents (f 3v), apparently a *Sāqī-nāma*, slightly incomplete at the end. Beg

ستائس کم داور یاکرا ، که ار ناده داد آنرو تاکرا ،

*Ghazals* and *qit'as* (f 33), in alphabetical order, beg

آهم بحسرسوحت لب عذر حواہ را ،

ور نامه سبب سیل سره ، م کناه را ،

*Rubā'īs* (f 176v) unarranged, beg

ما ما سب و زور آسنا بود جدا ، الحج

Ff (185), S 220 × 120, 160 × 75, ll 13. Or pap. Ind nast. Cond tol good.

781.

دیوان راقم

DĪWĀN-I-RĀQIM

Nb 55

Poems of Sa'du'd-Dīn Muhammad b 'Ināvat Mashhadī with the *takhallus* Rāqim, who died after 1084/1673 See RS 332, Spr 540-541, etc Copied in the XIIc AH This volume contains

*Qasīdas* (f 1v), in praise of the Shi'ite Imāms, etc Beg

آئیدم هم ساحتہ ام سادی رم را ، افروڈہ رمی ودر چہ راحب چہ الم را ،

A few *qut'as* (f 12v), some of them with chronograms Beg

ملک حراسان کہ داشت ہر کہ ، خاکس رمی ، الحج

A prose *preface* (f 14v), by Muhammad Sādiq Mashhadī (see f 18), bombastie and vague Beg

ای میزان ار احاطۃ ادراک ، الحج

*Ghazals* (f 19v) in alphabetical order, with two *quatrains* at the end Beg

ای شریں بدکر تو کرم وسانہ ، عدد سخن ر سبکہ حمد تو دانہ ،

The *ghazal* which is given first in the British Museum copy (RS 332), is found here on f 20v

Ff 313, S 240×130, 195×85, ll 19 Or pap Ind nast Cond Good Several bad vignettes

782.

دیوان تہلی

DĪWĀN-I-TAJALLĪ

Nb 104

A small collection of poems by 'Alī Ridā Aīdaqānī, with the *takhallus* Tajallī, who died in 1088/1677-1678 See R 738, cf B1 302, EB 1138, Spr 575 Transcribed in a volume containing several *dīwāns* of different authors, in 1191 AH The poems given here are mostly *qut'as* and *quatrains*, but there are also a few *ghazals* Beg

رہی ار وہم سوم کربان چاک دفترها ، الحج

On ff 154v-155 there are some poems attributed in the heading to Lāmī' (سمۃ ار دیوان لامع) A poet of this name is mentioned by Sarkhūsh, Spr 113, without any details

Bd v Ff 141-155 For measurements, etc, see No 646

## 783.

دیوان سائب

DĪWĀN-I-SĀIB

Nd 11

Poems of Muhammad 'Alī Isfahānī, with the *takhallus* Sāib, who visited India, and died in Persia in 1088/1677-1678 See GIPh 312, 314, EIO 1606-1623, B1 296-300, RS 328-329, EB 1131-1137, P1 930 sq, R 693 sq, Aum 38, Fl I 597, Dorn C 398 Tornberg 110, etc *Ind lib* Bh 402-404, Bk 341-349, Sp1 384-386 (this particular copy referred to), (GC II 236) Some poems were translated by Tholuck, in his *Bluthensammlung*, p 288 sq Lith several times in India The present copy was transcribed apparently in the XIc AH, and may have been intended as a presentation copy to 'Abbās II, because the name of 'Shāh 'Abbās' is written in the ornamental 'star' on the fly-leaf It is a huge volume which contains

*Ghazals* (f 1v), in alphabetical order beg as usual

اگر نه مدد اسم الله بودی تاج عنوانها  
نکست تا پیامد تو به شداره دیوانها

*Muqatta'āt* and *qasīdas* (f 506), with a few poems of other kinds Beg

نه دکم ار وجود به د شرای آرور دارم ، الح

Ff (530), S 335 × 215, 220 × 135 ll 19, four columns Or pap of rosy colour Ind nast Cond tol good Some lacunas A 'star' on the fly-leaf, and two full-page ornaments in the beginning CFW 1825

## 784.

The same

Nb 84

Another copy of the same dīwān, dating from the XIIc AH It contains

*Qasīdas* (f 1v), beg

اگر با آف کهر سبب از دل عالم عذار ، رف کرد از سد پیمان امن کل دیونگار

*Ghazals* (f 26v), in alphabetical order, beg as in the preceding copy

Ff (684), S 260 × 155, 180 × 95, ll 17 Or pap Bad Ind nast Cond good

## 785.

The same

Nb 83

*Ghazals*, intermixed with *quatrains*, in alphabetical order, selected from the same dīwān This collection is apparently

similar to that described in EIO 1608 According to the Berlin copy (see P1 930) it bears the title *Khulāṣa-i-saghīn* This copy was transcribed before the author's death, in 1085 AH (17th year of Aurangzīb) by Muhammad Rafī' Bihārī Beg

یا رب از عروں مرا پیمانہ سرساز ده ، الح

The first *ghazal* of the alphabetical series begins

رشی دعوہ حاسور برق مددشا ، الح

S 260 x 155 165 x 85, ll 15 Or pap Ind nast Cond good Slightly worm eaten  
Notes by a more modern hand

## 786.

The same

Nb 87

Another copy of the same (smaller) version of the *dīwān*, transcribed in the XIIc AH It contains only *ghazals* in alphabetical order beg as in No 783

Ff (149) S 200 x 120, 110 x 65, ll 11 Or pap Ind nast Cond bad Injured by dampness worms, and repairs Bad vignette

## 787.

The same

Nb 86

Selections from Sāib's *dīwān* here called انتخاب دیوان سائب  
Copied in 1177 AH by Muhammad (b) Muhyī d-Dīn b Darwīsh  
Muhammad Raīs

Beg

کدستم از سر مطلب تمام سد مطلب ، الح

Ff (121) S 205 x 115, 160 x 80, ll 13 Europ pap Ind bad shukasta Cond not good

## 788.

مرآة الجمال

MIR'ĀTU'L-JAMĀL

Nb 85

A collection of verses from Sāib's *dīwān*, arranged after the model of *Anīsū'l-'ushshāq* (cf No 337) and other similar works giving an elaborate description of the various parts of the human body See R 694, Spr 386 (this particular copy referred to)  
Transcribed in the XIIc AH, and beg

ای زوی چوں بهشت ترا کوثر آئند ، الح

Ff (176), S 225 x 140, 170 x 90, irregular number of diagonal and horizontal lines  
Or pap Ind nast Cond good An index, very incomplete

789.

دیوان حالی

DĪWĀN-I-HĀLĪ

Nb 43.

*Ghazals* from the dīwān of ‘Abdu’l-lah Hālī, who was one of Sāib’s pupils, and died in 1090/1680 See RS 400, Spr 417 (this particular copy referred to) Transcribed towards the end of the XIIc or beg of the XIIIc AH Beg

نظر باید ر خود یوسد حوایی تحلی را ، الح

Ff 91, S 220 × 155, 135 × 75, ll 14 Europ pap Good Ind nast Cond good Additional poems (of the same author) on the margins in a more modern handwriting

790.

دیوان معید

DĪWĀN-I-MUFĪD

Nb 130

Poems of Muhammad Mufīd b Najmī’d-Dīn Mahmūd Bāfqī Yazdī He was a *mustawfī* of Yazd, and is better known as the author of a rare biographical work (on eminent persons who were natives of the provinces of Yazd and Kirmān) with the title *Jāmi’-i-Mufīdī* (see GIPh 214, R 207, an extract from it, containing the biography of Ni’matu’l-lah Walī, d 834/1431, was lithographed in Tehran) The date of his death is variously given as 1085/1674, or 1090-1091/1679-1680 See Sp1 499 (the present copy is referred to) Transcribed in 1089 AH (as stated on f 69v) This copy is slightly incomplete at the beginning (probably only one leaf is missing), and there are many emendations, changes and in some places additional poems on the margins, in the same handwriting as that of the book itself It contains

*Ghazals* (f 1), in alphabetical order The original beginning is lost, and the first complete poem opens with

تو در دهنده ، مرد بیقراری ما ، الح

A number of *quatrains* (f 65v), beg (the first *bayt* damaged)

تا کشته سخن وری الح

Several *qit’as* and *quatrains* (f 69v), containing chronograms and eulogies of various noblemen, beginning with a poem under the heading

ار برای فاسم سلطان رفتی که آزار داشته گفته اسب

Ff 71, S 190 × 90, 155 × 60, ll 21 Or pap Bad Persian shikasta-nast Cond tol good

## 791.

کلیا، عرشی

## KULLIYYĀT-I-‘ARSHĪ

Nb 94

Poetical works of Muhammad Mu'min (b) Mīr ‘Abdī'l-lah Mushkīn-Qalam al-Husaynī Berarī (as he calls himself on f 2), with the *takhallus* ‘Arshī. He died in 1091/1680. See R 154, Spr 336 (this particular copy referred to). Transcribed in the author's lifetime, by Shaykh ‘Īsā (f 223v), who copied it in the 14th year of Aurangzīb's reign, i.e. 1082 AH. This volume contains

1 A verbose and bombastic *preface* (f 1v), by the author himself, beg

آرائس دیدار دیوان نام معدسیس الع

2 *Ghazals* (f 6v), in alphabetical order, beg

ای بود داتب مدبره ر ابتدا و انتها یک کل اندر کلسن مدس تو آمد کبریا

3 *Qasīdas* (f 115v), unarranged, beg

دل بود آئنده و آئنده دان او جهان الع

4 *Tarjī‘bands* (f 139v), beg

ای باطن دات حق ربان الع

5 *Tarkīb-bands*, etc (f 143v), beg

ای حلوة فرور یوسفستان الع

6 *Qit‘as, fāids*, etc (f 150v), beg

ای ربان در دهان موش مداس الع

7 *Rubā‘is* (f 156v), beg

ای آنکه بروی ار درون و درون الع

8 *Sāqī-nāma* (f 164v), beg

نام مسیحای تاک آفرین الع

9 *Kitāb-i-shāhad* (f 170v), a long *mathnawī* poem in mystical strain, comp in 1069/1659, as stated on f 223, where a chronogram is given. Beg

حمد آرایم نام دو الکلال الع

10 *Mihī-u wafā* (f 224v), another still longer *mathnawī* poem in the same strain, in the metre of Nizāmī's *Khusraw-u Shīrīn*. It was dedicated to Shāhjahān (f 282 sq), who is much

eulogised At the end (f 289), the author mentions his descent from Nī'matu'l-lah Walī, as well as alludes to his ancestors, who also were poets Beg

دنام آنکه مهر افروز حاسب ، الحج

Ff (391), S 265 × 165, 220 × 120, ll 15, two columns in the centre, and one on the margins From f 171 to the end four columns on a page Or pap Ind nast Cond good

## 792.

دیوان عرشی

DĪWĀN-I-'ARSHĪ

Oa 56

A short extract from 'Arshī's dīwān, containing a number of *ghazals* Copied in 1179 AH by Barakātu'l-lah Sajlūī (?) Beg

تا مدور شد حریم نرم دلدار ما ، الحج

Bd v Ff 111v-123v For measurements, etc , see No 688

## 793.

دیوان مکدو .

DĪWĀN-I-MAJDHŪB

Nb 118

Poems of Muḥammad Tabrīzī, with the *takhallus* Majdhūb, who died in 1093/1682 See EIO 1575 (1), RS 331, R 696-697, etc *Ind lib* Bk 352-353, Spr 479-480 (this particular copy referred to) The dīwān was collected in 1063/1653 Copied in 1148 AH (the 18th year of Muhammad Shāh's reign), by Ghulām 'Alī This volume contains

*Qasīdas* (f 1), beg

درد نازوی ترا الله اکبر شاهد اسب ، الحج

*Ghazals* (f 12), in alphabetical order, beg

الهی عددک العاصی ابکا ، الحج

*Tajīb'bands*, etc (f 116v), beg

حسن را آئنده درکار بود ، الحج

*Rubā'is* (f 127), beg

ار مرتنه بسی سرور دارد حسن ، الحج

Ff (134), S 235 × 140, 185 × 90, ll 15 Or pap Ind nast Cond good Additional poems of the same author on the margins of several folios

## 794.

دیوان نصیبی

DĪWĀN-I-NASĪBĪ

Nc 17

Poems of Abū Ibrāhīm Allah-yār b Hājji Muhammad-yār b Hājji Muzā Muhammad b Qlīch Mīrzā al-Balkhī, with the

*takhallus* Nasībī (so he gives his name in the preface, on f 11) He flourished towards the end of the XIc /XVIIc, in India, in the reign of Aurangzīb, to whom this collection of poems is dedicated (cf ff 12, 112v, etc) In Spr 510-512 several poets with the same *takhallus* are referred to, but this one seems not to be identical with anyone of them Transcribed in 11 probably 1100 (or even 1110) AH The present volume, calligraphically written, perhaps intended as a presentation copy, contains

A long prose *preface* (f 1v), in inflated style, beg

حمد بعد و بنای بعد مر ~ رب خداوندی را اله

*Qasīdas* (f 23v), in imitation of a great many poets, ancient and modern, beg

خدای حی جهان دار و قادر مطلق ، اشتغاف مدرة ارونه کس مستو ،

The poets imitated are 1 Anwarī (ff 23v, 56v) 2 Athī Akhsīkatī (f 25v) 3 Kamāl Isma‘īl (f 27) 4 Attāī (f 28v) 5 Hassān (f 30v) 6 Abū'l-Faraj Rūnī (f 33, 65v, 111) 7 Sayf-i-Isfahānī (f 34) 8 ‘Ismat Bukhārī (f 36v) 9 Salmān Sāwajī (f 39v) 10 Khāqānī (ff 41, 48, 88v, 99v, 101, 104) 11 Sanāī (ff 43, 79v) 12 Rūdagī (f 46) 13 Mas‘ūd-i-Sa‘d-i-Salmān (f 50v) 14 Rashīd-i-Watwāt (f 52v) 15 Abū'l-mafākhn Rāzī (f 54v) 16 ‘Ufī (f 59) 17 Radiyyu‘d-Dīn Nishāpūrī (f 61v) 18 Zahīn-i-Fāyābī (ff 61, 73) 19 Sayyid Hasan Ghaznawī (f 65v) 20 Badr-i-Shāshī (f 69v) 21 Majd-i-Hamgar (f 71v) 22 Sa‘dī (f 75) 23 Mujīr-i-Baylaqānī (f 77) 24 Khusraw (ff 81v, 83v, 89v) 25 Azraqī (f 85) 26 Kamālū‘d-Dīn b Ghayāth (f 87) 27 Ummīdī ‘Irāqī (f 91) 28 ‘Unsuī (f 93) 29 Sa‘īd Harawī (f 96v) 30 ‘Adārī Rāzī (f 98v) 31 ‘Uthmān Mukhtāī (f 102) 32 Pūr-i-Bahā-i-Jāmī (f 115)

A few other poems are perhaps no imitations such as the one (f 102) with the title مدمب ملک دکهن

Ff (117), S 260×160, 180×95, II 9 Or pap Ind calligraphic nast Cond tol good Two very mediocre vignettes

## 795.

ASRĀRU'L-MA'ĀNĪ

اسرار المعانی

Na 3

A Sufico-didactic *mathnawī* poem, with many prose passages, comp by Muhammad Amīn Tirmīdhī Husaynī (f 4v) He dedicated the poem to Aurangzīb (f 4), and, besides, often eulogises that prince in various parts of his work The title is given on

f 4v This poem contains many eulogies on several celebrated Chishtī shaykhs, etc Copied in the XIIc AH Beg

ستائس و حمد و ندا کریمی را سرد که الحج

Ff 54, S 180 × 90, 120 × 55, ll 10 Or pap Ind nast Cond tol good Marginal notes and glosses

796.

دیوان تسلیم

DĪWĀN-I-TASLĪM

Nb 28

Poems of Muhammad Hāshimī Shīrāzī, with the *takhallus* Taslīm, who flourished towards the end of the XIc /XVIIc His poems often contain eulogies on Aurangzīb See Spr 577 (this particular copy referred to), and Bk 364, cf also P1 960 Copied towards the end of the XIIc AH This transcript only contains an incomplete collection of *ghazals*, arranged in alphabetical order The series breaks off, however, at those rhyming with ' ' Beg

ای مطلع مهر تو موروثی دیوانها ، دینا حقه حسن تو رنگدنی عودانها ،

Ff 47, S 210 × 120, 150 × 70, ll 14 Or pap Good Ind nast Cond on the whole good, although the MS is worm eaten in many places CFW 1825

797.

دیوان اشرف

DĪWĀN-I-ASHRAF

Nb 12

Poems of Muhammad Sa'īd with the *takhallus* Ashraf who flourished towards the end of the XIc /XVIIc, in the reign of Aurangzīb, cf R 738 Ind lib Bk 368, Sp1 340-341 (this particular copy described) Transcribed in the XIIc AH This volume contains

- 1 *Qasīdas* (f 1v), beg

نسب حر نام خدا مطلع دیوان ندا ، الحج

- 2 *Sāqī-nāma* (f 48), and several other short *mathnawīs* Beg

دلا مرده ناد که نورور سد ، الحج

- 3 A *mathnawī* poem in praise of Kashmīr (f 68), and some others (on ff 71v and 73) Beg

حمان نازیک باشد راه کشمیر ، الحج

- 4 *Qadā wa qadar* (f 78), beg

سنددم زوری ار رومن روانی ، الحج

5 Several short *mathnawī* poems (ff 92v, 95v, 98v), mostly in praise of Aurangzīb Beg

جهان افروز فکری ممدود ناز ، الحج

6 *Ghazals* (f 101), in alphabetical order beg

حر نسی و ولی سخن راز مدان حدایرا ، الحج

7 *Tarjī'bands*, *qit'as*, *quatrains*, short *mathnawīs*, etc (f 168v), beg

مابع ادبار ناسد ععلب آسوده را ، الحج

Ff 225, badly misplaced in many cases. In the beginning the correct order is ff 1, 5, 6, 3, 4, 7-25, 27-32, 26, 33 etc S 185 × 115, 140 × 70, ll 14 Or pap Good Ind nast Cond good

## 798.

الطبعة شوی

LATĪFA-I-SHAUQ

Na 105

A long Sufico-didactic *mathnawī* poem, comp in 1100/1689 by the author who calls himself Junūnī or Junūnī Miskīn. The date of composition, given above, is expressed by a chronogram on f 196 حار صد ار عنب آر نرون , and the title appears on f 22v. The work is divided into many unnumbered *latīfas*. Aurangzīb is much eulogised (as on ff 16-19v). See Sp1 452 (this particular copy referred to). Transcribed in 1102 AH. Beg

دل ل نوستا ان داناى ، مى سرايد چدين ر کويائى ،

Ff (196), S 250 × 135, 195 × 90, ll 17 Or pap Ind vulgar nast Cond tol good In some places worm eaten and injured by dampness

## 799.

ديوان نورس

DĪWĀN-I-NAURAS

Oa 4

Poems of Nauras or Nauyasī, as he calls himself, mostly imitating compositions of various ancient poets. There have been many poets with the same *takhallus*. The better known ones are Muhammad Husayn Damāwandī, who lived at the court of the Safawides towards the end of the XIc and just at the beginning of the XIIc AH (end of the XVIIc AD), see RS 333. Another Nauras, originally a native of Qazwīn, lived in India and died at Bījāpūr in 1083/1672 (see Sp1 96). The specimens from the poetry of both, given in *Riyādu'sh-shu'anā* (see No 230 in this Cat., ff 456v and 459v), as well as in RS 333 (reproducing the initial *bayts* of the British Museum copy) are not found in the present volume. Therefore the Nauras in question may or may not be identical with either of the above. Transcribed in the XIIc AH. This volume

contains only *ghazals*, alphabetically arranged (some more poems of the same author are added on many folios on the margins, in a different and more modern handwriting) Beg

ای خدا چون شاه شد ، از وی حانان ما ، الح

Bd v Ff 1v-60v S 250×145, 175×90 ll 15 Or pap Ind nast Cond tol good

## 800.

دیوان حسن

DĪWĀN-I-HASAN

Nb 46

Poems of Hasan b Husayn Shāmlū, with the *takhallus* Hasan, who flourished towards the end of the XIc and beg of the XIIc AH (end of the XVIIc AD) As stated in Spr 419 where another copy of the same dīwān is described, he was a governor of Herat under the Safawide princes ‘Abbās II (1052-1077/1642-1667) and Sulaymān (1077-1105/1667-1694) Copied in the XIIc AH This transcript contains

A prose preface (f 1v), beg

بعد از ادای ستائس دهددگان کاح سخن الح

*Ghazals* (f 2v), in alphabetical order, beg

یا رب این محکوم عجله ، را می اسرار ده

همکسو آهم بر در دلپای روشن نار ده

Ff 20, S 230×125, 160×75, ll 16 Or pap Ind shikasta Cond good, although the MS is slightly worm-eaten

## 801.

دیوان سابع

DĪWĀN-I-SĀBIQ

Nb 58

Poems of Hājī Farīdūn, or Farīdūn Husayn, with the *takhallus* Sābiq, who settled in India and was still living in Lahore in 1103/1691-1692, as stated in EIO 1624 *Ind lib* Sp1 545 (this particular copy referred to) The present copy, calligraphically written at the end contains a note, dated 1100 AH (here ! !), in a different handwriting

دیوان مطالب (?) منسوب این ، شرح دل طالع منسوب این ، این

مجموعه که حاصل عمرو راند طعم اسب در نداد کسمبر ... حسب الامر

مدررا عدد العظم . منسوب کردید الح

This note ends with a distich in the same strain. It seems therefore not improbable that this note was written by the author himself on what was intended as a presentation copy. It contains

*Qasīdas* (f 1v), beg

معدیسیب در آنکو که هر که کشته ماس

روزر هر ما و ما بخواید راس

*Ghazals* (f 73v), in alphabetical order, beg

رون وحدت میرد حوس از رک ربار ما

نالک دافوس می آید ر استعمار ما

*Rubā'īs* (f 234v), beg

سلطان سریر لی مع الله عایسیب ، الیم

Ff 243, S 230×125, 150×80, ll 12 Or pap Calligraphic Ind nast Cond good Two vignettes

## 802.

The same

Od 1

Another copy of the same *diwān* transcribed in 1098 AH, at Burhānpūr, and so also within the author's lifetime. This *diwān* may be complete, but the leaves are badly misplaced and ff 151-253 are occupied by a portion of the *diwān* of Zahrī-i-Fāyābī (already described under No 464, on p 204 in this Cat.) There are *qasīdas* (f 1v), *ghazals* (ff 59v-150v, 254-270 279) and *quatrains* (ff 271-278), all beg as in the preceding copy.

Bd 1. For measurements, etc, see No 464

## 803.

دیوان واضط

DĪWĀN-I-WĀ'IZ

Nb 143

Poems of Rafi'ū'd-Dīn Muhammad b Fathī'l-lah Qazwīnī with the *takhallus* Wā'iz, the author of the well known *Abu'ābu'l-jinnān*. He died shortly after 1105/1694. See RS 334 EB 1144, R 697-698. *Ind lib* Spī 587 (apparently this particular copy referred to). Transcribed by Muhammad Amīnī Māzandarānī in 1088 AH, i.e. a long time before the author died. This volume contains

*Ghazals* (f 1v), in alphabetical order, with a few *qit'as* and *fards*, beg

ای نام دلکسای تو عدوان کارها ، خاک در بو آب رج اعتبارها ،

*Qasīdas* (f 63v) with a few *quatrains* etc, at the end, beg

وصل دی شد آتس سوری هوا را در سراسر ، الح

Ff 77 (many misplaced), S 230×125 160×75, ll 16 Or pap Ind nast Cond good

## 804.

دیوان گرامی

DĪWĀN-I-KIRĀMĪ

Nb 115

Poems of Kūāmī, who flourished towards the end of the XIe /XVIIe There were a great many poets, almost contemporary with each other, all with the same *takhallus* H Ethé, in EIO 1625 enumerates 8 of the better known ones The present *diwān* is evidently the same as the one described in EIO 1625-1626, because many poems in both are identical Cf also in *Ind lib* Bk 354, Sp1 412 (this particular copy referred to) It was completed in 1105/1693-1694, and the poet's full name may have been 'Abdu'l-Rahmān b Amānat-Khān Kūāmī, as shown in EIO 1625 Transcribed in the XIIe AH This volume contains

1 A *tarkīb-band* (f 1v) incomplete, apparently by the same author beg

سرانی را نده سایی که سوید رنگ از دلی ، الح

2 *Ghazals* (f 6) in alphabetical order (the end on f 510 which is misplaced) Beg as in EIO 1625

سسه ، و سویی ده بکون عسقل میخانه را ،

معروس امروز رنگ نو بریز ایدخانه را ،

3 *Qasīdas* (f 503v), *tarkīb-bands*, etc beg

ای ر تو تعلیم دار سرز روانرا ، وی نده ، آئنده دار صورت حال را ،

4 *Rubā'īs* (f 516), in alphabetical order, with a few other poems at the end beg

کفتم که هسه ، احتداری ما را ، الح

Ff (537), S 235×125, 180×80, ll 11 Or pap Ind nast Cond tol good  
Some leaves misplaced

## 805.

عسقی نامه

‘ISHQ-NĀMA

Nb 116

A *mathnawī* poem, dealing with the romance of Mahyāi (man) and Chandarbadan (woman) Comp in 1105/1694, as stated in the *khātima* (f 71v)

رهکرت هزار و صد و پندج سال ، چو نکدش ، در خاطر می ایدخیال ،

The author frequently mentions his *takhallus* Bīyānī Copied in the XIIc, at Rat'hli (رتعلی), a village in the Bangāpūr district, a dependency of Bījāpūr, by one Yūsuf Beg

نه نس م الله سارم انتا دارا رنل حاری کدم وده حدار

Bd v Ff 59-72 For measurements, etc, see No 662

806.

دیوان فطرت

DIWĀN-I-FITRAT

Nb 103

Poems of Mu'izzu'd-Dīn Muhammad Fītrat, who died in 1106/1694-1695 In many poems he also uses the *takhallus* Mūsawī Cf EIO 1560, see EB 1993, etc *Ind lib* Bk 355-356, Sp1 408 (this particular copy referred to) Transcribed in the XIIc AH This dīwān contains *ghazals*, *quatrains*, etc, intermixed, arranged in one alphabetical series Beg

نه ندی سدرن دواع محکب جسم رارم را

حراں کل زر افسانہ ود اوزان سارم را

Ff 45-48 contain poetical fragments, apparently from a different author, and f 49 gives two additional *ghazals* of Fītrat in a more modern handwriting

Ff 49 S 215×115, 165×80, ll 17 Or pap Ind shikasta nast Cond tol good, the first half injured by repairs

807.

The same

Nb 104

Another copy of the 'same dīwān, transcribed in 1191 AH by Dībī Piashād (?) It contains

*Qasīdas* (f 113), with a short *mathnawī* poem at the end, beg

شدها ر سور نالہ رارم محکب مدار بر کوس ندہ کر نهد ار صبح دورکار

*Ghazals* (f 120), with a few *farids* and *quatrains*, beg

حسودم کوش سپر از دامن چون کسم نار

دیسان نالہ کسم حمر کن کوه و صحرار

Bd v Ff 113-140v For measurements, etc, see No 646

808.

(مختصر در اصول)

(MUKHTASAR DAR USŪL)

E 161

A short versified exposition, in *mathnawī* verse, of the elementary prescriptions of the Muhammadan religion. It was composed in 1106/1695, by one 'Aynī, and contains 110 *bayts* as stated on f 173

وین طرہ یادگار عینی اسب در جهان  
 انساب او تمام ر صد ده کم آمد (sic)  
 نامس نکو نکاشته سد معتبر ار آن  
 تاریخ اطیر اسب کہ یعنی دهد نسان

It is divided into 8 *bābs*, and is probably incomplete Beg

بعد از بنا و حمد جهان آفرین و جان ' هم بعد بعد امد هادی انس جان

Transcribed in the fourth year of some prince's reign, obviously in the end of the XIIc or the beg of the XIIIc AH. On ff 173v-174 there are a few questions and answers concerning various religious matters, in prose. On ff 174v-175 there is a short *mathnawī* poem in praise of the twelve Shi'ite Imāms, etc, beg

الہی نہ اعرار آن حمد نس ' کہ هستند فخر رمین (و) رمین

Bd v Ff 169-175, S 200 x 135, 140 x 75, ll 13 Europ pap Vulgar Ind nast  
 Cond tol good Injured by worms and repairs

809.

دیوان شوکہ

DĪWĀN-I-SHAUKAT

N5 81

Poems of Abū Ishāq or Muhammad Ishāq (or Ibrāhīm) Bukhārī, with the *takhallus* Shaukat, who lived in Persia and died at Isfahān in 1107/1695-1696. See GIPh 312, EIO 1628-1633, EB 1145-1146, Pr 934, R 698, Krafft 69, etc. *Ind lib* Bh 406, Bk 357-359, Spr 568-569. Copied in 1124 (?) AH, in a place called بلندہ. The present volume contains

*Ghazals* (f 1v), in alphabetical order, intermixed with *quatrains*, *fards*, etc. Some more are added occasionally on the margins. Beg

الہی رنگ تأثیر کرامہ ' کن معام را ' نہ موج اشک بلند آب دہ تبع ربانم را

Two *qasīdas* (f 190), the second of them being the same as described in EB 1146, and one *qit'a*. Beg

ار نسکہ ریختہ ' رنگ حنون بر سرم هوا ' الح

A story in prose and verse in praise of coffee (f 196) with the title

مساطط ساهد معاني ساه سوک در تعزیه و موه نال نمود

Beg

حسن راده ملاحب يناه معسوفى الح

A short letter in reply to an epistle of Mīn Najāt (f 201)

Ff (201), S 255×140, 160×70, ll 15 Or pap Ind nast with some pretence to calligraphy, the author's name and the initial poem are written in gold which is still unfaded Cond tol good A mediocre vignette

## 810.

مثنوى راسخ

MATHNAWĪ-I-RĀSIKH

Na 116

A Sufico-didactic poem in *mathnawī* verse by Muhammad Zamān, a native of Lahore with the *talhallus* Rāsikh. He died in 1107/1695–1696. See EB 1147 (1), where this work is described in detail. *Ind lib* Bk 360 Copied in the XIIc AH Beg

ر کلکم ای صیر آه بر هر نسیم کوی نسیم الله بر حدر

Ff 22, S 210×115, 170×90, ll 13 Two columns in the centre and a double column on the margins Or pap Bad Ind shikasta Cond tol good Very slightly worm-eaten

## 811.

شمع و پروانه

SHAM-U PARWĀNA

Na 111

Another version of the Indian tale of Rat and Padam, already mentioned under No 770 in this Cat. It was comp in 1069/1658–1659 by Mīn 'Askarī 'Āqil-Khān Rāzī, who died at Dīhlī in 1108/1696. See GIPh 253 EIO 1634(1), 1635, EB 1148–1149 P1 935, R 699, etc. *Ind lib* Sp1 543, etc. Copied by Mīn Ma'mūn in 1116 AH (the 47th year of Aurangzib's reign) incomplete at the beginning. It opens abruptly with

آب کل را ردل برده کمال دلبرنا کرده آب و کل نه مال

Bd v For measurements, etc, see No 768

## 812.

مربع

MURAQQA'

Na 113

A book of Sufic miscellanies, by the same Rāzī, originally undertaken by him as an attempt (a rather poor one, in fact) to

imitate the *Mathnawī* of the great Jalālu’-d-Dīn Rūmī It deals with every thing in general and nothing in particular and is extremely verbose and bombastic See EIO 1638, etc *Ind lib* Bk 361-362, Sp1 543 Transcribed in 1099 AH, i.e. long before the death of the author Beg as usual

ادبى السامى اعدى فى العمام ، اسعدى من حره الكأس (sic) الكرام

S 200 × 115, 145 × 70, ll 13 Or pap Ind nast Cond good

## 813.

منموى ناعر علي

MATHNAWĪ-I-NĀSIR-‘ALĪ

Na 13

A *mathnawī* poem in Sufic strain by Nāsir-‘Alī Sarhindī who died at Dīhlī in 1108/1697 See GIPh 252, 310, EIO 1639-1648 EB 1150-1152, P1 936, Ros 167, R 699 sq., Gotha C 80, Leyden C II 107, etc *Ind lib* Bk 363, Spr 329 A bad copy, dating apparently from the beginning of the XIIc AH It was evidently once an édition de luxe, written on specially coloured paper in a calligraphic, but very bad, form of shikasta Now the paper is all rotten and worm-eaten, the folios are loose Beg as usual

الهى درء دردم بكان رير ، سرر در ينده رار استحواس رير

S 210 × 125, 150 × 80, irregular number of diagonal lines Or coloured paper Cond bad CFW 1825

## 814.

The same

M 2

Another copy of the same poem, dating probably from the middle of the XIIc AH It is included in a large collection of treatises on different subjects Beg as in the preceding copy

Bd v Ff 113-121v For measurements, etc, see above, No 221

## 815.

The same

M 6

A fragment of the same poem, dating from the XIIc AH Also extracts from the minor poems of Nāsir ‘Alī

Bd v Ff 33-37v and 1v-20, S 230 × 115, irregular number of lines Or pap Bad Ind shikasta nast Cond very bad, dirty, worm-eaten

## 816.

The same

Oa 62

Another copy of the same poem, dating from the middle of the XIIc AH (other parts of the same volume, written by the same hand, are dated 1134 AH) It is incomplete at the end Beg as in No 813

Bd v Ff 77v-106 For measurements etc, see No 617

## 817.

انتخاب دیوان ناصر علی

INTIKHĀB-I-DĪWĀN-I-NĀSIR-‘ALĪ

Oa 63

A brief version of the dīwān of the same poet Copied in 1142 AH It contains *ghazals*, *quatrans* *fards*, etc, intermixed, alphabetically arranged Beg as usual

مکتب حادثه دارد دماں (بدعاں here) در حلوت دلها

حو تار سدا ۵ کم کردیده این رة رنر ۵۰ را با

Bd v Ff 1v-102, S 225×140, 130×80, II 11 O: pap Ind nast Cond tol good

## 818.

لاما'آتو'ت الطاهرین

LAMA'ĀTU'T-TĀHIRĪN

Na 106

A long Sufico-Shi'ite compilation, in *mathnawī* verse divided into 110 *lama'as* It contains an exposition of the system of Shi'ism in its rather extremist form, and, besides, deals with a great many questions of ethics, theology Sufic theosophy etc, all in a great confusion The poem is exceedingly verbose but equally vague and bombastic In spite of its Shi'itic tendencies it is dedicated to Amangzib (f 2v, and the whole of the 78th *lama'a*), and contains long eulogies of the first three khalfs There are however, many passages which although very elusively worded remind us forcibly of the doctrine of Ismailism The work was completed in 1108/1697 (chronogram لَمَعَ عَسَى رَوَامُ), by Ghulām-‘Alī b Muhammad-‘Alī b Ahmad Tūām, a native of the Deccan who used the *takhallus* Ghulām or Ghulāmā In the course of his huge poem he refers frequently to his various relations or narrates many events of his own career They can however only be summarised after a comprehensive study of this highly unsystematic work So far I have been unable to find elsewhere any references concerning the author's biography

At the end there are added, in the same handwriting as that of the whole of the volume, a prayer (دعاء عبدہ) and a pedigree of the author's spiritual guide, Sayyid Shāh Mī Muhammad Musharrāf, probably a local saint. It is very interesting because it traces the descent of the person in question from Adam to 'Alī, and from 'Alī, through Imām Isma'īl, the Fatimides of Egypt and the Khudāwands of Alamūt, to himself. A note on this matter was published by me in JASB, 1922, pp 403-406.

A good copy, transcribed apparently in the beg of the XIIc AH. It contains a lengthy and verbose prose preface, beg

حمد و سپاس بعباس مراد دیرا الحج

Beg of the poem itself (f 49v)

باسم (sic) اللہ الرحمن نعم (sic) الرحیم

حکم م قدیر علی عطیہ

Beg of the دعاء عبدہ

سبہد اللہ انہ لا الہ الا هو الحج

S 255 × 140 170 × 90, ll 12 Or pap Good Ind nast Cond good A detailed index on ff 33v-48

## 819.

نریک ، عشق

NAYRANG-I-'ISHQ

Na 119

A versified love story of Shāhad (woman) and 'Azīz (man), comp in 1096/1685 by Muhammad Akram, a Panjābī from Ganjāh, a place in that province, who used the *takhallus* Ghanimat. He died about 1110/1698-1699. See GIPh 251, EIO 1649-1652 EB 1153-1155 R 700 1034, etc *Inl libi* Bk 367, Spī 410. Lith several times in India. Copied in the XIIc AH. Beg

بنام شاہد نازک حدالان ، عزیز خاطر آسختہ حالان ،

A number of highly flowery epistles are appended at the end. They are transcribed by a different hand in the worst possible form of shikasta, almost absolutely illegible. There is a kind of a title also not quite legible. معاتب علی حاشہ

S 215 × 120 180 × 105, ll 11 two columns in the centre and one on the margins. Or pap Ind shikasta Cond to good, in some places worm-eaten

## 820.

دیوان وحید

DĪWĀN-I-WAHĪD

Nb 148

A large collection of poems by 'Imādu'd-daula Muhammad Tāhir Qazwīnī, with the *takhallus* Wahīd the author of the

well-known history of Shāh ‘Abbās II, the Safawide (1052–1077/1642–1666), تاریخ شاه عباس دلی. He died most probably in 1110/1698–1699, but other dates of his death are given by various authorities, i.e. 1108/1696–1697 and 1118–1119/1706–1707. See GIPh 312, 342, EIO 1653–1655, etc. *Ind lib* Bk 365. Copied in 1181 AH. This bulky volume contains *ghazals*, *quatrains*, *tarḡīb-bands*, *fards*, etc. all intermixed and arranged in one alphabetical sequence. The copy is defective at the beginning, but, judging from the original numeration of the folios, only two leaves are lost. Beg. of the first complete poem

طوبی ، برستی بسی مشکل بود ار کار ما ، الح

Ff (348), S 260 × 115, 230 × 75 ll 12, two columns in the centre and one on the margins. Or pap. *Ind shikasta-nast* Cond. tol. good.

## 821.

The same

Nb 104

A short extract from Wahīd's dīwān. There are only a few *qit'as*. This collection forms part of a volume, containing dīwāns of several different poets, many of them transcribed by the same hand, being dated 1191 AH. It opens with the poem, found on f 10v of the preceding copy.

سری داریم بی ساءان دلی داریم بی پروا ، الح

Bd v. Ff 153–159. For measurements, etc. see No 616.

## 822.

کلیا ، عظیم

KULLIYYĀT-I-‘AZĪM

Nb 97

Poems of Muhammad (cf f 221) Nishāpūrī, with the *talhallu* ‘Azīm, who died in 1110–1111/1698–1700. See GIPh 312, R 701. *Ind lib* Bk 337, Sp1 358 (this particular copy described). A calligraphic transcript, probably dating from the author's time, i.e. the end of the XIc or the beg. of the XIIc AH. This volume contains

1 *Qasīdas* (f 1v), *qit'as*, etc., beg.

ای رسم الله کل بروی و روان ریخته ، سکر الحمد ار آن در کام اسنان ریخته ،

2 *Ghazals* (f 49v), in alphabetical order, with a few *muḥammasāt*, *quatrains*, etc., at the end, beg.

ای عسی تن ما ر تو سد جان تو ار ما ،

ما ار تو سندیم آحر و دیوان و تو ار ما ،

3 *Fauz-i-'Azīm* (f 109v) A *mathnawī* poem of somewhat 'encyclopaedic' contents, dealing with a most surprising variety of subjects, comp in 1064/1654 It is apparently incomplete at the end Beg

دارم سر آمد حق تعالی ، ام لاد ان ما تمی

4 *Jāmi'u l-fauā'id* (f 217v) A short *mathnawī* poem in praise of Bayrām-Khān a high official under Shāh Sulaymān the Safawide (1077-1105/1667-1694) It contains a long prose preface (ff 217v-221v) comp in 1068/1658 (chronogram حان جموعه بیرام) Beg of the preface

واحد الدات کثیر الصغات الح

Beg of the poem itself (f 222v)

الحی دیده ده حالی از عیب ، که سوز از نکس یرده عیب

5 A short *mathnawī* poem containing a eulogy of the garden called Faraj-Bakhsh (f 229v) with the heading

در تعریف ، ناع اریه مسوز نرح نکس

Beg of the poem

عناهی دس موسی آستیس ، الح

Ff 234, S 215 x 120, 135 x 65, ll 15 Or pap Calligraphic Ind fast Cond good  
In some places worm eaten A few notes on the margins

## 823.

دیوان شعیبا

DĪWĀN-I-SHAFĪ'Ā

Nb 6

Poems of Shafī'ā, a native of Shīrāz who also used the *takhallus* Athar He lived in Isfahān never came to India, and died at Lāi in 1113/1701-1702 as is usually accepted, although another date of his death is also given by different authorities i e 1124/1712-1713 See EIO 1656 EB 1150 R 791 *Ind lib*, Spr 344 His diwān was collected in 1106/1694-1695 Copied by 'Atāu'l-lah b Wilāyatī-l-lah b Bāqir surnamed Mīr Pādshāh in 1145 AH The present volume contains

1 *Qasīdas* (f 1v) with a few *mathnawīs* and a number of *ghazals* containing chronograms Beg

سرح مسوده صبح تو ندارد پایان ، یک رباعی ترکیب عناصر اسل

2 *Ghazals* (f 62v) in alphabetical order beg

نکس نوادی افتادگی تن هود را ، الح

3 *Rubā'īs* (f 102v) beg

داری اگر آرزوی کورنه دیشب ، اله

4 *Haṣṣiyyāt* (f 105) several epigrams, etc , beg

ای علم در جهان در سوائی ، اله

S 240 × 145 195 × 90 ll 15 Or pap Ind bad shikasta nast Cond good CFW 1832

## 824.

دیوان محمبی

DĪWĀN-I-MAKHFI

Nb 122

The well-known collection of poems by Aurangzīb's eldest daughter Zību'n-Nisā with the *takhallus* Makhfi who died in 1114/1703. See GIPh 310, R 702, etc. *Ind lib* Bk 122 (where an attempt is made to ascribe this dīwān to another poet, whose *takhallus* quite accidentally coincided with that of Zību'n-Nisā, all this is extremely unconvincing), Spī 480, (GC II 226-227), etc. It was several times lithographed in India. Copied in 1213 or 1223 AH (the date is suspicious not clearly legible, probably added by a later hand or altered), by Muhammad Amīn Beg. This copy contains four miniature paintings (on ff 17v, 74, 118v, 149). The poems are intermixed, *ghazals*, *qit'as* *qasīdas*, *mulhammasāt* *musaddasāt*, etc. and arranged alphabetically. Only *tarjīb*-bands and *taṣkīb*-bands are given separately. Beg

ای ر اندر رحمت حرم کلستان ما ،

کفتگوئی حرم ، عجب مطلع دیوان ما ،

*Tarjīb*-bands (f 129v), beg

ای مرهم رحم هر کردی ، اله

*Taṣkīb*-bands (f 139), beg

آن که در دوده بخود زار جهان داشت ، اله

Ff (163), S 255 × 155, 165 × 95, ll 14 Or pap Ind nast Cond good Bad vignette

## 825.

دیوان مطالع

DĪWĀN-I-MUTLI

Nb 127

Poems of مطلع (probably to be read Muth', although another possible reading may be Matla') There was a poet with the same *takhallus* مطلع, i.e. Muhammad Mutli' the son of the Safawide

prince Shāh Safī (1037-1052/1628-1642) But it is obvious that he and the author of the present dīwān were quite distinct because the present volume contains chronograms ranging from 1100 AH, up to 1112 (f 44v), 1114 (f 44), 1116 (f 41), and even 1118 (f 44, طالع و سحر) Besides, the present poet, as his dīwān shows, was living in India, and some of his *qasīdas* (as on f 15v) are addressed to emperor Farrukh-Siyāh (1124-1131/1713-1719) of Dehli The present copy dates from about the same period i.e. the beg of the XIIc AH It contains

*Qasīdas* (f 1v) with a few *takīb-bands*, and a series of *qūt as*, containing chronograms, at the end Beg

دودھار آفریدس را حمی سرا توئی ، فتنه آمور نکاه در کس سلا توئی

*Ghazals* (f 62v) in alphabetical order, beg

یا متعالی الکتاب ممدک می اکدیا

دانگ نک، اکرم وصعک عن اعطا

*Rubā īs* (f 115v), beg

روری که نکاهه دلنشان (?) می آید ، الح

On ff 119v-124v some more poems are found, apparently from the same author

Ff 124 S 230×120, 185×90, ll 17 Or pap Ind nast Cond not good Worm eaten and in many places injured by repairs, especially in the second half of the book

## 826.

کلیا ، عالی

KULLIYYĀT-I-‘ĀLĪ

Nd 12

Poems of Nūru’d-Dīn Muḥammad, with the titles of Nīmat-Khān Muqarrab-Khān and Dāmishmand Khān, which were bestowed on him at different times, and with the *takhallus* ‘Ālī He died in 1121-1122/1709-1710 See GIPh 337, EIO 1659-1671, EB 1159-1161 R 702-703, etc *Ind lib* Bk 370-371, Sp1 328-329 (this particular copy referred to) Transcribed towards the end of the XIIc AH Originally a good copy, but now slightly defective at the beg and end, much injured by dampness, so that many pages are illegible It contains

1 The prose *preface* (f 1), here incomplete at the beg , highly bombastic and inflated Beg abruptly

فی الکعبه عواصا طه فکر الح

2 *Dīnān* (f 14), containing *ghazals*, *qasīdas*, *mathnawīs*, *qut'as*, *fards*, *quatrans*, etc, partly alphabetically arranged. Many poems are written on the margins. Beg

تمامی یاد از مصراع بسم الله دیوانها

ندین کر مد این انروز سب زوی عدوانها

3 *Husn-u 'ishq* (f 135v, ff 132-134 inc left blank), an allegorical story in prose and verse, also called *Munākha-i-husn-u 'ishq*, or *Katkhudāi-i-husn-u 'ishq*. See EIO 1659(4), 1661(4), 1662(5), 1669, EB 1157(6), 1159(3), Pr 681 R 703 738, 796 850, etc. Several times lith. in India. Beg

حدیب عسو سد ریب ندانم، چو سمع افتاد آنس در دانهام

4 *Rūz-nāma* (f 155) or *Waqā'i-i-Haydarābād*, or as in this copy,

روزنامه وفاتع ایام محاصره ولعه دار الحکامه در آباد

It is a satirical chronicle of the siege of Haydarābād in 1097/1686. See EIO 1659 (2), 1660 (4), 1661 (1), 1662 (2), 1663-1668, EB 1157 (5), 1159(1), 1160, Pr 492, R 268, 745 796 850 1049. Cf Elliott, History of India, VII p 200. Lith. several times in India. Beg

دای که مدرس که او، صبح در صفت صدق الح

(Ff 214v-215 are blank. Ff 215v-217v contain a letter of Mīr Mansūr Nishāpūrī, with the *talhallus* 'Āshiq to one of his friends, from India to Isfahān, beg

رندانی ندب الاحزان وراق عاس مستاق الح

It seems to have no connection with 'Ālī)

5 *Mathnawī* (f 219v), the same as EIO 1659 (6), EB 1157 (4), 1161, R 703, 796, Spr 329, etc. It belongs probably to the long series of weak and unsuccessful attempts of various poets to imitate the *Mathnawī* of the great Jalālud-Dīn Rūmī. Beg

آمد و سکر او را که هر چه هست ازوست

دام هستی حله و دار از هلی هوست

Apparently incomplete at the end of which the last three folios are written by a different hand

Ff 328, S 230×125, 150×70, ll 14. Or pap. Clear Ind. nast. Cond. bad. Injured by dampness.

## 827.

The same

M 2

A portion of 'Ālī's *Kullīyyāt*, copied in XIIc AH and included in a large collection of treatises on different subjects. It contains

1 The usual prose *preface* (f 390v), the same as in the preceding copy. Beg as in EIO 1660 (2)

عبار افراى بعد سخن اکسدریس که اله

2 *Ghazals* (f 393), in alphabetical order, beg

بدا ای حاتمہ بسم الله سر کی راه مطلب را ، اله

3 *Qasīdas* (f 418v), unarranged, beg

کسائس کره دل بهیج باب دسد ، اله

4 *Mathnawī* the same as in No 826 (5), with the same beginning (f 423v), incomplete at the end

Bd v Ff 390v-460 For measurements, etc , see No 221

## 828.

دبوان حالص

DĪWĀN-I-KHĀLIS

M 7

Poems of Sayyid Husayn, with the *takhallus* Khālīs, who came to India, and died there in 1122/1710-1711. See EIO 1672-1673, Pr 937-938, 700 *Ind lib* Bk 372, Spr 460. Copied in the XIIIc AH. This collection apparently contains only an abbreviated version of the *dīwān*. Beg

ای دسار سر -وس دلی تو سخنها ، اله

Bd v Ff 67v-127v, S 290 × 195, 235 × 80, ll 21, two columns in the centre and one on the margins. Europ pap. Ind shikasta nast. Cond. tol. good.

## 829.

ملہ حیدری

HAMLĀ-I-HAYDARĪ

Na 175

A long *mathnawī* poem, imitating the *Shāhnāma*, and dealing with the legendary fantastic adventures of 'Alī, the first Shi'ite Imām. The author, Muhammad Rafī'-Khān, with the *takhallus* Bādhil, died in 1123/1711, leaving his poem unfinished. This work was completed in 1135/1723 by another poet with the *takhallus* Najaf, who appended to it another composition on the same subject, by an earlier author, Sayyid Abū Tālib Isfahānī. See GIPh 235,

EIO 900 RS 336, EB 518-519, Pr 533, R 704, etc *Ind lib*  
 Bh 409 Bk 374-377, Spr 368 Cf also J Mohl, *Le livre des Rois*,  
 preface, p 77, note A good copy dating from the XIIc AH  
 Beg as usual

د نام حداد د سد ار نکس

حرد نکس و دین نکس و دندار نکس

The second part has the heading as follows

احتتام حادری ار کفند مدرانو طالب ولد مدرانو العالم و مدرسی

Beg

در نکر داس محمد د رفیع که داس نمکسر محمد شفیع

S 310 x 185, 235 x 145, ll 25, four columns Or pap Good Ind nast Cond good  
 Many blank spaces reserved, either for the intended prose passages or for pictures

### 830.

دیوان مدسی

DĪWĀN-I-MUNSHĪ

Nb 132

Poems of Jaswant Rāy with the *takhallus* Munshī The pre-  
 sent copy of his dīwān is an autograph, transcribed in 1124/1712  
 at Sarā in the province of Bījāpūr It has already been mentioned  
 in Spr 507-508 See also EIO 1695 It contains chiefly *ghazals*,  
 but there are also some *rubā'īs*, etc, all in one alphabetical series  
 Beg

ای بر سر کر نام تو کام دهان ما طوطی سمن کوفه ردطو زبان ما

On ff 77-81 there is a short prose article, in the same hand-  
 writing probably by the same author, incomplete at the end  
 The title is as follows

نعل در مجلس رندان نه ارین دسب دکر

Beg

سبی که ار مهتاب فرس سماء الخ

On f 83 there is a single page (in a different handwriting) of  
 what may be the beginning of another prose treatise, opening with

وادی حدولی ایدسب الخ

Ff 83, S 230 x 125, 155 x 75, ll 13 Or pap Ind nast Cond good

### 831.

دیوان وحد

DĪWĀN-I-WAHDAT

Nb 146

Poems of 'Abdu'l-Ahad, with the *takhallus* Wahdat, surnamed  
 Miyan-gul or Shāh-gul, d in 1126/1714 See Spr 585 (this parti-

culai copy described) Copied in the XIIc AH This vol contains  
*Qasidas* (f 1v), beg

رهی ر کده کمال کلم ناطقه لال ، بر آستان حلااب آمدن بر و نال ،  
*Ghazals* (f 20v), in alphabetical order, beg

حدر ار کعدۀ خان مدرسہ در وادی دلما ،

بود چون رشتۀ کوهر عنان این را نمدرلما ،

*Quatrains, qit'as fards*, etc (f 251), beg

تا جسم تو با فتنه کری ساحده اسب ، االج

Ff (259), S 220 × 125, 120 × 85, ll 13 Or pap Ind nast Cond good

### 832.

نور نامہ

NŪR-NĀMA

Oa 25

A versified *Nūr-nāma* or a eulogy of Muhammad, explaining the part played by his spirit (literally 'light,' *nūr*, in the process of the creation of the universe. Similar *nūr-nāmas*, in prose and verse, exist in a great number of versions in various languages. Their recital is regarded an act of piety and possesses special magical power. A prayer in Arabic invariably accompanies all similar works (here on ff 17-22v). The author's name is not mentioned (usually the *nūr-nāmas* are ascribed to the authorship of the fourth Shi'ite Imām, Ja'far Sādiq). The title is mentioned on ff 4v and 16v. The work is comp. in 1126/1714, as stated at the end.

دور نکسند و هستم شمع ان ،

حقا م س د بر عنایب رحمہ ان ،

سال هج (ب) . . . نه ون ،

اله ، و صد بدست و سس نران افروز ،

Copied in the XIIc AH , as an entry in an album Beg

کعب بنعمہ حدادی احل ، حوس حدیبی رحلم اول ،

Bd v Ff 1v-22v, S 115 × 65, 75 × 35, ll 9 Or pap Ind nast Cond very bad  
 Worm eaten and injured by repairs

### 833.

دیوان مصنف

DĪWĀN-I-MUNSIF

Oa 46

Poems of Fādīl-Khān, with the *takhallus* Munsif. The date of his death is unknown, but the date of the completion of his

present dīwān may be fixed within 6 years between 1127 and 1133/1715-1721. The first date is that of the victory of 'Abdu's-Samad-Khān Dīlir-Jang over the Sik'hs, mentioned on f 13v. The second date is that of the year in which the present copy was transcribed by Mullā Pīr-Muhammad (see the colophon on f 138). See P<sub>1</sub> 949, R 706. *Ind libr.* Sp<sub>1</sub> 507 (this particular copy described). This volume contains

*Qasīdas* (f 1v), beg

کسب از نار کده فاعتم از بس دو نا  
سد حظ بدساندم همجو بکنش نفس ما

*Ghazals* (f 17v), in alphabetical order, beg

یارب ر ندک هستی من نار کن مرا  
تراج عشق حانه در انداز کن مرا

*Rubā'īs* (f 133v), also in alphabetical order, beg

یارب نفسی ر ما جدا کن ما را ، اله

Ff (155), S 190 × 105, 145 × 70, ll 15. Or pap. *Ind nast Cond good*. Glosses and quotations on the fly-leaves and margins. Spaces reserved apparently for illustrations. Several folios left blank.

## 834.

### DĪWĀN-I-WĀDĪH

دیوان واعج  
Oa 52

Poems of Mubāraku'l-lah Iiādat-Khān son of Mīr Ishāq, with the *takhallus* Wādih, d in 1128/1716. See GIPh 300. EIO 1674-1675, R 938. *Ind libr.* Sp<sub>1</sub> 583 (the next copy referred to). Transcribed in the XIIc AH. This volume contains

1 *Qasīdas* (f 1), apparently an incomplete series, beg

نمود طرح من امروز برق حوالایی ، ندک آن صدم سعله چمن بدسانی

2 *Ghazals* (f 6v), in alphabetical order, also only an extract from the original collection. Beg

ای ~ یک زبان ساخته مهرد طلائعرا  
کرداب عدم کرده سراب دو حر ابرا

3 *Rubā'īs* (f 40), in alphabetical order, beg

نسم الله این رباعی عدس ما ، اله

4 Several *ta'arūf* bands (f 47), defective at the beginning

5 *Sāqī-nāma* (f 50), without a preface. Comp in 1107/1695-1696. Beg

دسار مستی که تاک آفرید ، اله

6 *Āina-i-āz* (f 54), a *mathnawī* poem commenced in 1675/1664-1665, and completed in 1078/1667-1668 This poem is apparently incomplete at the end It contains a prose preface, beg

عشق حال کمالی را که صغلی یرب الح

Beg of the poem itself (f 60v)

بنام آنکه دل آئینه سار است ،  
نظر بار بهایی حمله رار است

Ff 68, S 285 × 165, 180 × 90, irregular number of diagonal lines Or pap Ind  
nast Cond good

## 835.

The same

Nb 142

Another copy of the collection of *ghazals* by Wādiḥ, dating from the XIIc AH It is referred to in Spī 583 Transcribed in the XIIc AH, but several portions, which probably were lost have been restored by a different hand, on different paper, of much more modern origin This collection of *ghazals* seems to be more complete although the first and the last poems are the same Beg as in the preceding No 834 (2)

Ff (69) S 205 × 115, 160 × 70, ll 15 Or pap Ind nast Cond bad Worm eaten and repaired

## 836.

دیوان بیدل

DĪWĀN-I-BĪDIL

Oa 24

Poems of 'Abdu'l-Qādir, with the *talkhalls* Bīdīl, d at Dihlī in 1133/1720 (another date of his death is given as 1137/1724-1725) See GIPh 300 301, 310 335, 337, EIO 1676-1686 EB 1169-1170 Pī 938-941, Ros 167, R 706-707, Gotha C 80, etc *Ind lib* Bh 410, Bk 381-388, Spī 378-380 (GC II 221) Cf also Garein de Tassy, *Hist de la litt Hindoue*, I p 312 sq Lith a great many times in India About prose works of the same Bīdīl see above, Nos 384-389 in this Catalogue Copied in 1141 AH by 'Abdu'l-Mu'min b Muhammad Taqī b Muhammad Fādīl There is no preface, and the present volume contains chiefly *ghazals*, in alphabetical order and a number of *rubā'īs* at the end (f 116v)

*Ghazals* (f 1v), beg

دفس آسفته مددارد هر کل جمعیت ما را

در یسان می نویسد کلک موج احوال دریا را

present dīwā

1133/1715 *ains* (f 116v), beg

Samad-<sup>r</sup>

The

tr Bd v Ff 1-123, S 210 × 120, 175 × 80, ll 19 Or pap Ind shikasta nast Cond good

آدم که خدمت عدم بداد شد ، الح

### 837.

The same

Nb 25

Another copy of the same dīwān, which is the longest of all the copies of this dīwān in the present collection Transcribed in the middle of the XIIc AH, incomplete at the end It contains only *ghazals*, in alphabetical order, beg

ناوح کدیا کر پیا ، وی عکرس ، راه آید

سرموی کرایدجا ، م شوی سکن کلاه آید

Ff 479, S 240 × 140 170 × 65, ll 9 Or pap Ind nast Cond good

### 838.

The same

Nb 24

Another copy of the same dīwān, probably considerably abbreviated Transcribed in 1191 AH at Muhammadābād (Benares), in the 18th year of Shāh-Ālam It contains *ghazals* beg as in the preceding copy, with a few *tanjī'bands* at the end

Ff 179, S 240 × 155, 180 × 105, ll 17, two columns in the centre and one on the margins Or pap Ind shikasta nast Cond tol good

### 839.

The same

Nb 27

Another copy of the same dīwān dating from the end of the XIIc or beg of the XIIIc AH It contains *ghazals* in alphabetical order, beg as in the two preceding copies, with a few *quatrains* and *fards* at the end

S 210 × 120, 165 × 85, ll 13 Or pap Ind shikasta nast, different hands Cond good Some folios misplaced

### 840.

The same

Nb 26

Another copy of the same dīwān, transcribed towards the end of the XIIc AH It contains *ghazals* in alphabetical order beg

دردای حدالیم و نمی نیس ، در ایدجا

حر و هم وجود و عدمی نیس در ایدجا

(The *ghazal*, which is placed first in the preceding copies is here the second)

S 220 × 115, 170 × 75, ll 16 Or pap Ind shikasta nasta Cond good Stray notes and quotations on fly-leaves and margins

841.

محیط اعظم

MUHĪT-I-A'ZAM

Na 135

A long *Sāqī-nāma*, in Sufic stiam, comp by the same Bīdīl in 1078/1667–1668 (the title is a chronogram) Copied by Qudratu'l-lah Mīrzāpūrī in 1179 AH It contains a flowery preface, beg

حمد دشاء آوریدی که میخانند حمیت اله

Beg of the poem (f 2 on the margins)

خوش آندم که در برمکاه قدم ' می بودی دشاء که ' و کم

S 225 × 150, 140 × 70, ll 17, two columns in the centre and one on the margins Or pap Ind nast Cond good CFW 1825

842.

عرفان

‘IRFĀN

Na 112

Another lengthy *mathnawī* poem by the same Bīdīl also in Sufic stiam, comp in 1124/1712 See R 707, etc *Ind lib* Bk 382, 387–388, etc Copied in the XIIc AH Beg

عس ار مسب خاک آدم ریخت ' آنددر خون که رنگ عالم ریخت

Ff (201), S 240 × 150, 175 × 80, ll 18 Or pap Ind nast Cond not good Injured by dampness

843.

رباعیا بیدل

RUBĀ‘IYYĀT-I-BĪDIL

Nc 19

A huge collection of *quatrains* in alphabetical order, by the same Bīdīl (see RS 338 P: 969, etc) At the end there are a few artificial *ghazals* (f 363v), *quatrains* written with letters not requiring diacritical dots (f 366v), another short series of *quatrains*, which, in contradistinction to the preceding ones are written only with letters which require diacritical dots (f 367), a long *mathnawī* poem, describing the elephant (f 369v) a series of *tanrī bands* (ff 63v–69, 375v etc) Copied in the XIIc AH Beg

آن کس که مہرہ اسب ز آب و گل ما

بی او عدم اسب حلوت و محمل ما

Ff (392), S 215 × 115, 145 × 70, ll 14 Or pap Veri bad Ind shikasta Cond tol good Slightly worm eaten Folios badly misplaced

844.

محبوب، نیرنگ

MAHBŪB-I-NAYRANG

Na 163

Versified love letters, in Sufic strain, completed in 1133/1721 by Muhammad Tāhir Kulābī (evidently a native of Kulāb, on the Upper Oxus, and not Gulābī as written by Sprenger) See GIPh 251, Spī 413 (this particular copy described) The present transcript is an autograph, written in the year of completion 1133/1721, i.e. the second of Muhammad Shāh's reign. It contains a prose preface, beg

ترنمای عالم معتمد بنیال محمد سخی آفرین الحج

Beg of the poem itself

بس از حمد و ثنائی ایرد پاک، پس از تعب و درود ساه لبلاک

S 175×115 115×65, ll 11 Or pap Ind shikasta nast Cond tol good Slightly worm eaten

845.

دیوان قاسم دیوانه

DĪWĀN-I-QĀSIM DĪWĀNA

Nb 109

Poems of Muhammad Qāsim Mashhadī with the *takhallus* Qāsim Dīwāna, who died probably shortly after 1136/1723-1724. See GIPh 312 EIO 1689-1693 Pt 699 R 707 etc *Ind libi* Bh 387 (mistake of a century in the date of the death of the poet) Spī 533-534 (this particular copy referred to) Transcribed in the XIIe AH. This volume contains chiefly *ghazals* in alphabetical order with a few *quatrans* and *tanjī bands*. Beg as usual

دست افکند از عجب سرودگی در کار ما

در سر ما خود بخود را خمسود دستار ما

Beg of *quatrans* (f 108)

این خلق که از نظر بسند مرا، الحج

Ff 111, S 230×135, 155×70 ll 15 Or pap Ind nast Cond tol good In some places slightly worm eaten

846.

دیوان نضر

DĪWĀN-I-NUSRAT

Nb 136

Poems of Dilāwar-Khān who in poetry used the *takhallus* Nusrat d in 1139/1726-1727. See EIO 1694 *Ind. libi* Spī 525 (this particular copy referred to) Transcribed in the XIIe

AH This collection contains only *ghazals*, alphabetically arranged  
ed Beg

سکه شد آسفته آن راه ، مسکن جان ما ،  
مد آه ما بود نسیم الله دیوان ما ،

Ff 92, S 210×125, 155×75, ll 13 Or pap Ind nast Cond not good Worm-eaten and repaired

847.

رموز الطاهرین

RUMŪZU'T-TĀHIRĪN

Na 53

A long *mathnawī* poem, again a very poor attempt to imitate the *Mathnawī* of Jalālū'd-Dīn Rūmī It consists of short chapters dealing with various topics of Sufism and ethics It was comp by Bāqir-‘Alī-Khān b Ghulām-‘Alī-Khān (not Madanī, as stated in Spī 373, the latter word is simply the beginning of the next sentence (مدتی در صحبت بکنان الح) The date of completion is twice given as 1139/1726-1727, on the last folio at the end, as سرمرآن نا رموز الطاهرین (1139), and on the last but one page as

ار ید مدد و روحوان ، سال تاریخ اسب رار حسروان ،

i e 1125 + 14 = 1139 (in Spī 373 this chronogram is misunderstood) The poem is divided into six parts, each beginning with the initial *bayt* of the corresponding *dafta* of Rūmī's *Mathnawī* This particular copy, dating from the XIIc AH, is already described in Spī 373 There is a prose preface, beg

به نسیم الله عدوان دیوان کن الح

The poem itself begins on f 6v

بی چه مکتوبید سداوی رار دان ، ار مران دوسب دارد داستان ،

S 230×125, 180×85 ll 17 Or pap Ind nast Cond good Notes and glosses on the margins

848.

کلشن اسرار

GULSHAN-I-ASRĀR

Na 97

A paraphrase and commentary on some selected passages from the *Mathnawī* of Rūmī, by the same Bāqir-‘Alī (cf ff 2, 7v, etc, frequently) It was composed in 1146/1734 (not 1145/1733, as stated in Spī 374) This particular copy is also described in Spī 374 Transcribed in the middle of the XIIc AH Beg

بحمد الله علی العسل الاثم ، حالى الانوار من کتم العدم ،

S 235×125 160×70, ll 14 Or pap Ind nast Cond good Stray notes and glosses on the margins

849.

دیوان شهرزاد

DĪWĀN-I-SHUHRAT

Nb 82

Poems of Husayn Shīrāzī, with the *talhallus* Shuhrat, who came to India and died there in 1149/1736-1737 See EB 1178, etc *Ind lib* Bk 391, Spr 571 (this particular copy referred to) Transcribed in the XIIc AH This volume contains chiefly *ghazals*, in alphabetical order, and a few other poems, under the heading of *mutafarrīqāt* (f 65) Beg

السی آشنای نام خود کردان ر نام را

ر رسم الله ریخت بخس دیوان بدنام را

Bd v Ff 1v-68v, S 230 × 140, 215 × 120, four columns of diagonal lines, irregular in number Or pap Good Ind nast Cond good CFW 1825 Some stray quotations from Hazin, etc, on the fly leaves

850.

حزنة حدادی

HARBA-I-HAYDARĪ

Na 35

A lengthy and verbose *mathnawī* poem, dealing with the religious legends about the fantastic adventures of 'Alī and Husayn, by a poet who calls himself only Karam This work belongs to the long list of imitations of the *Shāhnāma*, having as its direct model the *Hamla-i-Haydarī* by Bādhil (see above No 829) It was commenced in 1135/1723 (f 6)

سال هزار و صد و سی و پنج مرا در سر ابداد سودایم کج

and completed in 1149/1136-1137 (f 260v, the last *bayt* of the poem), for which date the chronogram *کرم حزنة حدادی* is given See GIPh 236, Spr 456 (this particular copy described) Transcribed in 1217 AH, at Lucknow, by 'Abdu'l-Qayūm b Muhammad-Qāsim Beg

بدایم که مستان کدد ابتدا نام حدائیس حل و علا

some Ff (260), S 220 × 150, 180 × 125, ll 18, four columns Or pap Ind nast Cond good Worm eaten and repaired in many places

846.

دیوان راجا

DĪWĀN-I-RĀJĀ

Nb 53

Nusra Poems of Rāja or Rājā, or, as he is called in the next copy, *Shīrān Sayyid Rajū* See EIO 1702, EB 1179 *Ind lib* Spr 539 As H. E. Thé states (EIO 1702), the name of this poet is not found in

any *tadhkira* His *dīwān* must in any case have been completed before 1151/1738, the date of the present copy (which is seven years older than the one described in EIO 1702) It was transcribed at Sad’hūt by Muhammad Qādīrī of Shahjahānpūr This *dīwān* contains *ghazals*, *qasīdas*, *qit’as*, etc., all left unarranged Beg

روئی که من ندیدم اندر عنان نماند

لدب جمال آن رو اندر بیان نماند

Ff 11, S 200 × 115, 175 × 90, ll 19 Or pap Ind nast Cond good

## 852.

The same

E 215

Another copy of the same *dīwān* dating from the end of the XIIc or beg of the XIIIc AH It contains the same collection of *ghazals*, with a few *mathnawīs*, etc., beg as in the preceding copy

Bd v Ff 12v-46v, S 210 × 130 140 × 70, ll 12-14 Euop pap, decaying Ind vulgar nast Cond tol good

## 853.

دیوان عسعی

DĪWĀN-I-‘ISHQĪ

Nb 95

Poems of ‘Ishqī, who gives the date of the completion of his *dīwān* as 1154/1741 (the 24th year of Muhammad Shāh’s reign), in the concluding lines (f 114) The name of Shaykh Buhān is ambiguously mentioned in the same place, and it is not clear whether this is the original name of the author or the name of the scribe It seems most probable however that he was a copyist, who finally arranged that *dīwān* and prepared a fair copy of it This particular MS is described in Spī 442 Copied towards the end of the XIIc AH This volume contains

*Ghazals* (f 1v) in alphabetical order, beg

ای ناره ر کلزار حمامه ، چمن ما ، در حنده شیرین نو سوسن دهن ما ،

*Qit’as* (f 107v), beg  
دلا مکوس تعب کسان که درد حرد ، الح

*Quatrains* (f 110) beg

ای آنکه حرامسب مرا بیتو نفس ، الح

Ff 114, S 220 × 135, 155 × 85, ll 11 Or pap Ind nast Cond good CFW 1825 Slightly worm eaten

854.

دیوان امید

DĪWĀN-I-UMMĪD

Nb 16

Poems of Muhammad Ridā, with the surname Qızıl-bāsh-Khān and the *takhallus* Ummīd. He was a native of Hamadān, but settled in India, and died at Dihlī in 1159/1746. See EIO 1703, R 711. *Ind lib* Bk 396-397, Spī 581 (this particular copy referred to). Transcribed in 1191 AH, by 'Azīzu'l-lah Husaynī Zinjānī. This volume contains

*Ghazals* (f 1v), in alphabetical order, beg

سراسر همکو سرو و ماله کردیدیم دنیا را ،

ندارد مدخل آسایشی دیدیم دنیا را ،

*Mukhammasāt* (f 224), *farids*, etc , beg

بناشد طایف دوری مرا نه تا که دیدن هم ، الح

*Rubā'īs* (f 230v), beg در حسر سدید ما ندی الله اسب ، الح

(The first line is badly legible in the middle )

Ff (234), S 230 × 130, 170 × 85, ll 15. Or pap Good. Ind nast Cond rather bad. Worm eaten, injured by dampness.

855.

نظم الهداء

NAJMU'L-HUDĀ

Na 158

A long Sufic *mathnawī* poem by 'Alī-Qulī-Khān Dāghistānī Shamkhālī, with the *takhallus* Wālih, a poet of Caucasian-Turkish extraction, who lived at Isfahān, but later came to India, and died at Dihlī in 1169/1756. See EIO 1708, EB 1182 etc. *Ind lib* Spī 589 (this particular copy described), St No 82 on p 70 (?). About his biographical work, *Riyādu'sh-shu'arā*, see above, No 230 in this Catalogue. The present poem was completed in 1149/1737 (chronogram on the last folio الهداء نظم الهداء). Copied in 1192 AH. Beg

ریدب آغار این فرج کتاب ، کسب از حمد کردم مستطاب ،

S 215 × 120, 130 × 80, ll 15. Or pap Pers nast Cond good. Slightly worm-eaten.

856.

میرزا نامه

MĪRZĀ-NĀMA

Na 142

Another *mathnawī* poem by the same Wālih (f 2), containing a rather too naturalistic story of the love adventures of Mīnzā

Shuafkan See Spr 589 (this particular copy referred to) Transcribed in 1191 AH Beg

بعد حمد و سنان رب کریم ، مالک الملک و احب التعظیم

If 11, S 215 × 120, 170 × 90, ll 11 Or pap Coarse Ind nast Cond bad Worm eaten and badly repaired

857.

دیوان والد

DĪWĀN-I-WĀLIH

Nh 145

A very short extract from the dīwān of the same Wālih It contains only a number of *ghazals* rhyming in ط Copied towards the end of the XIIc or beg of the XIIIc AH Beg

از قصه سینه می (sic) رخ آن دلر با چه خط

چون نسب ناع کل رمی دلکسا چه

Ff 16, S 240 × 140, 160 × 95, ll 16 Or pap Ind nast Cond good

858.

( منظومه در صرف )

(MANZŪMA DAR SARF)

C 22

A very short versified treatise (in the form of a *qasīda* rhyming in ا-), on the elements of Arabic grammar It was completed in 1169/1756, as is clearly stated on f 4

تاریخ جام آن سده از هکرت رسول

برد جرد هزار و صد و شصت و نه عدل

The name of the author is apparently Nādīm, see f 3v

سد طرفه یادگار برای دو ار ددیم ، الحج

Copied towards the end of the XIIc AH Beg

حمد اسب بهمناس بهمنان مستعان ، کر شکر او سکر سکند طوطی زبان

Ff 4, S 220 × 120, 165 × 95, ll 21 Or pap Bad Ind nast Cond good

859.

کلیات ، تزیین

KULLIYYĀT-I-‘AZĪZ

Oa 14

Poetical works of ‘Azīz, or ‘Abdu’l-‘Azīz-Khān (cf ff 64, 82v, 88) There are only a few chronograms in his poems, for 1136/

1724 (f 78v), and for 1149/1736 (f 79), but many references to Āsaf-Jāh (d 1161/1748) (f 68v), Banda-Nawāz (f 79), etc. His poems have at all events been completed before 1171-1172/1758-1759, because there are different works in the same *majmū'a*, which were copied in those years on the same paper (although by different hands). This particular copy was described in Spn 365, but there are some misunderstandings: the date 1167/1755, for which a chronogram is given (f 101v) does not belong to the dīwān of 'Azīz, as clearly stated in the heading of the poem (f 101) *صیدۀ در مدح نواب دلفر خان تصدیه ، بالکند*. There are besides at the end several poems by Sayyid 'Ulwī (f 96v) who died in the reign of Awangzib, 'Ābid (f 97v) Nāṣir Alī (ff 103-110v), etc. From the expressions, used in the heading (f 92) with the name of 'Abdu'l-'Azīz-Khān i.e. *نور مرقدہ*, it is obvious that he was already dead at the time when the present copy was written. It contains

- 1 *Qasīdas* and *ghazals* (f 67) unarranged beg

مرقدہ ای طوطی ناع و نه ار لا یرال  
حوشکوارب ناد چون سکر دمای در الحلال

- 2 *Gulshan-i-rang* (f 82) A short treatise in ornate prose and verse, divided into several *bihars*. Beg

ستا س رنگ رنگ مدعی را که الحج

- 3 Another collection of minor poems (f 86v) chiefly *ghazals* beg

نعیر یار بحواهم نعسی یار قسم ، الحج

- 4 A *mathnawī* poem (f 88) with the heading *منازل طبع* *راک عدد العزیز خان*. Beg

یہ سافى بنا ای خان مستل ، بنا ای رنگ بحس می پرستان

- 5 Several poems in *Dak'ham* (f 92) by the same author, beg

کدجی سی بن الحج

- 6 A collection of poems of different classes, *ghazals* *quatrainas* a short *Sāqī-nāma*, etc (f 93v). As mentioned above, in the beginning of this note, at the end there are added poems from different authors

860.

(مشوی شهید)

(MATHNAWĪ-I-SHAHĪD)

E 33

A Sufic *mathnawī* poem, by Shahīd, whose full name probably was Hāshim 'Alī. Several poets with the same *takhallus* are mentioned in EIO 1709, P1 684, Sp1 150 etc., but there are no indications as to the identity of the present author with either of them. At all events the present poem was completed before 1175/1761, in which year the present copy was transcribed. It is interesting to note that there are *two* complete copies of this poem in this same volume (both included in a *majmū'a* containing different works). The *first* copy has at the end what is apparently the beginning of the intended colophon

صدده ، هاسم علی صاحب .

The *second* copy has a proper colophon, which states that this work was written for Hāshim 'Alī. He is called the author of the poems, and evidently was alive at that time

حس ، العرمائس (sic) هاسم علی صاحب صدده ، راده لطفه (sic)

The scribe calls himself Muhammad Ahsanu'l-lah Hāshimī, he wrote at Islāmpūrī (کدم) Beg

بنام آنکه او جان جهانست ، بنام آنکه دگر هر بناسب ،

Bd v S 215×125, 155×80 ll 13 O1 pap Ind nast Cond good

861.

کلمه ، حزن

KULLIYYĀT-I-HAZĪN

Nb 44

Poems of Muhammad-'Alī b Abī Tālib b 'Abdī'l-lah b Jamālī'd-Dīn 'Alī az-Zāhidī al-Jilānī, etc., with the *takhallus* Hazīn, already mentioned as the author of several biographical treatises (see Nos 225-229 in this Catalogue). He died at Benares in 1180/1766. See concerning his poetical works. GIPH 310-311 EIO 1712-1714, EB 1184-1185, P1 695, 696 699, 945, R 715-717. *Ind lib* Bk 402-410, Sp1 424-425 (the present and the next copies referred to). Transcribed in the beginning of the XIIIc AH. The volume contains

1 The prose *preface* (f 1v), beg

افتتاح نامه نام آوران کتمان حدیو سخن الحج

2 *Qasīdas* (f 5) with other poems, such as *qit'as*, *tarkīb-bands* elegies epigrams, etc., beg

پیودد بود نازک جان حارستم را ، کو کویه که سادات کد کسب الم را ،

3 *Chaman-u anjuman* (f 71), a *mathnawī* poem, see EIO 1712 EB 1184 (2) Beg

بنام آنکه آدر را حمی صاحب ، دل دورح سر را انکم صاحب ،

4 *Tadhkiratu'l-āshiqīn* (f 82), another *mathnawī* poem, see EIO 1712, EB 1184 (6), or rather only the introduction and conclusion of the intended long work Beg

سامی رمی موحدا نه ، ظلمت در سرک ار مناده ،

5 *Ghazals* (f 84v), in alphabetical order A special prose preface beg as in EIO 1712

ادب الطاهر فلدس فوق شیء الحج  
Beg of the poems

درین دریای بی پایان درین طوفان سوز افرا ،

دل افکند دیم نسیم الله مکرر بها و مرساه ،

6 *Muafanīqāt* (f 311), in alphabetical order, beg

بناسد نامه حرسون مکتوب الی را ، الحج

7 *Rubā'īs* (f 322), in alphabetical order beg

سد صد حم راه ، رسائی دل ما ، الحج

8 A few *qu'as*, additional *quatrains*, etc (f 344v)

Ff 345, S 245 × 145, 185 × 85 ll 18 Or pap Ind nast Cond good

## 862.

The same

Oa 68

Another copy of the same *Kullīyyāt* of Hazīn, chiefly containing the *mathnawī* poems, also referred to in Spr 425 Transcribed in the beginning of the XIIIc AH Slightly incomplete at the end There are

1 *Wadī'atu'l-ladī'at* (f 1v) a *mathnawī* poem see EB 1184 (8), beg

كلما فی الوجود لدس سواه ، روح دده لا الاله الا الله ،

On f 5 Hazīn mentions in this poem that he is about 70 years old at the time of writing As he was born in 1103/1692 the poem must have been composed about 1173/1760

2 *Safīr-i dil* (f 54v), another *mathnawī* poem, comp in 1173/1760 see EB 1184 (7) It contains a prose introduction, beg

له الحمد فی الآخرة و الاولى الحج

Beg of the poem

دماهای شادسده دندار را ، سپاس فراوان ر مایار را ،

3 *Chaman-u anjuman* (f 78v), the same poem as mentioned in the preceding copy, No 861 (3), with the same beginning

4 *Kharābāt* (f 90), an unfinished *mathnawī* poem, see EB 1184 (3) Beg

دماها سب دد ر دراد اب را ، که سبب ار دام لوب طامات را ،

5 *Mutmihu'l-anzān* (f 101v), or rather an introduction (*dībācha*) to a work with this title, though this poem itself does not appear here, cf EB 1184 (4) Beg

ای دل امسوده دروس که اسب ،

حاموسی ار رمزه سوس ککاسب ،

6 *Farhang-nāma* (f 106), another *mathnawī* poem see EB 1184 (5) beg

دنام دکارده هس و دود ، فرارنده این رواو که دود ،

7 *Tadhkiratu'l-āshiqin* (f 119), as above, No 861 (4) Beg as in that copy

8 *Qasīdas* (f 129v), beg as in EB 1184 (1)

عبر نعی عرب یکنای بی هماسدی ،

نفس لا در جسم وحدت نس مس الاسی ،

9 A few *ghazals*, *qit'as*, *rubā' s*, etc (f 166v), beg

کر دولک داددار دد دد ، الحج

Ff (175), S 215×140, 170×90, ll 13, two columns in the centre and one on the margins Or p/p Ind nast Cond tol good Worm eaten and repaired

## 863.

شرح قصیده لامه

SHARH-I-QASĪDA-I-LĀMIYYA

D 96

A commentary upon an Arabic *qasīda*, rhyming in J, of which the authorship is ascribed to 'Alī ibn Abī Tālib, the first Shī'ite Imām. The author of this commentary is the same Hazīn as in the preceding numbers. Copied in the beginning of the XIIIc AH at Benares, in a *maṣmū'a* containing also some other of Hazīn's works. Beg

لسان حال و برحمان معال دسپاس نلاعب اساس الحج و بعد چون

کروهی ار سائغان الحج

Bd v Ff 122-144 For measurements, etc, see above, No 227

864.

دیوان معین

DĪWĀN-I-FAQĪR

Nb 105

Poems of Shamsu d-Dīn Faqīr Abbāsī a native of Shahrjāhān-ābād, who used also the *takhallus* Maftūn. He died shortly after 1180/1766-1767. See concerning his poetical works GIPh 236, 25n 253 EIO 1710-1711 etc. *Ind lib* Bk 111-114 Spī 391-396 (this particular copy referred to). Concerning some prose works by the same author, see Nos. 230, 395 and 396 in this Catalogue. Copied towards the end of the XIIc or beg of the XIIIc AH. This volume contains

*Ghazals* (f. 1v) in alphabetic order beg

ای در طاعت دلم تو آواره شدی ، کم کرده ده معنی و چه ، تو بناد .

*Rubā'īs* (f. 61v) beg (not quite legible)

بیر حردی که کن ( ) بود در آواره ، الس

f. 61 S 205 × 135 135 × 80, II 15. Or. pap. Cond. a and bad. Ind. mast. Cond. not good. CFW 1832. Notes, etc. on the fly leaves.

865.

The same

M 12b

A short extract from the same *diwān* of Faqīr, with a few poems from various other authors on the margins. It has the heading

انتخاب از کلام شمس الدین معین

Copied in the beg. of the XIIIc AH. Beg

سد آن بیرنگ در یک حمل دریا پیدا ، الس

Bd. v. For measurements, etc., see No. 732.

866.

واله و سلطان

WĀLIH WA SULṬĀN

Na 121

A *mathnawī* poem having for its subject the story of the love adventures of the poet Wālih (see above, Nos. 230-857) by the same Faqīr, comp. in 1160/1747. See GIPh 254, EIO 1711, RS 343, etc. *Ind lib* Bk 113 Spī 395 (this particular copy referred to). Copied in the beginning of the XIIIc AH. Beg

ای واله حسن دلکسب جان ، عشق تو ببردو کون سلطان

S 240 × 150, 160 × 100, II 11. The later half written in *biyūd* style. Or. pap. Bad. Ind. shikasta nast. Cond. tol. good.

867.

دیوان هکری

DĪWĀN-I-HIJRĪ

Nb 152

Poems of Hījri, whose original name is not known. He must have flourished towards the end of the XIIc / XVIIIc, because the chronograms, which are given in his dīwān, range between 1175 and 1180/1761-1766. See Spr 425 (this particular copy described). Copied in 1192 AH by Ghulām Imām, at Lucknow. This volume contains

*Qasīdas* (f. 1v), opening with several artificial poems to which an explanation of the secret of word-plays, etc., is prefixed. Beg of the explanation

قصیده صعب در مدح و معذب الخ

Beg of the first ornate *qasīda*

« مدح و سه جسمه احسان علبس » « در صعد جهان را جان علبس »

*Ghazals* (f. 50v), in alphabetical order, beg

« ده حسن بدولی از کرم یارب بنام را » « در کوس سخن رس کن البی داستادم را »

*Rubā'īs* (f. 144v), beg

« زری که سرشتند عجب دادل ما » الخ

Ff 154, S 250×160, 165×100, ll 11. Or. pap. Ind. nast. Cond. good. Many folios misplaced. Some poems by the same author added on the margins. Bad vignettes.

868.

دیوان آشفی

DĪWĀN-I-'ĀSHIQ

Oa 62

A short and fragmentary extract from the dīwān of 'Āshiq or 'Āshiqī consisting of a few *ghazals*, *quatrains* etc., and a prose passage, apparently by the same author, with the heading در طلب کدخ دوسته. There were many poets with this *takhallus*, but it is impossible to identify the present one. This dīwān may be an extract from the same one as described in RS 340-341, Bk 415, etc., of Āqā Muhammad 'Āshiq, d. 1181/1767. Unfortunately there are no chronograms or references to any historical persons. Copied in the XIIc AH, in a very bad form of shikasta. Beg

« بنا ای آرزویی ~ ان عالم و » « سخن بردیده کزبان عالم و »

Bd v Ff 65v-76v. For measurements, etc., see No. 426.

869.

دیوان نیازی

DĪWĀN-I-NIYĀZĪ

Nb 150

Poems of Nawwāb Ahmad Mīrzā, with the *takhallus* Niyāzī

who died at Istahān in 1188/1774 See R 718 875 Copied in the end of the XIIc AH There are

*Qasīdas* (f 59), incomplete at the beginning (probably only one leaf is lost) They are mostly in praise of the Imāms Beg abruptly

کرسایه و مسرت به رذرة معتد ، هرگز ر و خودس انری نسبت هویدا ،

*Ghazals* (f 75v), in alphabetical order, beg

ای رسک حاور از کل مسرت و بی ، نکر عدن ر کوهر حمدت سعدی ،

*Quatrains* (f 192v), beg هر و نه تدم ناد علی مشکوود ، الحج

Bd v Ff 59-200, S 205×115, 145×70, ll 13 Or pap Ind nast Cond bad Much injured by dampness, especially at the end, where many pages are illegible Parts of many folios are left blank

## 870.

نامه طرزه

NĀMA-I TURFA

Na 86

A *mathnawī* poem, described in EIO 1715 under title of *Najīb-nāma* dealing with the life, political and military career, etc. of Najību'd-Daula, or Najīb-Khān, a Rohilla chief in the service of Ahmad Shāh Durrānī (1160-1187/1747-1773) d. in 1185/1771. A special history of the same chief is described in R 306. The present poem was composed in the space of seven days, as stated in the *khātima*, apparently in the same year 1185/1771 in which the present copy was transcribed. It cannot have been written before the death of Najīb-Khān because he is here usually called 'the martyr' (شید). The title as given above, is found on f 10 'ندو دادم ای نامه طرزه نام'. The author's name is as usually accepted, Muhyī'd-Dīn b. Abī'l-Hasan and his *takhallus* Dhaūqī. In the preface to his work described under the next No., he calls himself, however, علام محیی الدین سعد عند الطفه. If his name was really Ghulām Muhyī'd-Dīn, his father's name must have been Sayyid 'Abdu'l-Latīf. If however the former expression is only a pious epithet, he himself may have been called 'Abdu'l-Latīf. It is difficult to determine what is true without special research. He mentions at the end of his poem that he was 35 years old when he composed it. If this work was really completed in 1185/1771, he must have been born in 1150/1737. On the copy of another work of his, described under the next number, and dated 1189 AH, there is a note by one Muhammad Sa'īd, dated 1190 AH in which

Dhauqī is referred to as living at Ellore (?) ساکی یلور This particular copy is apparently referred to in St No 118, on p 76 Beg

بنام حدائی کہ جان آورد ، رمنی آورد آسمان آورد ،

S 200 × 130 160 × 90, ll 14 Europ pap Ind nast Cond good

871.

مدائح المسائخ

MADĀ'IHU'L-MASHĀ'IKH

Na 141

A collection of *qasīdas* in praise of the Imāms and saints of the Qādirī affiliation, by the same Dhauqī See Spr 389 (the present copy referred to)

Transcribed in 1189 AH There is a short prose preface, beg

الحمد لمعتدر جعل حسنة وديراً الى

Beg of the poems

رحمة العالمين رسول الله ، هم امان هم امنين رسول الله ،

S 210 × 150 160 × 85, ll 15 Or pap Ind nast Cond good

872.

انوار نامه

ANWAR-NĀMA

Na 7

A *mathnawī* poem, containing a laudatory account of the career of Nawwāb Anwar-Khān (or Anwār'u'd-Dīn-Khān), the ruler of the Carnatic, who died in 1162/1749 The poem was completed in 1174/1760–1761, and dedicated to the successor of Anwar-Khān, Muhammad 'Alī 'Umdatul-mulk (d 1210/1795), by Muhammad Isma'īl-Khān, with the *takhallus* Abjadī, who died towards the end of the XIIc, after 1189/1775–1776 See GIPh 238, EIO 1716, 2904, P1 914–945 Ind lib Spr 308 (this particular copy described), St No 119 on p 76 Copied in 1176 AH Beg

حدایا توئی شاه فرمان روا ، توئی آوردند ما س روا ،

Ff (81), S 300 × 210, 230 × 135, ll 24, four columns Europ pap Ind nast Cond good Glosses on the margins

873.

دبوان ابجدی

DĪWĀN-I-ABJADĪ

Nb 3

Minor poems of the same Abjadī The present copy contains at the end a note as to its having been collated by the author

(*muqābala*) It has been described in Spi 307 There are chiefly *ghazals*, in alphabetical order and a few *qathams*

*Ghazals* (f 1v), beg

ای نام تو مفتاح در بطع و بناد ، حمد تو بود آب بر حشک بناد ،

*Rubāʿīs* (f 16), beg

صاحب نظران حیل عالی دارند ، اله

If 47, S 415 × 130, 155 × 80, ll 13 Or pap Good Ind nast Cond good Slight  
lx worm eaten in some places

874.

لؤلؤ مظموم

LU LU'-I-MANZŪM

Na 107

A short *mathnawī* poem, by Sharafu'd-Dīn Alī Husaynī Qumī with the *takhallus* Wafā, who visited India, and died in Persia in 1194/1780 See Spi 584 (this particular copy referred to), cf also EIO 1718, where his *diwān* is described Copied in the beginning of the XIIIc in the paper, on which it is written bears the watermark 'J Ruse, 1801 Beg

المی سوز عظم در سر انداز ، روز آن احکرم در محکم انداز ،

Ff 16, S 225 × 150 185 × 85, ll 11 Europ pap Calligraphu Ind nast Cond good CFW 1925

875.

دیوان مظهر

DĪWĀN-I-MAZHAR

Nb 128

Poems of an Indian Sufic saint, Mīzā Jānjānān with the *takhallus* Mazhar with his full name Shamṣu d-Dīn Ḥabībū l-lah He died in 1195/1781 as stated in his biography by Muhammad Naʿīmu'l-lah Bahāreḥī described in R 363, 1086 See *Ind lib* Bh 417, Spi 488 (this particular copy referred to) Transcribed in 1224 AH This volume contains

1 A short autobiographical note (f 1) of different origin from that of the bulk of the copy, probably added by the binder Beg

معیر حاکمان مظهر متخلص اله

2 Another transcript of the same note (f 3v), reproduced in full in Spi 488 beg

بعد حمد و ملوات معیر حاکمان اله

3 *Ghazals* (f 5v) in alphabetical order, beg

آبی برد بوی کراں جواب بخت ، ما ، تا (آ) نکه کرده داد بدلات رحب ما ،

4 A short *mathnawī* poem (f 82v) 5 *Mukhammasāt* (f 83v), some more *mathnawīs* (f 88v), etc

Ff 92, S 180 × 110, 115 × 80, ll 7 Or pap Ind nast Cond tol good

## 876.

The same

M 2

Another copy of the same *dīwān*, apparently abbreviated  
Copied in the XIIc AH It contains the same biographical note  
as (1) in the preceding copy, and *ghazals*, beg as there (3)

Bd v Ff 370v-381 For measurements, etc, see No 221

## 877.

دبوان واقف

DĪWĀN-I-WĀQIF

Nb 144

A large collection of poems of Nūru'd-dīn a native of Patyā-la, in the Punjab, with the *takhallus* Wāqif, who died ca 1200/1786 See EB 1189-1190, R 719 *Ind lib* Bh 418, Bk 424-426, Spr 589-590 (this particular copy referred to) Transcribed towards the end of the XIIc or beg of the XIIIc AH This volume contains

*Ghazals* (f 1v), in alphabetical order, beg

ای نه سرم شوق تو دالان بجز سو سارها ، رفته در هر کوه ، ران سارها آوارها ،

*Mukhammasāt* (f 342v), beg

برا مشکل کسا دانسته بودم ، الحج

*Rubā'īs* (ff 343v-356v, 364-368), beg

ار سائله دمسرو بایان تو ایم ، الحج

A *mathnawī* in praise of Nawwāb Shujā'u'd-Daula (f 368) beg

زورگار بسبب کر وطن دوزم ، الحج

A long *tarjībānd* (ff 369v-361v, 357-363v, 372), beg

ای راه ، تو عذبترین کمندی ، الحج

Ff (372), S 190 × 105, 140 × 70, ll 14 Or pap Ind shikasta-nast Cond not good Worm-eaten, folios frequently misplaced

## 878.

بهار دلها

BIHĀR-I-DILHĀ

Na 12

A *mathnawī* poem, in the usual Sufic style, eulogising the  
Nawwābs of Oudh Safdar Jang (d 1167/1754), and especially his

son Āsafu'd-Daula (d 1212/1797), to whom it is dedicated (f 5) The author mentions only his *takhallus* Sāqī, but there were so many poets with the same surname that it is very difficult to identify him See Spr 559 (this particular copy referred to) Transcribed in the XIIIe AH Beg

کویم اول حمد حلاق جهان ، کرد بدا اورمیں (و) آمان ،

At the end there are a number of *nubāʿīs* (f 29v), beg

ار سر خدا نظر در احوال من ، الح

Ff 31 S 245 × 150, 175 × 100, ll 13 Or pap Ind nast Cond good CFW 1825

## 879.

دیوان واسیلی

DĪWĀN-I-WĀSILĪ

Nb 141

Poems of Wāsili or with his full name, as given in Spr 582, Imām-wirdī Beg He flourished towards the end of the XIIe / XVIIIe, at Lucknow In his dīwān he gives numerous chronograms, of which the latest are for 1194/1780 (f 15) This particular copy is referred to in Spr 582 Transcribed in the beg of the XIIIe AH There are

*Qasīdas* and *mathnawīs* (f 1v), with several *ghazals* chronograms, etc, beg

ای سه اسدا سسر و بدیر ، وی ید الله و مظهر تعدیر ،

*Tarjīʿband* (f 19v), beg

افکده دسد دل کمدی ، الح

*Ghazals* (f 24v), in alphabetical order, beg

الی مخزن کدج حبیب کن دل ما را ، مهور کن بدور معروف آب و کل مارا ،

*Rubāʿīs* (f 107v), beg

الله بود ورد ربانم الله ، الح

Ff 115v–118 are left blank, on ff 118v–119 a *tarjīʿband*, beg

مسو تا مایل آن دو کل حصدانم کرد ، الح

Ff 119, S 250 × 155, 170 × 90, ll 15 Or pap Ind nast Cond good Many folios are left partly blank

## 880.

مثنویا ، نامی

MATHNAWIYYĀT-I-NĀMĪ

Oa 36

Romantic poems in *mathnawī* verse, mostly in imitation of the ancient models of Nizāmī The author, Muhammad Sādiq

Mūsawī with the *talhallus* Nāmī, lived at the court of Karīm-Khān Zand (1163-1193/1750-1779) and his successors, and died in 1204/1789-1790. He is also the author of a history of that prince, *Ta'rikh-i-qit'i-gushāi*. See GIPH 240, 246 RS 346-348 EB 1191-1193. A good copy, transcribed in 1207 AH by Ghulām 'Alī. It contains three *mathnawī* poems.

1 *Wāmiq-u 'Udhā* (f 1v), the ancient tale which was first chosen by 'Unsmī as the subject of his poem with the same name. In addition to references given above cf also R 813. Beg

ای رہنم نامت نامی تمام ، وی رہنم انتاج هر كلام ،

2 *Laylā ua Marmūn* (f 66v) beg

این نامه تمام آن حدارد ، که عسی نامی عالم افکند ،

3 *Khusrau-u Shīrīn* (f 113v) which has been regarded as having been composed before the other two. There is however no indication as to the date of its completion. Beg

تمام آن که در عالم وان نامه ، بود نامس بحسین نس حمامه ،

Fr (218), S 115×75, 105×60, ll 12 two columns in the centre and one on the margins. Or. pap. Modern Persian nast. Cond. good. 3 vignettes.

881.

مأکول و مسروب .

MA KŪL-U MASHRŪB

Na 51

A versified treatise on the kinds of drink and food which are especially favourable to digestion, etc., interwoven with lengthy eulogies of Tīpū the nawwāb of Maysūn (1197-1213/1783-1799). It is a typical production of the extremely degenerated and degraded literary tastes of that centre of obscurantism, superstition and fanaticism which was Tīpū's court. The poem has been completed in 1224 of the Muhammadī or Mawlūdī era which judging from numerous dates where the equivalents in the Hīrī era are given differs from the latter by an irregular number of years usually between 7 and 14. The name of the author does not appear in the work. According to EIO 2366-2369 P1 592 etc., he was one Yūsufī perhaps with the original name Abdu'l Qādu Thanā-khwān.

تمام سد رساله مأکول و مسروب از (sic) حظ عبدالعادر ندا حواص ،

Copied in the beg. of the XIIIc AH. Beg

زبان را خود در اول اینده لام ، بر حمد و تحمیل رساندی بکام ،

S 190×110, 150×75 ll 12 Europ. pap. Very vulgar and bad Ind. shikasta-nast. Cond. bad. Paper is decaying, injured by dampness.

882.

مؤید المجاهدین

MU'AYYIDU'L-MUJĀHIDĪN

Na 155

A collection of 104 *khuṭbas*, or sermons, in the forms of *qasīdas*, or *mathnawīs*, saturated with the wildest bigotry compiled at the request of the same Tipū, by Zaynu'l-'Ābidīn Mūsawī b Sayyid Radī Shūshtarī, with the *takhallus* Karīm or Karīmā. See EIO 2619-2620, Spr 591-592 (this particular copy referred to) Copied in 1207 AH or 1221 of the Muhammadī era by Ghulām Ahmad. It contains a prose preface, beg

الحمد لله . . اما بعد بر ارباب طرث عالی متکلم و مستور الم

Beg of the poems (f 6v)

منکم از جان سپاس بر حرم کنیا ، کرچه ندارم حواس اوس ولی (همه)

Ff (126), S 220 × 130, 160 × 85 ll 11 Or pap Ind nast Cond tol good

883.

The same

M 86

Another copy of the same work, incomplete at the end corresponding to only ff 1-86 of the preceding No. There is no preface, and the poems begin as in No 882. Transcribed in the beg of the XIIIc AH

Bd v Ff 1v-47, S 200 × 135, 170 × 100, ll 11 Europ pap Bad, vulgar and coarse Ind nast Cond tol good

884.

دیوان بهجه

DĪWĀN-I-BAHJAT

Nb 22

Poems of Lāla Tikkā-rām (cf f 219) with the *takhallus* Bahjat. He was a Hindu and his poems deal chiefly with Dewali, the Ganges, etc. See Spr 369-370 (this particular copy referred to). There are no chronograms in his volume, but on f 219v, judging from the context, the author gives the date of the completion of his dīwān, namely 1212/1797

هفتم سر دی العده ۱۲۱۲ هجری در بلدة لکهنو تکویر یاب

Copied about the same time, i.e. the beg of the XIIIc AH

*Ghazals* (f 1v), in alphabetical order with a few *qit'as* and *jards* at the end. Beg

ای داد نام ناک تو ریخت ، کلام را ، در نظم و نثر حمد تو ناعز ، نظام را ،

*Quatharns* (f 211), beg کو دل که عم یار مرا ماوا بدسه ، الح

*Qit'as* (f 219), beg هزار شکر که این دستخه همایون فال ، الح

On f 220 there is a *qasīda*, under the heading

در صعب ولاده ، مورک

Ff 222, S 215 × 150, 150 × 85, ll 15 Or pap Ind nast Cond good

## 885.

دیوان العبد

### DĪWĀN-I-ULFAT

Nb 14

Poems of Ulfat Isfahānī who, as stated in Spr 581, may still have been alive in 1220/1805 There are apparently no chronograms in his dīwān, or names of persons who are known from other sources This copy, referred to in Spr 581, was transcribed in 1220/1805 for Henry Boileau (to whom a considerable number of MSS in this collection belonged at some time, as appears from the fact that many of them bear his stamp) It contains

1 A *mathnawī* poem (f 1v), consisting of versified love-letters It is evidently incomplete at the end Beg

نام آنکه دلرا ده ده بختد ، و ران دیده رخ حود را عیان دید ،

2 *Ghazals* (f 21v), in alphabetical order, beg

ای آیتی رمصه ، ربه ، کتابها ، وی مدتخ ر دت-رتو انتخاها ،

3 *Qit'as* (f 128), beg

ای که دوسته طالب حقی ، الح

4 *Rubā'īs* (f 132) beg

ای من بی و نورصل حود نائی من ، الح

Ff 140, S 205 × 140, 160 × 80, ll 15 Or pap Clear Ind nast Cond good Slightly worm eaten

## 886.

طغر نامه

### ZAFAR-NĀMA

Na 87

A *mathnawī* poem in imitation of the *Shāhnāma*, having for its subject the brilliant military career of General G Lake, Commander-in-chief of the British army in India under Marquis Wellesley He came to India in 1800, left it in 1807, and died the next year (1808) in England The author calls himself at the end of his poem, Shimbhū Brahman ( شمشو برهمن ) See



author calls himself Saḥā, and his full name was Fath-‘Alī-Khān Kāshī. He was for a long time a court poet in the reign of Fath-‘Alī-Shāh and died in 1238/1822–1823. As he states in the preface, after having completed his other (better known) work, *Shāhnshāh-nāma* (see GIPh 239, 313, EIO 901 EB 520, P1 957, F1 1 603, cf also R 722, 1082, etc.), he received the order of the prince to compile the present poem. He does not give the date of its completion. The present copy was transcribed in 1263 AH, at Poona (Muhyiābād), by Ghulām Husayn-Khān, by order of Ilah-bakhsh-Khān, apparently a local chief. Beg

بنام خداوند بدست نگار، حمد آفرین آوریدس نگار،

S 285 × 170, 225 × 105, ll 15. Or pap. Coarse but legible. Ind. nast. Cond. good. In the beginning several leaves are perished along the golden marginal lines. Many pages are entirely or partly left blank, reserved for the intended pictures.

889.

اکبر نامه

AKBAR-NĀMA

Nr 26

A *mathnawī* poem, which may perhaps claim the title of the latest attempt to imitate the *Shāhnāma*. It deals with the exploits of prince Akbar-Khān, son of Dost-Muhammad (1242–1280/1826–1863), the ruler of Afghanistan, and with various events of the period, involved in the narrative. The author gives his name only in the form of the *takhallus* Hamīd. He composed the poem within one year in 1260/1844, as stated on f. 31.

ز هکتب هزار و دویست و شصت

Transcribed towards the end of the XIIIc AH. Beg

حدایا جهان دار اکبر توئی، کرم کستر و ددۀ درور توئی،

S 175 × 105, 120 × 65. ll 12. Or. pap. Bad. Ind. nast. Cond. rather bad. Slightly worm-eaten and repaired. Some folios are misplaced. The headings for which space is reserved, have not been filled in.

*Poetical works of uncertain date or authorship*

890.

دیوان حلّالی

DĪWĀN-I-JALĀLĪ

Nb 34

Lyric and Sufic poems of Jalālī, whose original name was Muhammad (cf f. 3v), son of Mīr Sayyid Jalāl b. Hasan (cf f. 54), a native of Ahmadābād, a Sufi, who traced his 'spiritual pedigree' to Rājū Qattāl (d. 827/1124), a famous saint of Gujāt. As only six generations divide him from that saint, it is possible to think

that he lived some time about the beginning of the Xc /XVc. There was a poet with the name Jalālī, at the court of Sultān Hunsayn of Herat (see *Makhzanu'l-gharā'ib*, EB 395, No. 196) but there were also many other Jalālīs, belonging to different periods, and I have been unable to establish the identity of any of them with the author of this dīwān. This particular copy, dating from the XIc AH, is referred to in Sp. 117. It contains

*Qasīdas* (f. 1v) in praise of the Imāms, beg

حمدی که سر زده و عقول و نفوس ما، زان در تراس صاحب و درس کردیا،

*Ghazals* (f. 5v) in alphabetical order, beg

از ای، سب تا ار حد مدربی اعتزالی را،

سرت؟ و دم زده اکس راه و رسم حوزد سالی را،

*Qit'as* (f. 63v) beg

نداده ند قهر برداد سب، اله

*Rubā'īs* (f. 71v), beg

پیوسته بود، دادم، سب ار لب ما، اله

Fr. 64 S. 240 x 135, 160 x 80, II 15 Good Or. pnp. Callig. Ind. int. t. Cond. good. Notes on the fly leaves and in some places on the margins. Several folios misplaced.

## 891.

دیوان عسبی

DĪWĀN-I-MUTTĀQĪ

Nb 117

Poems of an Indian (cf. f. 132v) author Muttaqī who does not in his dīwān give any indications which may help to determine the period in which he lived. There were two well-known Sufi saints in the Xc AH with a similar surname, i.e. 'Alī and 'Abdu l-Wahhāb Muttaqī. But it is impossible without special research, to establish the identity of the present Muttaqī with either of them. Transcribed in the XIIc AH. This copy contains

*Ghazals* (f. 1v) unarranged, beg

تا ندادم سوخ او دادم دل آراک را، چاره خاموسی نمودم ناله و فریاد را،

*Rubā'īs* (f. 87) beg

ای - آهه گری دهان عدل سو بدر آ، اله

*Qasīdas* (f. 127) beg

رهی جدایی کریمی که اله او اظهار، دمسود و زبان و دم رسد نس، ز،

*Sāqī-nāma* (f. 130v), beg

ندام که دنیا و عهدی اروس، ندام که اه و روز و فردا اروس،

On f 132 there is a short *mathnawī*, describing the author's displeasure with India, on f 133 another *mathnawī* in praise of Kashmir, two more poems on ff 136 and 137v

*Qit'as* (f 139), with many highly obscene poems at the end  
Beg

راهدی سمدیه بوسی حرفه دوسی خود وروس، الحج

Ff 148 S 245×150, 150×100, ll 12 Or pap Ind nast Cond good

## 892.

دیوان صالح

DĪWĀN-I-SĀLIH

Oa 56

An extract from the *diwān* of Sālih, who may or may not, be identical with Muhammad Sālih, a poet of the Xc/XVIc, the author of *Nāz-u nuyāz*. Unfortunately there are no indications in the poems which might help to decide this question, nor such as would tend to identify this poet with one of the numerous Sālihs mentioned in various *tadhkiras*. This particular copy is referred to in Spī 382. Transcribed apparently in 1179 AH, because other parts of the same *majmū'a*, written by the same hand, are so dated. It contains *ghazals*, in alphabetical order with a few *quatrans* and *fards* at the end. Beg

محب ارم دنیا و دین رها اند مرا، نغیر رعسو نو دلندی نه اند مرا،

Bd v Ff 15v-32v For measurements, etc see No 688

## 893.

دیوان وفاای

DĪWĀN-I-WAFĀĪ

Nb 149

Poem of Wafāī, mostly of a religious nature. There have been many poets with the *takhallus* Wafā or Wafāī, but it is impossible to identify the present one with one of them. Two Wafāīs are mentioned in *Riyādu'sh-shu'arā* (ff 479-479v, No 230 in this Cat). One of them, originally a native of Herat, lived in Agra about 1018/1608. Cf also Spī 54, 87, RS 123, etc. Transcribed in the XIIc AH. This copy contains *ghazals* in alphabetical order and a number of *rubā'īs*. Beg

ای سده ماله رحب بورده محفل ما، روسن از سوح مال تو چراغ دل ما،

*Rubā'īs* (f 52), beg

یاد تو اندس خاطر من سده اسب، الحج

Bd v Ff 1v-57v, S 200×110, 160×80, ll 15 Or pap Ind nast Cond good

894.

دیوان محمود

DĪWĀN-I-MAHMŪD

M 7

Poems of Mahmūd, who in his lyrical compositions does not give any allusions to the period in which he wrote. There have been several poets with this *takhallus* (cf R 797, Spī 129 etc.), but there are no sufficient grounds for their identification with the present one. This copy, dating from the XIIIc AH, contains evidently only a very small portion of the original dīwān. Beg

ای داع د ر دل از عم ~ ال د و لاله را  
سرمدۀ صاحب آهوی جسم را

Bd v Ff 80v-84 S 290 × 195, 235 × 80, ll 21 two columns in the centre and one on the margins Europ pap Ind shikasta-nast Cond tol good On f 85 there is a note on some expressions in Rūnī's poem

895.

The same

C 23

Another copy of the same dīwān almost entirely coinciding with the preceding version. Transcribed also in the XIIIc AH. Beg as in No 894

Bd v Ff 42-56 S 205 × 145 180 × 95, ll 20 Or pap Vulgar Ind nast Cond not good Dirty, injured by dampness

896.

دیوان واهش

DĪWĀN-I-WAHSAT

Nb 147

*Ghazals* in alphabetical order and a few *quatrans* by Wahshat. Several poets with this *takhallus* are mentioned in various *tadhkiras* (cf Spī 115, 130 etc.). This particular copy is referred to in Spī 585. Transcribed in 1076/1666 but this date is somewhat suspicious. Beg

النی یی باری ده دل عمدۀ ما را ، یوئی شاهد معصود نکسا دندۀ ما را ،

*Qit'as* (f 249) beg

حاکم بر سر کس شوس را نار هسای ، ز حوری ، الحج

*Rubā'īs* (f 249v), in alphabetical order beg

یا رب برهان از ب بددار مرا ، الحج

Ff (255), S 215 × 120, 135 × 75, ll 14 Or pap Ind nast Cond good Notes on the fly leaves

897. (ARBA'ĪN-I-MANZŪM) (اربعین منظوم)  
Ab 6

A short collection of 40 selected *hadīths*, with versified translations and explanations, in the form of *gasīdas*. The author's name does not appear. Copied towards the end of the XIc AH. Beg

‘عد حمد کریم دی الاکرام‘ بس درود دی علیه السلام

Ff 19 (lacuna after f 7. The correct order at the end ff 15, 17, 16, 19 f 18 is left blank) S 190 × 110, 125 × 65, ll 11. Or pap Calligr Ind nast Cond tol good

898. دیوان کهنر  
DĪWĀN-I-KIHTAR Nb 114

Poems of Kihtai, or Kihtaiī, who is not mentioned in *tadhkiras*. In the colophon on f 90v, reproduced in Spī 474 (where this particular copy is described), it is stated that the present *diwān* is composed by Shaykh Asadu'l-lah Munshī Wazū-Khān, commander of a regiment in the province of Sairind. Sprenger is somewhat sceptical about this expression, and is inclined to take this name for that of the copyist. This cannot however be finally decided without extensive search in historical works which may contain indications as to the biography of the author. Copied in 1109 AH, or the 41st year of Aungzīb's reign. There are almost exclusively *ghazals*, in alphabetical order, with a very few *mukhammasāt* towards the end. Beg

در هر دلی بیان حذر دلسان ما، در هر رخ عیان ابروی دسان ما

Bd v Ff 1-95 (correct order 1-89, 91-95, 90), S 225 × 125 160 × 80, ll 17. Or pap Ind nast Cond good Slightly repaired

899. (منظومۀ مختصر و فایه)  
(MANZŪMA-I-MUKHTASAR-I-WIQĀYA) Ac 47

A brief versified version of the well-known treatise on Muhammadan theology, comp. in Arabic by Burhānu'sh-shai'at Mahmūd b. 'Ubaydi'l-lah, under the title *وفایه الروانہ فی مسائل الہدایہ*. This latter work, in its turn, is an abbreviation of the famous *Al-hudāya* of Burhānu'd-Dīn Abū'l-Hasan 'Alī b. Abī-Bakī al-Muḡhlinānī (d. 593/1197). The author of the present Persian version does not mention his name and does not even give an introduction or a *khātima* to his work. This translation is apparently the same as the one described in detail in EIO 2592, and begins as there with

the chapter on ablutions Copied in 1128 AH Beg as in EIO 2502

ای د رادر د ار رو بوسو دسب ار غیر دوست پات نسو

Ff 176, S 220×120, 170×80, ll 17 Or pap Ind nast Cond good Copious notes on the margins and fly leaves On ff 175v-176 a short versified note on weights

## 900.

The same

Ac 46

Another copy of the same, dated 1136 AH transcribed by Muhammad Ali b Muhammad Ibrāhīm Isfahānī Beg as in the preceding copy

Ff 236, S 250×140, 195×90, ll 11 Or pap Bold Ind nast Cond good

## 901.

زاد الصراط

ZĀDU'S-SIRĀT

Oa 70

A short *mathnawī* treatise on various religious and moral topics, on the interpretation of some particular verses of the Coran, etc The author calls himself Shamsu'd-Dīn Muhammad, or Shams-i-Muhammad Shaif (cf ff 43 46, 46v 47v 51v 53v, 54), but does not allude to the period in which he wrote The treatise is divided into 11 *bābs* and seems to be of modern origin Copied in 1134 AH Beg

نسخه د حداد د پروردگار حکیمی دیان و آه زرگار

Bd v Ff 40-57, S 215×130, 145×75, ll 15 Europ pap Ind nast Cond tol good In some places injured by 'repairs'

## 902.

مختصر مختصر

MUKHTASAR-I-MUQTASAR

Oa 16

A versified treatise on prosody versification, etc The author, Qiyāmu'd-Dīn does not make any allusion to the date of composition He dedicates his work to a Sufic saint Shāh Fadlu'l-lah about whom he also gives no further details Transcribed in the 24th year of Muhammad Shāh's reign i.e. 1155 AH Beg

حمد صانع را که آن داده شعور کرد شعر از قافیه مدران ظهور

Bd v Ff 8v-29v, S 220×135, 185×100, ll 14-17 Or pap Vulgar Ind nast Cond tol good Very dirty, injured by repairs Copious marginal notes and glosses

903.

دیوان منزوی

DĪWĀN-I-MUNZAWĪ

F 4

A short collection of poems of Munzawī (منزوی) As all of them are purely lyrical, there are no indications which could lead to some conclusion as to the period in which they were composed The latest date before which this dīwān must have been completed is 1167/1754, which year is the date of the present copy But judging from the general impression made by language and style of the poems they may have been composed one or two centuries earlier The present fragmentary transcript contains only *ghazals* beg

«و-» - ک-رد حاکم ار طمدن رهبری امشب،

بود ا-وح - رارم سایه موج بری امشب،

Bd v Ff 42v-59v For measurements, etc, see No 357 Cond bad Worm-eaten and badly injured by repairs

904.

دیوان محیی

DĪWĀN-I-MUHYĪ

Nb 120

Poems in Sufic strain, ascribed in the colophon to the authorship of 'Abdu'l-Qādu Jilānī (<sup>1</sup>), who died in 561/1166 The author uses the *takhallus* Muhyī, but does not give any chronograms or allusions to events or persons known from other sources As there are many poets with the same surname, it is impossible to identify the present one The present copy, referred to in Spī 501, is dated 1149 AH and this is the limit-date before which the dīwān must have been completed The transcript is a fairly good one, but incomplete at the beginning (probably only one page missing) It contains only *ghazals* in alphabetical order The *first* of them begins

ای بلبل شورید؟ دیوانه توئی نا ما، حویلی رح - و حانانه توئی نا ما،

Ff 21, S 215×125, 160×85, 11 19 Or pap Ind nast Cond tol good Worm eaten

905.

دیوان قادری

DĪWĀN-I-QĀDIRĪ

Nb 107

Another dīwān ascribed to the authorship of the same Abdu'l-Qādu Jilānī, as mentioned in the preceding note The author uses the *takhallus* Qādirī but there are no direct indications as to his identity with any of the numerous Qādirīs mentioned in various

biographical works The date of the present copy is 1067 AH but two numerals are mutilated and altered by a later hand Therefore, if the untouched numerals may be relied upon the date should be read most probably as 1167 AH, which agrees very well with the general appearance of the copy the character of its handwriting, etc It contains *ghazals* in alphabetical order, and a *tarkīb-band* Beg

ر بحر و طرہ عالم سد ر چاہب (؟) حرعہ دریا  
مہ ار مہ ر تو یکدرہ حور ار مہ لہ و نا سودا

*Tarkīb-band* (f 97v), beg

ای حور و مای کل یکتا، الہ

Ff 107, S 175 × 115, 120 × 80, ll 11 Or pap Ind nast Cond good

906.

قصائد فرید

QASĀ'ID-I-FARĪD

Na 36

Religious *gasīdas* of Farīd, whose identity has not been established This collection of his poems bears a special title as stated in the colophon, namely *Hagā'iq-i-jawāhri* A Sprenger, who has already described this particular MS (Spī 349) identifies the author with Attār, and apparently confounds these *gasīdas* with 'Attār's *mathnawī* poem *Jawāhri'l-hagā'iq* This identification is absolutely impossible from the internal evidence furnished by the work The author is an ardent follower of the Qādiri affiliation and besides the eulogies of the founder of that order 'Abdu'l-Qādir Jilānī (d 561/1166), he eulogizes in every poem 'Abdu'l-Qādir Darhamī (درهمی) (ef f 10), who had the surname Wajīhu'd-Dīn Sultān Shihāb Tāju'l-awliyā, and was apparently the poet's spiritual guide (ef f 6) Although very little is reliably known about Attār's biography, there is no doubt that such a strict Shi'ite as 'Attār could not be a follower of a Sunnite order which at that time had only been recently started The style of the work, its tone, etc, suggest its being a very late production, probably of the XIe or XIIe AH, when the Qādiri affiliation was the fashion in India The copy is quite modern, dating from the XIIIe AH There are several introductory *gasīdas* in the beginning dealing with the usual doxologies, etc The chief part of the work begins on f 11 Beginning of the first *gasīda*

ای حدائی سر هر اسل بوئی، کسه، رار دعائو ح ان بوئی،

Ff 107, S 235 × 135, 180 × 95, ll 11 Or pap Ind nast Cond tol good Injured by repairs

907.

(قصیده در تصوف)

(QASĪDA DAR TASAWWUF)

Oa 72

A long *qasīda*, dealing with usual Sufico-theological and didactic matters. Neither the name of the author nor the date of composition are given. A modern copy, dating from the end of the XIIc or beg of the XIIIc AH. Beg

چشم نسا که حلوۀ دلدار، متخلص ار در و دیوار،

Bd \ Ff 126v-131, S 205×150 175×80, ll 12 Eur pap Ind nast Cond tol good

908.

(مثنوی در علم قیافه)

(MATHNAWĪ DAR ʿILM-I-QIYĀFA)

Oa 11

A short versified treatise on the methods to define the character from the examination of the peculiarities of various parts of the body also on divination and on reading omens from the observation of various functions of the human organism. The title of the book, the author's name, the date of composition, etc., do not appear in the present copy. Transcribed in the XIIc AH. Beg

هسب روایس ر فاطون حد ر، علم قیافه، (مدافه here) در اهل صر،

Bd \ Ff 1-10, S 215×115, 155×75, ll 15 Or pap Ind nast Cond good

909.

ترجیع بدن وصالی

TARJĪʿBAND-I-WISĀLĪ

Oa 14

A *tarjīʿband* of Sufic contents, by Wisālī. In Spī 590 he is regarded as a modern poet. The present copy is dated 1171/1758, and this date indicates the limit of the period before which the poem must have been composed. It is of interest to mention that in Mehren 43 the same poem is ascribed to the authorship of Fūshṭa (his *dīwān*, which must have been completed before 1063/1652, is referred to in Doin C 397). Beg

ما معیه ان کوی دلداریم، رح بدینا و دین نمی آرم،

Bd \ Ff 56-63v, S 205×145, 135×75, ll 12 Or pap Ind nast Cond tol good

910.

دبوان نمکین

DĪWĀN-I-TAMKĪN

Nb 30

Poems of Tamkīn, whose identity cannot be ascertained. There have been many known poets with this *takhallus*, at

different periods, but there must necessarily have been a great many more who have not emerged from obscurity. Special research may help to identify this author. The present copy was transcribed in the beginning of the XIIc AH. It contains

1 A *mathnawī* poem (f. 1v) apparently in imitation of Salīm and other poets of the XIc AH. Beg

‘حدارودا بدردم آشد لا کس ، مرا ار ندک بیدردی رها کس ،

2 Another *mathnawī* poem (f. 5) imitating the *Qadā wa qadar* of Salīm etc. Beg

‘سیدم زری ار داس بروشی ، ز امواج سح ن زره شد کوهی ،

3 *Ghazals* (f. 14v), beg

‘مدار امید همراشی ازین رحشده احترها ،

‘کجا آب تشنه را سادات سار آب کوهها ،

f. 66, S 195 × 115, 150 × 70, ll 11. Or pap. Calligraphic Ind. nast. Cond. not good. Slightly worm eaten. Vignettes.

## 911.

( حکم نامه ملی )

(JANG-NAMA-I-ALĪ)

Na 55

A lengthy *mathnawī* poem narrating the fantastic exploits of ‘Alī, Husayn, and other Shi‘ite saints. Neither the title nor the author’s name are to be found in their customary places, and it would require special research to ascertain them, if this would be possible at all. As a hero, called Zariin, appears very frequently in the story, there may be perhaps some justification for the title given on the fly-leaf, i.e. *Zariin-nāma*. The poem is apparently incomplete at the end. The only allusion to the period in which the author wrote, might be found in the name of the prince, whom he calls Abū’l-Ghāzī (f. 5v) with a great many other titles, without giving his real name. Transcribed in the beginning of the XIIc AH. Beg

‘بر آردد کند اهری ، نگارده سه ، بلوری ،

S 250 × 145, 140 × 75, ll 9. Or pap. Com. Ind. nast. with pretensions to calligraphy. Cond. good. Bad vignette. Headings are not filled in.

## 912.

( مشوی در اخلاق )

(MATHNAWĪ DAR AKHLĀQ)

Na 1

The *second* volume (*maqāla*) of a long versified treatise on ethics, of Indian origin (cf. f. 144v). Neither the author’s name

nor the title of the work are given, they are all evidently already mentioned in the *first* volume. At the end there is a chronogram: پایان رسد نامه احوال = 1166/1753, and the name of one Muhammad A'zam. But it is not clear whether they are the date of completion of the original and the name of the author, or the name of the copyist and the date of the transcription. On the fly-leaves the title *مناظره احوال دهری* is repeated several times, but there are no explicit statements in the poem itself, corroborating it. This volume is divided into 8 *fasls*. Transcribed in the XIIc AH. Beg

تمام حکمتی که شاهنامه است در ایوان او همه میروم و همه است

Ff 145 (ff 108-109 are left blank), S 225×140, 165×75, ll 13. Or. pap. Ind. nast. Cond. good.

## 913.

دیوان نادر

## DĪWĀN-I-NĀDIR

Oa 14

A short collection of poems of Nādir. The *tadhkiras* mention many poets with this *takhallus*, as for instance Shūāzī (in XIc AH, cf *Riyādu'sh-shu'arā*, f 459-459v), Samarqandī, Shūsh-tārī, Siyālkutī (ibid, f 443), etc. But thus far the present poet cannot be identified with any one of them. The date before which he wrote is 1171/1758, in which year the present copy was transcribed. Beg

طرحه نادر حدیثک آه مندل دیده ام، الح

Bd v. Ff 103-110v. For measurements, etc., see No 909. Very bad. Ind. shikasta.

## 914.

دیوان مختار

## DĪWĀN-I-MUKHTĀR

Nb 121

A small collection of *ghazals* of Mukhtār, apparently a modern poet who has nothing to do with the early Mukhtārī (d 544 or 557/1149-1160). There is nothing in his poems which can help us to identify the period in which he lived. Copied in the XIIc AH. Beg

ای دروغ روی تو تاب دل بختابها، دسمل تبع نگاهب حمله شیخ و شاهها،

Ff 20, S 190×120, 150×100, ll 12. Or. pap. Bad. Ind. nast. Cond. extremely bad. The paper damaged by dampness and repairs. CFW 1825.

915.

دیوان سرزری

DĪWĀN-I-SURŪRĪ

Nc 2

Fragmentary extracts from the dīwān of Surūrī There are a great many poets with the same *takhallus* and it is not possible to identify the present one without special research The present copy, dating from the XIIc AH, is very fragmentary, the folios are misplaced The poems begin abruptly on f 17

ای آنکه مرا حب نو چون حب وطن سد ، الم

But on f 25v there is another beginning

در کاشمی که هست درو کفتگوی ما ، بدل رکل همسه کند حس حوی ما ،

On f 31v there is a short *mathnawī* poem with the heading

بصیحت حکمای مدیم نکوس جان داید سمدود ،

It is not clear whether it also is by Surūrī Beg

ای حردمد د عاقل و دانا ، نکتہ حدد سد وار حکم ،

Bd v Ff 17-35 For measurements etc, see No 730 Some poems by the same author are given on the margins

916.

دیوان راعی

DĪWĀN-I-RĀDĪ

Nb 54

Poems of Rādī, almost exclusively *ghazals* (only a few *quatrans* are given at the end), in which there are no allusions as to the period in which this dīwān has been written The author is probably not identical with the better known poet Fasāhat-Khān Kashmīrī, who used the same *takhallus* Transcribed in 1182 AH by Imāmu'd-Dīn This copy is referred to in Spī 537 Beg

ار دے ار یار ناس د روغن جان مرا ، حلوة کل تاره دارد ناع و دستان مرا ،

Ff (79), S 205 x 115, 185 x 80, ll 18 On pap Ind nast Cond tol good Worm eaten

917.

بھگوار ، کسا

BHAGAVĀT-GĪTĀ

Pb 2

A versified translation of the Bhagavāt-gītā, without mention of the date of composition and the translator's name. On the fly-leaf it is ascribed to Faydī (see above Nos 692-696), but this

is entirely fictitious Transcribed in (1288)/1871 at Shāhjahān-  
ābād, by one Gundan(?) -La'ī, surnamed Sayyār Beg

ط رانده داس ان کم ن ددیسان بدکد طرح سخن

Ff 66, S 205 × 165, 170 × 115, ll 10 Europ pap Ind nast Cond good

918.

(قصهٔ همر و رانجهن)

(QISSA-I-HĪR-U RĀNJHAN)

Na 120

A version of an Indian love-story of Hīr and Rānjhan (or Rānjhā) Its original was composed in Hindī, by Damodar, and it was translated into Persian by Āfarīn (d at Lahore in 1154/1741), by Mansāiām Munshī, in 1157/1744 (see R 770), and also by Minnat, in 1195/1781, who dedicated it to R Johnson, see EIO 1724, R 710, Spī 317 It is sometimes also called Nāz-u Niyāz The present poem contains apparently a different version, because none of the *takhalluses* mentioned above is found here The name Fīdāi (to be found on ff 4v, 7v, etc) is perhaps that of the author The word Sāqī is also found very frequently in the places in which the *takhallus* usually appears The copy is incomplete at the beginning and it is impossible to ascertain how much is lost Transcribed in 1248 AH, by Muhammad Akram for Muhammad-Nasī-Khān Tālpūr Begins abruptly

دربن ما حرا عقل دراک سوح، ربن سراسمکی ناک سوح

S 310 × 185, 220 × 95, ll 18 Or pap Ind nast Cond tol good Worm eaten

919.

(مثنوی در مدارک)

(MATHNAWĪ DAR 'AQĀ'ID)

Aa 14

A *mathnawī* of Sufico-theological contents, with numerous prose passages, explaining various Coranic verses, pious maxims uttered by saints, etc The author does not mention the title of the poem, nor his own name, only at the end the expression 'Abdu'l-Karīm may perhaps be an allusion to the latter The work is dedicated to Nawwāb 'Abdu'l-Wahhāb-Khān (f 2), whom a lucky chance may perhaps some day identify Transcribed towards the end of the XIIc AH Beg of the preface

اهداء هدايا در ماه مدارک الحج  
Beg of the treatise (f 3)

لله الحمد الذي لا حد له، والتحيات التي لا عد له

Ff 22, S 205 × 115, 170 × 85, ll 14 Or pap Ind nast Cond not good Injured by repairs



4 Several *mathnawī* poems (f 601), with a few *ghazals* at the end. Some of them written in such a manner that all use of dotted letters is avoided. Beg

بسم الله الرحمن الرحيم ، المدح ، المدح

5 Various prose invocations (f 608), without any heading, introduction, etc. They are apparently either several chapters of the same work, or separate productions in the same style. Beg

الحمد لله رب العالمين ، المدح ، المدح

Ff 621, S 245×150, 175×90, ll 15 Or pap Ind nast Cond good

922.

اسباب ، النكاح

ASBĀBU'N-NAJĀT

Na 2

A long versified treatise on ethico-religious subjects. The author, as he states in his work, intended it for the instruction of his own son. And therefore, naturally, he does not mention his own name, which, obviously, his son knew well. There are probably only very few allusions which might help towards an identification of the period when the poem was written. At all events they have not been discovered in a cursory examination. The copy was transcribed towards the later part of the XIIIe AH. Beg of a short introduction

الحمد لله رب العالمين ، المدح ، المدح

Beg of the poem

بسم الله الرحمن الرحيم ، المدح ، المدح

At the end there is an Arabic poem, ascribed to 'Abdu'l Qādir Jīlānī, beg

سبحان الله ، كسب الوصالي ، المدح

Added some *ṭilisms* and effective prayers

Ff (121), S 210×150, 180×90, ll 15 Europ pap Ind nast Cond good

## Anthologies and Poetical Scrap-books

*Note*—The majority of the poets, referred to in this section (Nos 923-951), have already been mentioned in this Catalogue with details as to the dates pertaining to their biographies and literary productions. These need not therefore, be repeated here. In order to preserve uniformity in treatment the dates of newly mentioned poets are likewise not entered here, but all are included in the indices of persons and works appended at the end of the Catalogue.

923.

(مجموعه اشعار)

(MAJMU' A-I-ASH'ĀR)

M 5

A large and valuable anthology containing specimens of poetry from almost all known Persian poets since the earliest days of Persian literature till about 1000/1592. The compiler (who at the same time is the scribe, because the volume is only a large note-book, and has evidently not been copied from an earlier original), does not mention his name, nor gives he any date of his collection or transcription. But from the internal evidence the date of the anthology can be fixed at the period between 957/1549 and about 1000/1592. The first date is that of the completion of the *tadhkira* of Sām Mīzā, with the title *Tuhfa-i-Sāmī* (quoted here on ff 314v-315, and 391v-398 see about it GIPH 214, R 367, etc). The second limit cannot be established so precisely, but may be deduced from the consideration of various facts and allusions found in this book. The most important circumstance is the complete absence of any reference to the poets, who lived later than the Xe AH. Not a single poet from amongst those, who flourished at the court of Akbar, is mentioned here. At the same time it is clear that the compiler was connected with India. In the section on the poets of royal descent (ff 315v-319v), there are some allusions which permit us to determine his relation to the princes of that period. He gives the title of *pādshāh* only to Humāyūn (937-963/1530-1556), while Tahmāsp I the Safawide (930-984/1524-1576), is called *nawwāb*, and the Turkish Sultān Sulaymān (926-974/1520-1566) is contemptuously styled *nālī-i-Rūm*. The compiler mentions also Kāmīān-Mīzā (d 964/1557), and many other contemporary princes and noblemen, who all lived in the Xe AH. The contents of this volume are as follows.

On ff 1v-2 there is a short passage in prose, which may be the preface to the anthology. Beg

3 - این دست ۵ ک ر آراستگی چون چمنسب  
چون صحن چمن ب ر ار کل و یا سمن اسه  
معمومه (595) الف  
Extracts from Firdausī (f 2v)

2 Muhammad 'Assāī Tabīzī (ff 3-13), his *gasīdas*, *ghazals* and *qit'as*

3 Nizāmī (f 13v), extract from *Khusraw-u Shīrīn* There is a prose note, and, on the margins some stray quotations from Hilālī and others

4 Kamāl Khujandī (ff 14v-16v) A short note on Adānī on f 16v

5 A few letters of two famous calligraphists, namely Kamālū'd-Dīn Bihzād, and Qāsim-'Alī Chahra-gushā both flourished in the beg of the Xc AH (ff 17-17v)

6 Poems of 'Adānī (ff 18-19), apparently continued from No 4 (f 16v)

7 Sa'dī (ff 19v-31v) Extracts from his dīwān and the *Būstān*

8 A few lines from 'Abdu'l-lah Ansārī (see also f 284), a few verses from other poets (f 32)

9 Salmān Sāwajī (ff 32-42, also on f 203v) extracts from his dīwān

10 Hasan Dihlawī (ff 42v-43v) Extracts from his dīwān

11 Nizāmī (ff 43v-48v) More quotations from his *mathnawīs*, also on ff 64v-109 and 200-200v

12 Firdausī (ff 49-60v) Episode of Rustam's fight against Afīāsīyāb, his satire More from the *Shāhnāma* on ff 61-64 and 198v-200v

13 A short glossary to the *Shāhnāma* (ff 60v-61)

14 Amīr Khusraw Dihlawī (ff 109-133 and 201v)

15 Anwārī (ff 133v-137) 16 Sayyid Jamālū d-Dīn 'Adud (f 137v) 17 'Unsuī (f 139v and 239 *margin*) 18 Anhadu d-Dīn al-Balkhī (f 139v) 19 Mu'izzī (f 140) 20 Mujiu'd-Dīn Baylaqānī (f 140v) 21 Falakī (f 141) 22 'Abdu'l-Wasī (Jabalī) (f 141v) More scattered quotations from Anwārī On the margins there are quotations from the modern poets (by a different hand) Tāhī Tāhīb Āmulī Hilālī, Shifāī

23 Zahīn-i-Fāiryābī (ff 141v-145, also on ff 155v-156v, and 161-161v)

24 Majdu'd-Dīn Hamgah Fārsī (f 145)

25 Sanāī (f 145v-149) Extracts from his dīwān

26 A short extract from Yahyā Lahijī's commentary on the *Gulshan-i-rāz* of Mahmūd Shabistarī (cf above, No 555) (ff 149v-150)

27 'Attār (ff 150v-155) Extracts from his *mathnawī* poems

28 Khāqānī (ff 157-160v)

29 Kamālū'd-Dīn Isma'īl Isfahānī (ff 162-165, 186 *margin* and 212 *margin*)

30 Jalālū d-Dīn Rūmī (ff 165v-183) See also f 285v

31 Auhadī of Marāgha (ff 183v-192) Extracts from his *Jām-i-Jam* (cf above, No 574 in this Catalogue)

32 Mahmūd Shabistārī (ff 192v-195) From his poem *Gulshan-i-iāz* (cf Nos 553-554 in this Catalogue) On the margins extracts from Bahāu'd-Dīn Muhammad ('Āmilī?)

33 An extract from the *Raudatu's-safā* (cf Nos 10-32 in this Cat.), on Luqmān (ff 201-202) Also a short extract from the *Ta'rikh-i-qazida* (f 202v)

34 Lutfu l-lah Nīshāpūrī (f 202v) 35 Sadiq'-h-sharī'at Bukhārī (f 203) 36 Qadī Shamsu d-Dīn Tabbasī (f 203) 37 Sīmāi Kāshī (f 203)

38 Jāmī (ff 204-260) On the margins there are quotations from Mālī (f 232v cf f 277v) and Ibn Yamin (f 251)

39 Khwājū (-i-Knmānī) (ff 260v-263) Extracts from his *Raudatu'l-anuān* (f 263), cf above No 576(3) in this Catalogue, and *Humāyī na Humāyūn* (f 262), cf ibid No 576(1)

40 Amī 'Alī Jelāu Tufaylī (ff 263 and 311) 41 Mīr Hudūnī (ibid) 42 Kātibī Nīshāpūrī (ff 263v-264v) 43 Nihānī (f 265v) a few extracts with the heading (in a more modern handwriting) *دہائی تحلیص دحارر کسی حراسانی این طبعہ کفہ*

44 Bannāi (ff 265v-266)

45 Hātifi (ff 266v-269 and 270v) Extracts from his *Tīmū-nāma* and *Khusrau-n Shīrīn* (his lyrical poems on ff 313v-315, 318v) On the margins of f 288 extracts from Divān d-Dīn Kāshī and Hakīm Ruknu d-Dīn Mas'ūd Tabīb (by a modern hand)

46 Ahl Shīrāzī (f 269v) 47 Fakhr d-Dīn Iṣāqī (f 271) 48 Ahmad Fikārī (f 271v) 49 Ridāi Jumbādaqānī (ie Gulpā-yagānī) (f 271v) 50 'Ismatū'l-lah Bukhārī (ff 272-272v, 273) 51 Wahshī (f 273v) 52 Shāhī Sab'īwārī (f 273v cf f 232v) 53 'Imād (f 273v) 54 Fighānī (ff 274-274v, 273v *margin*) 55 Lisānī (ff 275-277v) 56 Shāh Hnsayn Jī with the *talhallas* Mālī (f 277v) 57 Humāyūn (f 278) 58 Āsafi (f 278v) 59 Hāshimī (f 280v) 60 Hayratī (f 280v) 61 Ahlī Khmāsānī (f 282v) 62 Hāshimī Mashhadī (f 283) 63 Shahīdī (f 283) 64 Hayratī Qazwīnī (f 283v) 65 Zāhnī (f 283v) 66 Nizānu d-Dīn Astābādī (f 284v) 67 Ibn Hsām al-Harawī (f 284v *margin*) 68 Qāsim-i-Anwār (f 285) 69 Nīkī Isfahānī (f 286) 70 Sharīf Tabrīzī (f 286) 71 Pīnī (f 286) 72 Hilālī (f 286) 73 Haydarī Tabrīzī (ff 286-286v *margin*) 74 Qāsimī Jīnābādī (Gunābādī) (f 286v-288), and Ghazālī 75 Sharafu'd-Dīn Shufu'wā Isfahānī (f 288v, cf also f 285 *margin*) 76 'Ubayd-i-Zākānī (f 288v) 77 Mīn Shaykhūm Suhaylī (ff 289-289v) 78 Ummīdī (ff 289v-293) 79 Haylānī (f 293) 80 Hūshī Shīrāzī (f 293v) 81 Wahīdī Qumī (ff 294 and 297v) 82 Bābā Sawdāi Ābīwardī (f 294v) 83 Afdal Nāmī (ff 295 and 318) 84 Pīna-dūz-Oghlī (f 296v) 85 'Abdu'l-

- Khālīq (ibid) 86 Muhammad Rāzī (ibid) 87 Muhammad Kāshānī (ibid) 88 'Atāu'l-lah Rāzī (ibid) 89 Damūī (f 297) 90 Sharaf-i-Jahān (ibid and f 298) 91 Afdal Kāshī (ibid) 92 Hasratī Kāshī (f 297v) 93 Jalālu'd-Dīn Muhammad Dawwānī (f 298) 94 Tāhūī Nāmī (ibid) 95 Bīyādī (f 298v) 96 Muhtasham (f 298v) 97 Hudūrī (f 299) 98 Ashkī (ibid) 99 Mūshī (ibid) 100 Gulkhanī (or Kalkhīnī ?) (ibid) 101 Rāzī 'Arab (f 299v) 102 Qaydī (ibid) 103 Harfī (ibid) 104 Mīr Muhammad Kaskanī (كسكى) (f 300) 105 Imām Fakhr-i-Rāzī (ibid) 106 Mīr Hindī (ibid) 107 Pūr-i-Jamālī Rūdbāī (f 300v) 108 Malik Uways Rustamdārī (ibid) 109 Bannāī (ibid, and f 306v, cf also above, ff 265v-266) 110 Nīkī Isfahānī (ibid, see also above, f 286) 111 Mīr Hāshim b Khwājagī Qazwīnī (ibid) 112 Haydar-i-Kulīcha (f 301) 113 Tūsī (ibid) 114 Sālīh (ibid) 115 Mas'ūd-i-Turkmān (ibid) 116 Hilālī (f 301v) 117 'Abdī-Beg (f 302v) 118 Mahmūd Sabūrī Tihānī (f 303v, 310v, 313) 119 Qāsim Beg-i-Habību'l-lah (f 304v) 120 Maqsūd-Beg Khākī (ibid) 121 Salmān Jābūī (ibid) 122 Walī-i-Dasht-i-Bīyādī (f 305) 123 'Allāmī or 'Alāī Kāsh-rūdī (ibid) 124 Safī Nūbakhsh (ibid) 125 Qādī Yahyā Rūdbāī (ibid) 126 'Ārifī (ibid) 127 Nadāī Yazdī (f 305v) 128 Kākā-i-Āsh-paz Kābulī (ibid) 129 Qādī 'Abdu'l-lah Rāzī (ff 305v-306) 130 'Abdu'l-lah Lāhijī (f 306) 131 Qāsim Beg Hālatī (ibid) 132 Sādīqī Astiābādī (ibid) 133 Rajāī Isfahānī (f 306v) 134 Najmu'd-Dīn Baghdādī (ibid) 135 Riyādī (ibid) 136 Mīr Bābā (ibid) 137 Farībī Tihānī (ibid) 138 Mīr Shamsu'd-Dīn 'Alī Khwāī, surnamed Rāzī (ibid) 139 Rāfī 'Qazwīnī (f 307) 140 'Abdu'l-Karīm Isfahānī (ibid) 141 Sīdqi Astiābādī (ibid) 142 Sharīf (ibid) 143 Rāfī 'Qazwīnī (ibid) 144 Athīru'd-Dīn Abhārī (ibid) 145 Khayālī Bukhārāī (ibid) 146 Najmu'd-Dīn Dāya (ibid) 147 Shāh Tāhīr (f 307v) 148 Mahdī Astiābādī (ibid) 149 Sa'd-i-gul (ibid) 150 Sharafu'd-Dīn 'Alī Bāfqī (ibid) 151 Mānī (ibid) 152 Abū'l-Mafākhlīn Rāzī (f 308) 153 Shaykhu'r-raīs (Avicenna) (ibid) 154 Hisāmī Qaiākūlī (ibid) 155 Sharafu'd-Dīn Hillī Yazdī (ibid) 156 Ummīdī (f 308v) 157 Ādhaī (ibid) 158 Mākī (?) Qazwīnī (ibid) 159 Fakhru'd-Dīn Fathu'l-lah, the brother of the well known Hamdu'l-lah Mustawfī Qazwīnī (ibid) 160 Muhammad-Beg Sālm (f 309 and 318v) 161 Maqbūl (ibid) 162 Riyādī (cf No 135 in this list) (ibid) 163 Sādīqī-Beg Afshār (ibid) 164 Shāh Mu'izzu'd-Dīn Muhammad Sadr (f 309v) 165 Wahshī (ibid) 166 Ahmad Sabzawārī Jābū (?) or Fā'iz (?) (ibid) 167 Mīr 'Azīzī Qazwīnī (f 310) 168 Shamsu'd-Dīn Muhammad (ibid) 169 Nīyāzī Hijāzī (ibid) 170

Tāhī 'Uṣṣān (Bābā Tāhī) (ibid) 171 Fudūlī Baghdādī (ff 310v and 333) 172 Muhammad Qazwīnī (ibid) 173 Qaiā-Khān, son of Ja'far Khalīfa Turkmān (ibid) 174 Abū Sa'īd-i-Abū'l-Khayr (ibid) 175 Pū Jamālī (Pū-i-Jamālī ? cf No 107) (ibid) 176 Malīk Qumī (?) (ibid, the last two on the margins) 177 Shaykh-zāda Lāhijī (f 311) 178 Rubā'ī Mashhadī (ibid) 179 Rauhānī Samaiqandī (f 311v) 180 Yahyā Khān Tālib (ibid) 181 Dūst Muhammad (ibid) 182 Sharafu'd-Dīn 'Alī Bāfqī (ibid) 183 Sālik Mashhadī (ibid) 184 Munhī Khurāsānī (ibid) 185 Ibn-Yamīn (f 312) 186 Nasībī Gilānī (ibid, and f 313) 187 Mānī (ibid) 188 'Aīda (ibid) 189 Qādī Nūru d-Dīn (ibid) 190 Hayratī (f 312v) 191 Khān Ahmad Wālī-i-Gilān (ibid) 192 Ghāzī (ibid) 193 Kāmī Harawī (ibid) 194 Mahdī (f 313) 195 Jafāi (ibid) 196 Junūnī Qandahārī (ibid) 197 Sālihī Mashhadī (ibid) 198 Shānī (?) (ibid) 199 'Ufī Hindī (f 313v)

200 A very short extract from the *Tuhfa-i-Sāmī*, about Humāyūn b Bābui Pādshāh (ff 314v-315, *in margine*)

201 Tahmāsp (the Safawide, 930-984/1524-1576, evidently already dead, judging from the epithets) (f 315v) 202 Sulaymān (926-974/1520-1566) Wālī-i-Rūm (*sic*) (ibid), and Salīm (ibid) 203 Sultān Husayn (the Timuride, d 911/1505) (ibid) 204 Humāyūn (937-963/1530-1556) (ibid) 205 Kāmīān-Mīrzā (d 964/1557) (ibid) 206 'Ubayd (u'l-lah) Khān (the Shaybanide, 940-946/1533-1539) (ibid) 207 Muhammad-Khān Shaybānī (906-916/1500-1510) (f 316) 208 'Abdu'l-lah-Khān (also probably the Shaybanide, 946-947/1539-1540) (ibid) 209 Bābui-Mīrzā 'the father of Humāyūn Pādshāh' (932-937/1526-1530) (ibid) 210 Shāh Ghārib-Mīrzā, son of Sultān Husayn, a Timuride prince (f 316v) 211 Sām-Mīrzā, son of Shāh Isma'īl Safawī (ibid) 212 Bahām-Mīrzā, also probably a Safawide prince (ibid) 213 Shāh Shujā' (probably the son of Isma'īl II, the Safawide) (ibid) 214 Muhammad Mu'min (ibid) 215 Sultān Ibrāhīm, son of Bahām-Mīrzā (f 317) 216 Farīdūn Husayn (ibid) 217 Bādī'u'z-Zamān-Mīrzā son of Sultān Husayn, d after 918/1512 (ibid) 218 Ya'qūb, the Āq-Qoyūnlū prince (884-896/1479-1490) (ibid) 219 Sultān Muhammad Pādshāh (ibid *in margine*) 220 Ibrāhīm-Khān governor of Lāi (ibid, *in margine*) 221 Musayyab-Khān (f 317v) 222 Husayn-Qulī (ibid) 223 Sayyid Jalāl b 'Adud (ibid) 224 'Imādu'l-Islām (ibid) 225 Qādī 'Abdu'l-Khalīq (ibid) 226 Darangūsh (?) Tayyākī (?) (ibid, *in margine*) 227 Khudī Sultān Rūmlū (f 318) 228 Qasīmī (or Qismī ?) Astrābādī (f 318) 229 Bisātī Samaiqandī (ibid) and Yāi 'Alī Tabīb (ibid, both on the margins) 230 Wāhidī Hamadānī (f 318v) 231 Khayyām (ibid) 232 Sawābī (?) Turkmān (f 319) 233 Āghāhī (ibid) 234 Kīsh-

waiī (ibid , and 323) 235 Hilāl (?) (ibid ) 236 From Jāmī's *Silsilat al-dh-dhahab* (see above, Nos 612-615) (ff 320-321v) 237 'Abdī Junābādī (Gunābādī) (f 321v) 238 Khurāmī (?) (ibid ) 239 Hilālī (ff 322-322v) 240 Auhad Sabzawārī (f 322v) 241 Jahān Khātūn (ibid ) 242 Hayānī, daughter of Mī Yādgar Gunbadī (Gunābādī ?) (ibid ) 243 Maylī (f 323)

244 Mīr 'Alī-Shīr Nawāī (d 906/1501), Turkish poetry (ff 323v-325v, 326, apparently also continued on ff 329-332v where a Turkish *mathnawī* is given)

245 Yūsuf-Beg, son of Bābā Sulaymān Ustājlu, a treatise in prose and verse (ff 325v-326)

246 Nizām Astābādī (ff 326v-328) (cf No 66, f 284v)

247 Mullā 'Alī Niyāzī (f 328) 248 Shai'f Kāshī (ibid ) 249 Mahdī-Qulī Beg, brother's son of Jānibeg Wāsili (Turkish) (f 332v)

250 Sayyid Nasīmī (f 335v) 251 Ghadanfar-Beg Turk-mān (ibid ) 252 Shāhfūr b Muhammad Nishāpūri (with a short biographical preamble) (ff 336v-337)

253 An extract from Yāi 'Alī's commentary on the *Lama'āt* (ff 337v-339)

254 From *Majālis al-'ushshāq*, by Sultān Husayn (f 340), also from the *Raudat al-safā* (f 340), *Habību's-siyar* (f 340v and 344v-345), *Nafahāt al-uns* (ff 341v-344v), *Tadhkirat al-awliyā* by 'Attār (on Hallāj) (ff 345v-355v), Juwaynī's *Nigāristān*, Jāmī's *Lawāih*, *Nasāih* by Rashīd, etc (ff 355v-359v)

255 Poems of 'Unsuī, with a short biographical note on the author (ff 360-362)

256 Again very short extracts from the *Raudat al-safā*, *Habību's-siyar*, *Nafahāt*, *Nigāristān*, *Ta'rikh-i-quzāda*, *Akhlāq-i-Jalālī*, prayers, etc (ff 362v-391)

257 Another short extract from the *Tuhfa-i-Sāmī* (ff 391v-398, see also above No 200 in this list), with many poetical quotations from various authors

258 More extracts from *Habību's-siyar*, *Akhlāq-i-Jalālī*, etc (ff 398v-399v) On f 398v, on the margins, a note from the *Ta'rikh-i-jahān-namā* by Qādī Ahmad (probably the same as the *Nigāristān*)

259 An extract from Husayn b Mu'ini'd-Dīn Maybudī (ff 400-403v)

260 A note on Nizāmī (ff 403v-410)

261 Extracts from 'Alī Qūshchī, *Ta'rikh-i-quzāda*, *Habību's-siyar*, etc Lastly some scrappy poetical extracts from Simāi Kāshānī (f 406), Khusiaw (f 407v), Firdausī (ff 409v, 411v), Jāmī (f 409v), Ghazālī Mashhadī (f 409v), etc

Ff 412, S 230 x 170, 150 x 85, ll 17 Or pap Persian shikasta-nast Cond tol good, but some places are not legible Folios occasionally misplaced, but the rectification of the order is often impossible because the catch words are very rarely written

924.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

Na 99

A large album of short poetical works and treatises in prose, notes on various subjects, etc. The contents of this huge volume are not by one hand: some parts were transcribed as early as 1063 AH (cf colophons on ff 255 and 276). Other sections are dated 1089 and 1090 AH, being transcribed by Muhammad-'Alī Khāksār, or Khādīm, as he calls himself (cf ff 430v, 431v, 434v, 473). And finally, there are sections written by Muhammad Ma'sūm b Mullā Muhammad Bāqī al-Karbalāī in 1126 AH (cf colophon on f 472v). There are obviously also many additions and insertions by other scribes. The folios are misarranged in many places, but it is very difficult to fix their correct order because catch-words are not always found on them.

1 (ff 1-5v) A collection of prayers and magic formulas with explanations.

2 (ff 31-31v) Prose extracts from various treatises, containing instructions as to the use of various amulets, medical advice, etc.

3 (ff 32v-33) Gulandām's preface to the *dīwān* of Hāfiz, see above, Nos 587-591, on pp 255-257 in this Catalogue. Beg as in No 587.

4 (ff 33v-39v) An extract from the well known treatises of Zuhūrī: *Dībācha-i-Nawās*, *Khuān-i-Khalīl*, and *Gulzār-i-Ibrāhīm* (cf above, Nos 356-361 in this Catalogue). Beg as usual, see No 356, etc.

5 (ff 39v-49) An extract from Wahshī's *Farhād-u Shīrīn* (cf above Nos 675-676 in this Catalogue).

6 (ff 49-52v) *Husn-i-galaw-sūz*. A *mathnawī* poem by Rashīdā apparently an imitation of Zulālī's well known poem with a similar title (cf Nos 709-710), although in different metre. It was composed in 1040/1630, as stated in the chronogram.  
'سحر ناریچ فکرم از کل نظم' Beg

'کم کوثر کدائی سعه دوسی' لب تحاکه را الماس دوسی

7 (ff 52v-54v) Several *mathnawī* poems by Abū Tālib Kalīm Hamadānī (cf above Nos 754-756). The second of them (f 53v) has a heading فی بحر العرس. A *qit'a* at the end, comp in 1040/1630.

8 (ff 96v-116v) A portion of *Laylā wa Majnūn*, by Maktabī (cf above, Nos 640-641). Beg as in No 640.

9 (ff 117-126v) *Khulāsa-i-Khamsa-i-Nizāmī*, apparently the same as described above under No 476, but probably in an abbreviated version, because it seems here to be shorter than there.

10 (ff 127-139) An extract from the *diwān* of Sāib (cf above, Nos 783-787) containing chiefly *ghazals*, in alphabetical order Beg with those rhyming in ب

دامس ار خلق کسیدن کل شهر طلبند ، الحج

11 (ff 139, 130 bis-138 bis) An extract from the *diwān* of 'Urfī (cf above, Nos 683-684) Beg

ای نه ملک ر حوشه مدع تو دانم ، الحج

12 (ff 139 bis-153v) An extract from *Markazu'l-adwān* by Faydī (cf above, No 695)

13 (ff 180v-191) An extract from the *diwān* of Qāsimī, who is *not* identical with Qāsim-i-Anwāi (see above, No 601) On ff 180v-183 there are *qasīdas*, and the rest is occupied with *ghazals*, *tanjī'bands* etc

14 (ff 191-199) An extract from the *diwān* of Nasīr, or Nasīru'd-Dīn Hamadānī, who flourished in the beg of the XIc AH See Spr 512 Chronograms for 1014 and 1015 AH on f 195 Beg.

رهی لغات تو فادوس شمع نرم حصور ، الحج

15 (ff 199v-201v) A *qasīda* by Tālib Āmulī (cf above Nos 726-727)

16 (ff 202-203) A short extract from *Faṣḥād-u Shīrīn* by Raunaqī (cf Spr 49, 77, 150, etc) The name of the poet is mentioned only in the heading, and is apparently not to be found in the portions of the text given here Beg

صباحی نور حسن افروز خون می ، که م آفتاس بود در پی ،

17 (ff 203-205) A short *mathnawī* poem of Nazīrī (cf above Nos 705-707) Beg

سدى ار صبح حرمت ر بگاس ، الحج

18 (ff 205-206) A *tanjī'band* by Asīrī There were several poets with this *takhallus* One of them is the author of the well known commentary on *Gulshan-i-āz* with his original name Muhammad b Yahyā Lāhijī (d ca 912/1506-1507), cf No 555 in this Catalogue Beg

حدس بحر عسى نددا شد ، الحج

19 (f 206) A *tanjī'band* by Maghrībī (cf Nos 599-600) Beg

ما مسه ، سراب لا یرالم ، الحج

20 (f 206v) *Qalandar-nāma*, ascribed to Khusraw Dihlawī (see above, Nos 558-571) His authorship is however very problematic, firstly because the poem shows a great many errors in versification, which could scarcely be expected from such a master of verse as Khusraw, and secondly because his *takhallus*

is not mentioned, but instead the name of one Husaynī appears at the end (کفائر حسنی اسب انس بند). Beg

مائد م ولد دران معنی ، در لکمر حوس هوای دینی

21 (ff 207-216) Extracts from Sanāi's well known *Hadīqa* (cf above, Nos 438-441)

22 (ff 216-220) *Qasīdas* of 'Abdu r-Razzāq Unfortunately there is in this library no copy of his complete diwān, to make possible a final determination of the period in which he wrote. He lived, at all events, not later than the XIc and therefore may be identical with the author of *Gauhar-i-munād* (cf R 32), who used the *talhallus* Fayyād (which appears here only once, on f 219) Beg

ای برقرار مسدد الا گرفته حا 'الح

23 (ff 220-225) A short extract from *Mahmūd-u Ayūz*, a *mathnawī* poem by Mīrzā Yūl-Qulī Beg Shāmlū with the *talhallus* Anīsī, d in India, at Bihānpūr, in 1014/1605 See GIPh 250 RS 370 Beg

نحمد الله که این دیباجه زار ، ترمیم هدایب شد سراوار

24 (ff 225-226) A short *mathnawī* poem by Ruknā or Mas'ih (cf above No 761) Beg

حداردا مرا بردار از خاک 'الح

25 (ff 226-227) A short fragment from a *mathnawī* poem called in the heading *Khusraw-u Shīrīn*, and ascribed to the authorship of Sinjai (cf above, Nos 703-704) Beg

سد ی تا درد حق و طاق از نور ، سم برچی در اسب رنگی و حور

26 (ff 227v-228) A short *mathnawī* poem ascribed in the heading to Yahyā Lāhijī (cf above, No 18 in this list)

27 (f 228) A short didactic poem by Hātifi (cf above, Nos 649-653), with the heading

هاتفی در بصصت مررد کوید

28 (ff 228-228v) A *mathnawī* poem by Abdu r-Razzāq Lāhijī (cf No 22 in this list) Beg

بنام آنکه نامس نامه سور اسب 'الح

29 (ff 229v-236v) More poems from 'Ufī (cf above, No 11 in this list)

30 (ff 237-249) *Sāqī-nāma* by Zuhūrī (cf No 717 in this Catalogue)

31 (ff 255-276) *Tuhfatu'l-'nāqayn*, by Khāqānī, cf above Nos 461-462 Beg as usual, apparently complete

32 (ff 277-280v) More poems of Tālib Āmulī (cf No 15 in this list)

33 (ff 281-321v) A collection of Anwarī's *gasīdas* (cf above Nos 450-454)

34 (ff 322-333v) An extract from the *dīwān* of Fīghānī (cf above, Nos 645-646)

35 (ff 347v-355v) More *gasīdas* of Anwarī (cf above, No 33 in this list)

36 (ff 356-363) Extracts, in prose, from various treatises dealing with the methods of divination by the Coian, various *hadīths*, quotations from the Coian, partly with translations into Persian, etc

37 (ff 383-402) Prayers, amulets, miscellaneous notes, etc

38 (ff 403-406) Notes on the chronology of various Muhammadan dynasties and individual princes, up to the Xc AH

39 (ff 414-416v) A bombastic introduction to a treatise called *Chaman-namā*, comp in 1088/1678 (chronogram کل نوی

ددمد ار حمن نمای سخن on f 416v) The author does not mention his name Beg

ای نام تو دیباده عنوان سخن ، الحج

40 (ff 416v-430v) *Risāla ī-Shauq nikār* A treatise in ornate prose, by Muḥammad 'Alī Fikār, comp at the request of

'Alī-Qulī Beg in 1088/1678 (chronogram کلس مدع لا برای ناد on f 430v) It deals with the usual vague Sufic discussions of love

and contains moral maxims Copied in 1090 AH by Afkār Muḥammad 'Alī Khāksār, who may be, judging from the similarity of both names, identical with the author Beg

ای صورت ووش ادای این صدعتیا ، الحج

41 (ff 431-436) Short poetical quotations from various authors Shaukat, Buihān, Fadīl Bukhārī (f 432), Ghanī, Khidr-Beg (Turkish, f 435v), etc A letter, dated 1089 AH on f 431v Ff 436v-437v are left blank

42 (ff 438-440) Extracts from the *mathnawī* poems of Shānī (cf above, No 708) Beg

الهی آب عسعی در کلم زبر ، الحج

43 (ff 440-441) Extracts from the Salīm's *mathnawī* poems (cf above, Nos 748-752)

44 (ff 441-443) An extract from the *Qadā wa qadar* by the same Salīm Beg as usual, see No 748(2), etc

45 (ff 443-445v) A short extract from *Faḥād-u Shīrīn* by 'Aqīl Kautharī Hamadānī (comp in 1015/1607), see R 673-674, etc Beg abruptly

چون ار بر کشتگی چرخ با سار ، الحج

46 (ff 446-447) A fragment of a treatise on various questions of style in composition, poetics, etc Beg

درین مکتبه از عکاب منابع شعرى است

47 (ff 447v-452) Some *gasīdas* by 'Alī Ridā Tajallī (cf above No 782) On f 448v begins his *mathnawī* poem with the title *Mi'āzu'l-khayāl*

در سرم دیگر همای عشق یار، اله

48 (ff 452-453) Several poems of Qudsi

49 (ff 453-454v) *Sarāpā* by Mir Sayyid 'Alī Mahdī, describing the ideal beauty of various parts of the human body Beg

ای لب حانک سدرین حرکات، حلوه نار تو حورن آب حد اب

50 (ff 454v-464v, and 466v-474) A collection of poems of Mukhlis Kāshī, who flourished in the beg of the XIIc AH, under Shāh Husayn the Safawide (1105 1135/1694-1722) See EIO 1687, P1 699, R 709, 1091, etc Beg

العی بر تو از نور یعدن ده سمع حادم را، نسوی از لوح ناطل یکعلم لوح بنادم را

51 (ff 465-466) A few letters ascribed to 'Abdu'l-Mu'min Khān (d 1061/1651)

Several works in this volume, i.e. the *dīwāns* of Qudsi (ff 55v-96), Radī Artīmānī (ff 154v-179v), and Fudūlī (Turkish, on ff 334-347), a medical treatise on ff 364-383, and the *Tansūq-nāma* (ff 407-413), are described separately as they possess sufficient independent interest, being of comparatively large size

Ff 473+9 (mistake in the numeration of folios), altogether 482, S 430 × 260, 335 × 160 Different number of diagonal lines in two, three, four, or five columns Ind shikasta nast, different hands Cond tol good On some folios paper decayed along the marginal lines A vignette

## 925.

(مکتوبه)

(MAJMU'Ā)

Oa 73

A large scrap book containing some more or less complete works (they are described in their proper places), as well as many short and fragmentary extracts, which are not worth being described separately This volume was evidently filled gradually, at different periods, as different sections in it are dated 1034 AH (f 142), 1057 AH (f 76v), 1108 AH (ff 2, 2v), the others are obviously of a still more modern origin The folios are badly misplaced and probably their more correct sequence would be 1-16, 210-349, 87-104, 21-46, 49-78, 145, 143, 79-86, 149, 150-209, 17-18, 47-48, lac, 19-20, 105-142, 144, 146-148, 77-78 An

index is prefixed, but it is useless because it gives neither the real contents of the book, nor correct references to the folios

- 1 (ff 1v-2) A bombastic preface, dated 1108 AH Beg

بناصی کہ سواد صحیفہ رضوان مسودہ الحج

- 2 (f 2v) معنی کہ معرفت درکالہ آکہ منہم سناہ دانا علی شہادہ دوستہ اند

Copied in 1108 AH by Hājji 'Abdu'l-Ghafūr (the same hand as that of the preface)

- 3 (ff 3-7v) A treatise in ornate prose, also apparently a kind of a preface to some poetical work

- 4 (ff 8v-9) اسماعی چہارادہ معصوم ناک , etc , notes of religious contents

- 5 (ff 10-16) Some notes of an historical character on various events of Jahāngīr's reign They may belong to the pen of a contemporary The title

انتخاب ~ مرصعات ~ صرف حب مکانی حبیبی . ~ انکیز بادشاہ

- 6 (ff 19-20v) Fragmentary quotations from various poets Khudī Qazwīnī, Shurbī (?) Qazwīnī (f 19v), Nauās Qazwīnī (ibid ), Tab'ī-Qazwīnī (ibid ), Āsafi (f 20), Kākā-i-Qazwīnī (f 20v), Shai'f Kāshī (ibid ) (continued on ff 105-115v)

- 7 (ff 21-22 and 101-104v) An extract from 'Attār's *Mantiqut-tayr*, dealing with the well known story about Shaykh San'ān It is called here in the colophon *Kitāb-i-Shaykh San'ān*, and begins (f 101) as usual

ساج صدعان بدر عهد ~ ویدس بود ، الحج

- 8 (ff 22v-23) Two *qasīdas* of Mīnzā Jānī

- 9 (ff 23-24) Poems of Amī Sahī (?)

- 10 (ff 24v-28) Poems of Sa'dī The first is the well known *tarjībānd*, beg.

ای رله ، تو هر حم کمندی ، الحج

- 11 (ff 28-34v) Poems from various authors 'Alī Kīmānī, surnamed Fāid, Shuhratī, Nawīdī (f 29), Shāpūr (f 29v), Tālīb Āmulī (ibid ), Hakīm Partawī (*Sāqī-nāma*, ff 30-35v, *in margin*), Wāhī (f 32), Auhādī (f 33v), Shānī (ibid )

- 12 (ff 35-42) A considerable number of poems from Rīyādī Samarqandī (see above, No 610) Beg as in that copy

- 13 (ff 35v-39v, *in margin*). *Sāqī-nāma* of Zuhūrī, apparently incomplete (see above, No 717) Beg as in that copy

- 14 (ff 39v-42, *in margin*) *Sāqī-nāma* of Abū Turāb-Beg, in the form of a *tarjībānd* Beg

سافى نده آن ناده که ماه شه ، تار اسه ، الحج

- 15 (ff 42-46v) Poems from different authors Muzaffar Husayn Kāshī, Shāpūr Tīhrānī (f 42v), Hījri Tīhrānī (f 45), Shai'af -i-Jahān Qazwinī (ibid), Sinjai (f 46), Sāib (ibid), Nusrat (f 46v)
- 16 (ff 42v-46v, *in margine*) *Sāqī-nāma* of Ghīyāth, beg

با ای که عمرت بعلب کدشب، الح

- 17 (ff 49-50v, *in margine*) *Sāqī-nāma* of Muhammad Jān Qudsī (cf above Nos 745-746) Beg

محمور دل سوی لب آمد نفس ما، الح

- 18 (ff 49 53v) Quotations from various poets Muhtasham, Shāhī (f 49v), Sāib, Nādīm (f 50), Nawwāb Hasan-Khān (ff 51-51v), Yūsuf, Shāpūr, Sinjai, 'Ufī

- 19 (ff 54-76v) A fragment of the dīwān of Anwārī (see Nos 450-454)

- 20 (ff 77-78) A few *taḥlīb-bands* by 'Urfī

- 21 (f 79) A fragment of a poem in praise of 'Alī, and also of a few others, which contain versified letters from the correspondence between Shāh 'Abbās, evidently 'Abbās I, the Safawide (995-1037/1587-1628), and Sulaymān of Turkey (926-974/1520-1566), who was not contemporary with the former. The contents are probably quite fictitious, and have their origin not in historical facts but in the hatred between the Shī'a and Sunnis. Folios 143 and 145 also belong to this entry. The correct order is ff 145v, 143, 79

- 22 (ff 79v-86v, misplaced) Extracts in prose, dealing with the historical events in the reign of Shāh 'Abbās I (f 149 also belongs to this section)

- 23 (ff 87-88) Extracts from 'Urfī's poetry

- 24 (ff 89-97v) Poetical extracts from different authors a poem in praise of Qutb-Shāh, poems by Abū'l-Faraj Rūnī, Azraqī (f 91v), Anwārī, Nāsir-i-Khusraw (f 92v), Sanāī, 'Abdu'r-Razzāq (ff 93v-94v), Mas'ūd-i-Sa'd-i-Salmān (f 95-97v)

- 25 (105-115v) Continuation of the collection of poetical extracts, which begins above, under No 6 (ff 19-20) Tālib Āmulī Ahlī Shīrāzī, Shānī Taklū, Ghīyāthā-i-Hulwānī (f 106), Mīzā Sādiq, Abū'l-Hasan, Salīm, Faydī, Shifāī, Abū Turāb Beg (f 107), Kalīm, Ruknā, Radī, Nizām Dast-i-Ghayb (f 108), Shu'ayb Kāshī, Khusraw, Tufaylī (?), Sayyid Muhammad Najafī (?), Mīzā Ja'fai (f 109v), Qādī Nūrā, 'Urfī, Khalqī (f 110), Fahmī, Nafī, Wālihi, Āsafī (ff 112-115v)

- 26 (ff 116-116v) A fragment from *Sāqī-nāma*, probably Nau'ī's

- 27 (ff 117-122) Extracts from the dīwāns of Jamshīd Qutb-Shah (940-957/1533-1550), Muhammad-Qulī (989-1020/

1581-1611), including a *qasīda* in praise of God, a few *quatrains*, and a *manthryya* on the death of Imām Husayn

28 (ff 122v-127v) *Sāqī-nāma* of Nau'ī, see No 698(2), beg as in that copy Slightly incomplete F 116 apparently also belongs to it (see No 26 in this volume)

29 (ff 127v-132) An extract from Faydī's *Markazu'l-adwār* (see above, No 695) Beg as in that copy

30 (ff 133-133v) Extracts from Tālib Āmulī

31 (ff 134-142 and 150-153) Extracts from Faydī

32 (f 148v) From Sa'dī

33 (f 153v) From Khusraw

34 (ff 154-154v) From Shānī Taklū and Shaydā

35 (ff 155v-168v) Short quotations from various poets, mostly the well known ones Sāib, Kalīm, Jalāl Asī, etc, princes (ff 156-156v) Shāh 'Abbās, Sultān Muhammad, Shāh Isma'īl, Khān Ahmad, Nizām Shāh, Jamshīd-Khān, Bahrām Mīzā, Arslān Beg (the ambassador of Shāhjahān), Khalīfa-Sultān, Murtadā-Qulī Khān, Lutf-'Alī-Beg Professional poets again (f 151) Tālib Āmulī, Nigāhī (f 158-159v, always with the epithet *muharrir* — perhaps the compiler of this collection?), Tāhīr, 'Arīf, Khāss(?) Qumī, Shaukatī, Nazīlī, Saydī, Ibrāhīm, 'Atā Malik Hamza-Khān (f 160v), 'Alī-Taqī (or Naqī), Khāma, Shāh Fathu'l-lah (f 161), Sālik Zuhūrī, Manzūlī-ī-sī(?) , Salīm (a *mathnawī* poem) (f 161v), Abū'l-Hasan, Fahmī, Ibrāhīm Ad'ham, Muhammad Bāqir Dāmād, Bahāu'd-Dīn (f 164), 'Urfī, Zāhid, Abū Sa'īd (f 164v), Sāfī, Sādiq, Tab'ī Muhammad Qāsim, Khallāq Talqānī(?), Shīfāī, Khusraw, Jāmī, Zakī Hamadānī (f 166), Maujī, Radī Sharifī, Nizāmī, Shāpūrī, Nigāhī Mīn Mahwī (f 167), 'Izzat, Ja'fai, Sa'd-i-Gul, Sharīf, Mu'jizī, Harfī On f 167v a few chronological notes On f 168v the beginning of Salīm's *Qadā wa qadā*

36 (ff 169-170) A short story, in prose Written by the same hand as that of Nos 1-3 in this volume

37 (ff 170v-173v) Some more notes on the events in the reign of Jahāngīr, evidently a second copy of No 5 in this volume (on ff 10-16) The same heading

38 (ff 174v-209v, 17-18, 47-48) An interesting, and apparently old anthology, with the title *Natā'iyu'l-afkār fī latā'ifi'l-ash'ār* (f 175), by Sa'd (or, possibly, Sa'du'd-Dīn) b Abī Bakr b Sa'd al-Ilahī (badly legible) al Harawī (ibid), who dedicated it to Jalālu'd-Dīn Shāh Fadlu'l-lah b Mawlā's-Sa'īd Qādī'l-quḍāt ash-Shahīd Fakhr u d-Dīn Muhammad ibn al-Biyārī(?) The date of compilation is not given Beg

الحمد لله و شكره (الله؟) اهل الحمد و السكر المح

The anthology is divided into several *bābs* (here only five), but, as it is incomplete at the end, it is impossible to decide what was

their original number The *first bāb* (f 175v) deals with the attributes of God (صعاب الله تعالى) (f 179) with praise of the Prophet (نبي الموعظة والتذمات) (f 181), and the *fourth* (f 201v) العزلة (sic) في مداعه (sic), the *fifth* (f 208) مكارم الاخلاق في مكارم.

The quotations are very short, only from the ancient poets, but occasionally there are on the margins poems from modern authors, probably added by the scribe. The poets quoted here are Anwārī, Kamāl Isma'īl, Zahīr-i-Fāryābī, Sauāī, Hasan Ghaznawī, Khāqānī, Firdausī (*Shāhnāma*), Mas'ūd-i-Sa'd-i-Salmān, and other famous authors. Of the rarer ones there are Shams-i-Tabbasī (ff 176, 183), 'Imādī Shahīyānī (ff 176, 184, 204v, 207v, 209), Sūzanī (f 176), Sirāju'd-Dīn Balkhī (f 176v), Fakhrū'd-Dīn (?) Fārsī (f 176 bis), Najmu'd-Dīn Dāya (ff 176v bis, 204v, 205), Fakhrū'd-Dīn Rāzī (f 177), Shufurwa Isfahānī (ff 177, 181v, 197, 206v), Rafī'u'd-Dīn Abharī (f 177v), Sūrāju'd-Dīn Qamarī (or Qumī) (ff 177v, 181v, 197), Sirāju'd-Dīn Balkhī (f 180), Afdalu'd-Dīn Kirmānī (ff 181v, 190, 204v), Mujirū'd-Dīn Baylaqānī (ff 181v, 193, 205), Jamālu'd-Dīn Muhammad b 'Abdī-i-Razzāq (f 181v), Rashīdu'd-Dīn Watwāt (ff 188, 189v, 204), Nāsir-i-Khusraw (ff 188v, 197v, 199v, 206v, 207 and 18v), Rafī'u'd-Dīn al-Labnānī (ff 193v, 205v), Tayyān (?) al-Bamī (?) (ff 194, 205v), Nasīru'd-Dīn Tūsī (ff 198, 207v), Najmu'd-Dīn Hasan Shahrūya (f 201), Auhadu'd-Dīn Kirmānī (f 201v), Badī'u'd-Dīn Taikū (f 204), Farīdu'd-Dīn Fārsī (ff 18 and 204), Asadī (f 204), Radī Nishāpūrī (f 204), Buihānu'd-Dīn an-Nasafī (f 207), and others.

39 (ff 210-214) *Qadā wa qadar* by Salīm. Cf above, No 748 (2). Beg as in that copy. (A short extract from 'Attār on the margins.)

40 (ff 255 bis-257) The end of a *mathnawī* poem, which evidently had the title *Nasab-nāma* (see f 257), by Wāhī (?)

41 (ff 262-262v) A few letters of Salīm, Nasrā-i-Hamadānī, etc.

42 (ff 262v-263v) *Abdālyyya*, a *mathnawī* poem by Zuhūrī (cf above Nos 356-362, 716-718), describing an ideal Sufi. Another copy in No 926 (1). Beg

اله اندال نام درویشی، اله

43 (ff 263v-264) A few obscene poems ascribed to Bābā Tāhīr's authorship.

44 (ff 268-270) A short fragment from *Mahmūd-u Ayāz*, a *mathnawī* poem by Yūl-Qulī-Beg Shāmlū, with the *takhallus* Anīsī, who died in Buihānpūr in 1014/1605. See GIPh 250, RS 376, R 1032, Spr 333-334, etc. Beg abruptly

حو کرد صد کا عسی نیداد، اله

45 (ff 270v-271v) Extracts from various poets Khusrāw Dihlawī, Hilālī (f 271), Mahk Qumī (f 271v), Shāh Isma'īl (f 271v)

46 (ff 279 295v) Part of the dīwān of Khāqānī (cf above, Nos 456-458)

47 (ff 296v-305) Extracts from Anwārī, Ummīdī (f 303v), Hātīf (f 305), Sanāī (f 299v), and Mughānī (Fighānī ?) (f 301v)

48 (ff 317-325) Extracts from Zuhūrī's works in ornate prose, and several letters by various authors Some of them are official epistles, others are private ones

49 (ff 326-349) *Qasīdas* from different authors Khāqānī, Khusrāw, Salīm, Sayf Isfarangī, Anwārī, Salmān Sāwajī, 'Attār (f 332), 'Ufī (f 336) For the continuation see No 23 in this volume

Ff 349, S 280 x 160, 245 x 135 Number of lines is exceedingly varied Some pages are filled with diagonal lines in three, four, five columns, others have horizontal lines, etc Coloured Or pap Ind nast and shikasta nast, different hands Cond very bad Mercilessly damaged by a lazy and careless 'repairer'

## 926.

(مجموعه)

(MAJMU'Ā)

M 2

Poetical miscellanies, included in a large volume, containing a collection of different treatises in prose, poems, poetical extracts, notes etc Although it is written with care, there are no headings, or even spaces between different entries, so that it is sometimes very difficult to find where the one ends and the next begins It dates evidently from the end of the XIIIc AH, because in numerous historical notes the following dates appear 1156, 1161, 1162 AH (f 193v), and even 1166 AH (f 280v) All treatises, dīwāns, and large poems, presenting some independent interest, are described elsewhere, in their proper places Here only those articles are mentioned, which do not merit being discussed separately

1 (ff 11-11v) A short *mathnauī*, called in No 925 (42) *Abdāhiyya*, of Zuhūrī, beg as there

‘اله . اسدال د ام درويسي’ سینه ار داع مجلسی رپسی

2 (f 12) *Faids* from different poets their names are not given

3 (f 88) Stray verses

4 (ff 95v-109v) Short quotations from various Persian and Hindustani poets, mostly isolated distichs The names of the authors are not always mentioned There are extracts from Dānā, Sa'du'l-lah, Ārzū, Najāt, Brahman, 'Alī Naqī Kamaraī, Asīr, Mujāhid-Khān Kalīm (ff 96-98v), Safi-Qulī-Beg, Wahdat

Yūsuf (f 98v), Waddād (?), Shānī Bayrām-Khān, Hazīn, Dārāb Jūyā, Kākā Khān Āḥnā, 'Alī-Khān Ahmad Shahī, Āsafī, Sa'dī (f 99), Fīdāusī (f 99v), Shaukat, Sāib, Qīsmat, Bāqir Dāmād (f 103), Dāmīī Isfahānī, Gulkhānī, Sharīf Kāshī and many others (f 103v), on ff 104-105v there is a treatise in prose and verse, Persian and Hindustani, apparently a fragment only on ff 108-109v there are some more isolated verses from a great number of poets, mostly the well known ones. On f 109v at the end some medical prescriptions

5 (ff 130v-134) A treatise in prose and verse, called *Mūzā-nāma*, the same as described in R 826, containing rules of good manners. Before the initial words as in R 826

فلمی سر کدم ندام جدا ، میرا دامه کدم اندا ،  
there is an introductory line, giving the name of the author  
میررا دامه تصدیق ، میررا محمد حلیل که سوانح نگار صوئے حمد اللہ  
مکالمہ بود

At the end the date of completion is given as 13 Jumādī'th-thānī 1070/1660 (the third year of Aurangzib's reign)

6 (ff 134-135v) Again short extracts from various poets and princes (Humāyūn, Kāmīān, Ulugh-Mīrzā, Khān-Khānān Badī'u'z-Zamān, Qutlugh-Beg, Masīhu z-Zamān, etc.)

7 (ff 136v-163, ff 160-160v blank) Extracts from various poets, mostly the well known ones, with occasional fragments in prose (as on ff 153v-155v). At the end a prose note

8 (ff 163-165v) A treatise on the *quthams* of Abū Sa'īd, explaining their magical properties and the methods by which they may be used for the attainment of various ends. Beg

دانا ایدک الله تعالی می الداریں کہ اربعایں اسم

At the end there is a series of *quthams* from different authors

9 (ff 166-168) Poems of Faydī (see Nos 692-693)

10 (ff 168-187) Poetical quotations from a large number of authors, mostly modern ones

11 (ff 187-194v) Various notes and extracts: a prescription (f 187v), extracts from *Hayātu'l-qulūb* by Majlisī, concerning the legend of Alexander (ff 187-189v), a note on the date of the victory of Shāh Isma'īl over the Turks (966/1559), several letters from Sinjai and other poets, a note on the chronology of the Timurides (the latest dates are 1156-1162 AH), short extracts from *Latā'ifu't-tawā'if* (see No 297)

12 (ff 205v-206) Note on the qualities of steel, a few Hindustani poems

13 (ff 206v-220) Various quotations from Persian poets, a few notes, in prose, of different contents (ff 213v, 214), extracts

from Sa'di's Būstān (f 216v), a chronogram for the date of the death of Jāwīd-Khān, a few stories

14 (ff 220v-229) Extracts from Hindustani poets

15 (ff 229v-232) A few notes in prose and stray poetical quotations

16 (ff 232v-233v) A brief note on Rūdagī, and a few specimens of his poetry

17 (f 234) A *taṣkīb-band* of 'Abdu'r-Razzāq Tamannā (?)

18 (ff 234v-243) Extracts from *Faḥḥād-u Shīrīn* by Wahshī (cf Nos 675-676)

19 (ff 243-248v) Extracts from various early poets At the end a note of medical contents

20 (ff 249-250v) An extract in prose with the heading

ساحبان داء ، احوال مملکت هندوستان

21 (ff 251-254v) Extracts from Hindustani poets

22 (ff 254v-275v) Extracts from a number of Persian poets, mostly the well known ones In the majority of the quotations the authors' names are not mentioned

23 (ff 276-277v) Several prose notes, prayers, etc One of these notes deals with Firdausī (ff 277-277v)

24 (ff 277v-280) Poetical extracts from Sāib, Sawdā (in Hindustani), a *taṣkīb-band* of 'Abdu'l- Ali Tāhī' (f 278), etc

25 (ff 280v-293v) Miscellanies a note on Shāh Madār, poems of Shaukat an extract from a book on falconry, called *Bāz-nāma-i-Jahāngīrī*, etc Ff 285-285v blank

26 (ff 294-305) Brief extracts from different poets, arranged in one alphabetical series Here only those rhyming in بـ

27 (ff 305v-310) Poems of Sharaf, cf above No 671

28 (ff 310v-314) Extracts from a *mathnawī*, in Hindustani, by Ja'far-'Alī-Khān (cf Spr 242), who was still alive in 1168/1755, also poems from Kalīm, Latif, etc

29 (ff 314-316v) Notes of historical contents, in prose Poems from Nizām Dast-i-Ghayb and others Ff 317-318 are left blank

30 (ff 360v-365) A *mathnawī* poem, by Burhān, beg

الهی شور عسقم را فردن کن ، الحج

31 (ff 368v-370v) A *mathnawī* The title and the author's name are not given

32 (ff 384v-389) A Persian *taṣkīb-band*, a *mathnawī* (f 386), and stray quotations from Hindustani poetry

Bd v S 435 × 260, 320 × 195, different numbers of lines, not more than 32 to a page, in four columns in the case of poetry Or pap Good Ind nast, the same hand throughout the whole volume, except in a small number of additional notes, etc Cond good

## 927.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH' AR)

M 148

An anthology of the early Persian poets, giving more or less substantial extracts from their *diwāns* and other poetical works. It was evidently transcribed from a defective and badly legible original, because there are many orthographical mistakes and in many places space is left blank. The copy is left unfinished and was probably prepared some 30-40 years ago. The pagination contains many mistakes and the index, given on ff 426v-429 is of no use, because the page numbers are wrongly shown. The extracts here given are from

- 1 Rūdagi (f 1)    2 Qatīān (f 2v)    3 'Ama'q Bukhārī (f 6)
- 4 Lāmī Gurgānī (f 7v)    5 Iftikhār (f 10)    6 Sayf-i-Isfahāngī (f 11v)
- 7 Mīnūchihūrī (f 13v)    8 Sharafu'd-Dīn Shufurwa Isfahānī (f 16)
- 9 Falakī Shīrwānī (f 19)    10 Buihān'd-Dīn Baghdādī (f 19v)
- 11 Snāju'd-Dīn Qumī (or Qamarī) (f 20)    12 Bahāu'd-Dīn Muḡhīnānī (here مرعیانی) (f 21)
- 13 Shihābu'd-Dīn Mu'ayyad Samaiqandī (f 21v)
- 14 Rūhī Lāhujī (f 22)    15 Zaynu'd-Dīn Sinjāī (f 22v)
- 16 Sharafu'd-Dīn (f 23)    17 Rūhī Shalīristānī (f 23)
- 18 Sayfu'd-Dīn Bākhaizī (f 23)    19 Divāu'd-Dīn Fāisī (f 23v)
- 20 Asadī Tūsī (f 24)    21 Ibn Yamīn (f 24)    22 Fakhr u-Dīn Khālid (f 25)
- 23 Kamālu'd-Dīn Zanjānī (ff 25v and 26)
- 24 Rādiyyu'd-Dīn (cf No 40 below) (f 25v)    25 Sayyid Dhū'l-fiqāh Shīrwānī (f 26)
- 26 Nūru'd-Dīn Sundūqī (f 26v)
- 27 'Izzu'd-Dīn Shīrwānī (f 27)    28 Hasan Dihlawī (f 27)
- 29 Badī'i Sab'ī (f 27v)    30 Nāsu-i-Khusraw (ff 28v-47v)
- 31 Sanāī (ff 49-89)    32 Mas'ūd-i-Sa'd-i-Salmān (ff 91v-124)
- 33 Sayyid Hasan (ff 125v-135)    34 Zahīr-i-Fāiyābī (ff 136v-156v)
- 35 Adīb Sābu (ff 157v-161 and 406)    36 'Imādī (ff 162v-166v)
- 37 Azīzī (ff 167v-172)    38 Najīb (ff 173v-181v)
- 39 Mazhar (or Mutahhar?) (ff 182v-195v)
- 40 Rādiyyu'd-Dīn (cf above, No 24 in this list) (ff 196v-203)
- 41 Athīr Ākhsikātī (ff 204v-214)    42 Kamāl(u'd-Dīn) Isma'īl (Isfahānī) (ff 215v-252)
- 43 Mu'izzī (see also No 52 below) (ff 253v-268)
- 44 Rashīdu'd-Dīn Watwāt (ff 259v-272)    45 'Unsurī (ff 273v-277v)
- 46 Sayyid Hasan Ghaznawī (cf above, No 33 in this list) (ff 278v-295)
- 47 Khāqānī (ff 296v-328)
- 48 Mukhtāī (ff 329v-344v)    49 Jamālu'd-Dīn 'Abdu'l-Razzāq (ff 345v-373)
- 50 Abū'l-Faraj Rūnī (f 373v)    51 Anwārī (ff 374v-411v)
- 52 Mu'izzī (again, see above No 43 in this list) (ff 412v-425v)

Ff 425, S 310 x 215, 240 x 140, ll 25, two columns in the centre and one on the margins. Europ. pap. Modern Ind. nast. Cond. good.

928.

(مجموعه)

(MAJMU' A)

Aa 2

A large collection of various fragments, mostly dealing with theological matters. Transcribed towards the end of the XIc or the beg of the XIIc AH. Only the versified fragments are mentioned in the present note.

1 A short *mathnawī* poem (ff 189v-217v), dealing with Muhammad's *mī'āḡ*. The name of the author is apparently not given. Beg

بد ام خداورد حی ا-د، بکهدارء الم ارل تا اند

2 Another *mathnawī* poem (ff 217v-230v), on fantastical exploits of Muhammad ibn Hanafiyya, the third son of 'Alī. The author's name also does not appear. Beg

ار اول بد-ام یکی کردگار، که او آفریدسب لیل و دهار

3 A *mathnawī* poem (ff 231-252) on 'Alī's fights with Zaqūm. It is very difficult to establish in how far these three fragments are connected with each other, but it seems not improbable that they were extracted from one lengthy work on these matters, because their style is almost identical. Beg

سدو حدک نامه رسول خدا، که حتم اسب بر حمله اندا

4 Several notes on the day of Resurrection, etc (ff 252v-254), in prose

Bd v Ff 189v-254, S 270 × 205, 200 × 130 II 10 two columns in the centre and one on the margin. Or pap. Bad vulgar. Ind shikasta nast. Cond tol good. Dirty.

929.

(مجموعه اشعار)

(MAJMU' A-I-ASH' ĀR)

M 27

A collection of fragmentary quotations in prose and verse from various poets, chiefly of Sufic contents. Written about 1134 AH, because there are several notes dated 1132, 1133, 1134 AH. In one of them (f 12S) the copyist calls himself 'Abdu'l-lah b Fathī'l-lah Nishāpūrī. The poetical section contains

1 (ff 1v-10) Several *tarjī'bands* and *mukhammasāt* from various poets: Ahmad-i-Jām, Nāsū 'Alī, Yahyā Lāhijī, Mahmūd, Jāmī Sa dī, etc.

2 (ff 10v-15) Stray notes, quotations, Sufic aphorisms, etc.

3 (ff 15v-22v) A long collection of *mulhammasāt* by Tālīb Ghazālī, Shāpūr Hāfiz (several times), Nūṭqī (f 19), Sa dī (also very often) Haydai

4 (ff 23-75v) *Musaddasāt* of Lisānī Halakī (Hilālī ?) Ridāī, Sharaf Hāshimī Sa dī Jāmī Damīrī (f 31) Ūfī Asn Hāfiz Rashīdā (f 38v) Jāmī, Saīb Shāhī, Ramzī (f 44v) Ibn Yamīn Hilālī Shāpūr Nazūrī etc Saqqā (f 51) Hātufī Wālih (f 54) Havīatī (f 56v), Shāh Jahāngīr Hāshimī (f 59) Ummīdī (f 60v), Tughlā, Ahlī Āsafī Zuhūrī Maylī, Muhtasham Sālih, Ārif ‘Ismat Sūī (f 66v), Walī Zārī (f 67) Fighānī Wahshī, Shānī Safī (f 68) Haydai Ghavīatī (f 68), Suhaylī (f 68v), Salmān Nazūrī Nāsir ‘Alī Sharīf (f 71v) Rāzī ‘Ūsī (f 72) ‘Ināvat ‘Azīm Mufīd (f 74v) Qāsim Dīwāna Ma ānī (f 75v)

5 (ff 76-85v) Extracts from the dīwān of Nāsir ‘Alī

6 (ff 86-89v) Extracts from Saīb

7 (ff 90-95) Stray poems from Nazūrī Lisānī Fighānī Sharaf Naigīsī etc

8 (f 95v) A poem with the heading *لراقصة حاكسة* سند محمد *والله اني دافع الحسنی* This poem is continued on ff 103v-102v (folios in reverse order) It contains several chronograms for 1122, 1124 and 1127 AH one of them for the date of the ascension of Fārukh-Sīvar

9 (ff 96-97v) Stray notes of magical contents More of them on f 104

10 (ff 99-98v) A short fragment from the *Haft band* of Mullā Kāshī see also Nos 352, 939(2) 946(6)

11 (ff 104v-107) *Pand nāma* an admonition said to have been addressed to ‘Alī by Muhammad

12 (ff 107v-118v) A poem in praise of the twelve Imams also several others in praise of ‘Alī Some magical formulas prayers, stray poetical quotations etc

Bd v Ff 1-118v S 110x240 (*brūd*) Or pap Ind shulasta-nast different hands Cond tol good

930.

(*معاصر*)

(MAJMU‘A)

Oa 62

Ff 106v-129 in this volume (transcribed in 1134 AH see f 109) contain stray quotations from various poets chiefly from Jalāl Asn The poems are usually given in a fragmentary form, or even only isolated *bayts* from them appear here

Bd v For measurements, etc, see No 617 Worst possible form of *shikasta*

931.

(مجموعه)

(MAJMU'Ā)

M 17

Ff 1-15 in this volume (dating from the XIIc AH), contain fragmentary extracts from Bidl (f 1), Jalāl Asī (f 8) Kalīm (f 8v), Maktūbī (f 10), and several other poets

S 130 × 205, 110 × 185 (*biyād* form) Oī pap Ind nast and shikasta Cond bad

932.

(مجموعه اشعار)

(MAJMU'ĀI-ASH'ĀR)

Oa 63

In this volume, transcribed by Haydar-'Alī b Muhammad, in 1141 AH, there are several works in verse Those belonging to this section are

1 A long collection of verses, extracted from the dīwāns of different poets They are arranged under subjects praise to God, glorification of prophets, Imams, princes discussions of love, descriptions of various points of human beauty, eulogies and condemnations of various moral virtues and defects, etc The name of the compiler, and the title of this collection are not given Beg (f 104v)

صفت اسم ذات ، ابدای اسم الله الرحمن ، الرحمن المتولی الاحسان ، الحج  
(on ff 103-104, there are another copy of the initial page of this collection of quotations, a prayer in Arabic and a few stray verses)

2 Short *farhanas* to Sa'dī's *Būstān Gulistān* and Jāmī's *Yūsuf-u Zulaykhā* They explain, in interlinear glosses, the rare Persian and Arabic words, found in these works, as well as the Arabic quotations, met with in these poems The author's name is not mentioned Beg (f 212v)

مهرنگ کتاب گلستان ، رعا ، جرا ، استعداد ، الحج

Bd v Ff 103-233v (between ff 211 and 212 there are three blank leaves, left unnumbered) S 225 × 145, 160 × 80, ll 14 (partly diagonal) Oī pap Ind nast Cond tol geed In some places injured by worms and repairs

933.

(مجموعه)

(MAJMU'Ā)

Oe 4

Fragmentary poems and quotations contained in this collection of various treatises, which is dated 1155 AH

Ff 1v-11 A versified treatise on methods of divination by the Coran Its title apparently is *Fāl-nāma* Beg of the introduction

چندین آمده است در اخبار که چون مردم را الحج

Ff 11v-12 are blank, f 12v contains various notes, f 13 notes and some prayers, ff 13v-14 a short poem in Hindustani by 'Amir-i-Hindustān, and a number of stray quotations from 'Alī, Mushfiqī, and other poets

Bd v Ff 1-20v, S 240×130, 165×85, ll 13 Or pap Ind shikasta-nast, different hands Cond tol good

## 934.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

M 4

A very large album of poems from more than 200 authors. There is apparently no definite system in the arrangement of the extracts. Some poets are quoted repeatedly, others only a few times or only once. The poems are not given in full, and usually two or three *bayts* from them are reproduced. The sole complete poetical work of comparatively large size is the *Haft jān*, by Fudūlī Baghdādī, described separately above, under No 667 in this Catalogue. The collection was transcribed about the middle of the XIIc AH. Here follows an alphabetical list of the poets quoted in the album: 'Abbāsī, 'Abdu'l-lah Ansārī, Abū 'Alī Sīnā, Āfai'n, Afsah, Ahlī, Ahmad-i-Jām, Ahsan, 'Ālī, Mīn Sayyid, 'Alī Sabzawānī, Qādī Amīn Dairzanī, Ansab, Arfa', 'Ārif Lāhūrī, Asad, Āsaf-Khān Ja'fai, Āsafī, Ashraf, Ashraf Isfahānī, 'Askari, Auhadī, Āzād, 'Azīm Nishāpūrī, Bādhl, Badī, Ahmad, Bahāī (Bahāu'd-Dīn 'Āmilī), Bīnash, Bīzhan, Dā'ī, Dāim ('Abdu'l-lah), Fadl-'Alī Fāidā-i-Astīrābādī, Fāiz, Fanāī, Fasīhī, Fātilh, Fanqī Fīghānī, Fikrāt, Fursatī, Ghanī, Ghazālī, Ghayāthā, Ghubāī, Gūyā, Habīb-Khān, Hādlnq, Hādī Hakīm-Kuchūk, Humāyūn, Hamīd, Haqī, Haqīrī, Hājī Hasan, Hasiatī, Hātūf, Havīat, Hujjat, Ibn-Yamīn, I'jāz, 'Ināyatu'l-lah, Inshā, 'Inwān, 'Ishrat Istighnā, Jam (Muhammad-'Alī), Jāmī, Ju'āt, Jūyā, Kalbī, Kalīm, Kaīm ('Āshūrā-Beg), Khāksār, Khāqānī, Khāshī, Khātī, Khusrāw, Lāmī, Lūsānī, Madhūsh, Majdhūb, Malīk, Manshūr, Maqsūd, Masīh, Ma'sūm, Mufrīd, Muhammad-i-'Abbās, Mu'jīz, Mukhlis, Munāsīb, Munim-Khān (nawwāb), Mun'imā, Munī, Muntakhab, Muqīm, Mūsawī, Mush-tāq, Muslim, Mustaghnī, Muwaffaq, Najīb, Nāmī, Nasū, Nāsū-'Alī, Nau'ī, Nawā, Nazīrī, Nī'matu'l-lah, Walī, Nishātī, Niyāzī, Nizām, Dast-i-Ghayb, Nizūī (twice only), Nusrat, Bukhārī, Partaw, Qābul, Qāmī, Harawī, Qāsim, Qāsimī, Qassāb, Qizilbāsh-Khān, Rābitā, Rādī, Rāghīb, Rāfi, Rafī, Rangīn, Rasā, Rūhu'l-Amīn, Sābir, Mirzā Sa'dī, Sādiq, Safā-Khān, Safi-Qulī-Khān, Sāghar, Sāib, Sa'id, Salīm, Salīm Shāh, Sāmān, Sāmī, Saqqā, Sātī, Sawdā, Sayyid, Shahīd, Shams-i-Tabrīz, Sharīf, Shāriq, Shankat, Shaydā,

Shifāi, Shifta, Shujā'at, Sīlī, Sinjar, Sīpāhī, Sīyādat, Tā'at, Tahsīn, Tajallī, Tāh', Tāh Harawī, Tālib Āmulī, Tamannā, Tamkīn, Tanhā, Tasallī, Taskīn, Thāqīb, Tughrā (besides other quotations from this poet, on ff 64v-70 his *mukhammasāt* are given under the title *I tīqādryya*, cf No 935), Tūsī, Ulfat (Abū'l-Hasan), 'Ulwī (Muhammad-Rīdā), Ummīd, 'Ufī, Wādih, Wahīd, Wahmī, Wahshī, Wā'iz, Wajdī, Walī Dasht-i-Bīyādī, Wāhī, Wāqifī, Wāqārī (or Waqqārī), Wāsif, Waysī, Yūsuf, Zāhīr-i-Fāyābī, Zuhūrī

Towards the end there is a section on satires, extracted from various dīwāns Also *Dībācha-i-Mwaqqa'* by Nasirā-i-Hamadānī, and a series of poems in praise of coffee by Muhammad Tāhīr, 'Ulwī, Sāib, Bābā Ibrāhīm, Qalandar-Beg, and others

S 260 × 240, 210 × 110, ll 15, two columns in the centre and one on the margins  
Or nap Comparatively good Ind nast Cond tol good

## 935.

(مجموعۂ اشعار)

(MAJMU A-I-ASH'ĀR)

M 6

A large collection of poetical extracts from a great many ancient and modern authors There are also many fragmentary notes, magical formulas, prayers, etc, and a number of extracts in Hindustani and Dak'hanī This album dates apparently from about the middle of the XIIc AH Some entries of larger size, possessing independent interest, have already been described separately in their proper places

1 (ff 21-26) Poems from different authors such as Bū 'Alī Qalandar, Radī (with the heading دیوان روضه) (f 24v), Zību'n-Nisā, etc Ff 23-24 are left blank

2 (ff 30-32v) *Fards* from various poets, on ff 31v-32v there is the *Sāqī-nāma* of Mullā Muṣṣid, beg

بهار اسب و دل مس و من در حمار، الخ

3 (ff 38-45) Various notes and poetical quotations On ff 40-45 there is the will of Aurangzīb (*Wasīyyat-nāma-i-'Ālam-gī*), composed in 1119/1707

4 (ff 45v-66v) Minor quotations from various poets, sometimes even isolated verses without any indication as to the name of the author Of the rarer ones there are Badī', Bīkhūd, Amānī (*ghazals* on ff 46v-47), Sawdāī, Bahjatī, Bismilī (f 47v), Laysī (f 48), Adīa'ī (?), Mustafīd, Fūsatī (f 49v), Wahdat (f 52), Bahādūr (f 53), Nigāhī (f 53v), Yahyā (f 54v), Ja'far (f 55), Jamālī (f 57v), Shāh Bāyazīd Haqqānī (f 58v), Mīr Ilahī (f 60v), Zību'n-Nisā (f 63), 'Ālamgī (f 65), etc

5 (ff 67-69) *I'tiqādīyya* of Tughlā, in *mukhammas* verse (cf No 934)

6 (ff 69v-99) Another collection of short poetical extracts. The authors of some of them are not mentioned. The rarer poets quoted here, are Gadā (f 69v), Afdal (f 73v), Sābir (f 76v), Asīnī (f 81), Fāiq (f 82), etc

7 (ff 99v-122) A series of verses describing the beauty of the parts of an ideal human body, it may be the production of one author and belongs to the type of *Sarāpā*

8 (ff 122v-124) A short series of *mu'ammās*

9 (ff 125-126v) The well known humorous vocabulary of Mullā Dūpiyāza

10 (ff 127-134) A number of poems from Sāib

11 (ff 134v-137) Poems of Saimad, and of a few other authors

12 (ff 137v-160) Poems of Muḥammad Isfandiyāi-Beg, and others

13 (ff 160-190) A fragmentary series of stories and anecdotes, in didactic strain

14 (ff 190v-202) A collection of letters chiefly from Aurangzīb Naṣīlā (or Naṣīlā), Bīdīl, and others

15 (ff 203-236) A collection of Hindustani poems, by different authors, several stories (ff 207-219) more poetic, in Hindustani and Dak'hanī some of them by Qutb'n'l-Mulk and Shāh Mazhar

16 (ff 237v-243) A *mathnawī* poem by Nī'matu'l-lah a few poems by Asīnī, and several quotations in Hindustani

17 (ff 243v-264) Miscellaneous poems in Persian, Arabic and Hindustani, chiefly of religious contents an Arabic poem with Persian explanations (f 243v), some prose notes of a religious nature (f 259v), etc

Bd v Ff 264, S 230 x 115. The number of lines is very different. Or pap Ind shikasta-nast Cond bad. Injured by dampness and repairs

## 936.

(مسودات العز)

(MAJMU' A-I-ASH'AR)

M 21

A scrap-book, containing stray quotations from different poets, Persian and Hindustani, prayers, magical formulas, etc. Copied apparently in the XIIe AH. Many folios are left blank (21-22, 26, 28, 40, 42, 77-78, 81-82, 91). The entries in Hindustani and Dak'hanī will be summarised separately, and here only the Persian and Arabic scraps will be mentioned. The Persian poets, who are chiefly quoted here, are Amang (f 6v), Hilālī (f 7v, etc), Sa'dī (ff 9, 27, 30, etc), Jāmī (ff 12, 29v, 46 etc), Hāfiz (f 19v),

Khāqanī (f 19v), Khusrāw (ff 43v, 85v, 90, 92, 93, etc), 'Irāqī (f 48), Rājā (ff 50v, 61, 67-66v, 84-83, etc), Hasan, Shams-i-Tabriz etc There are prayers, notes, etc, on ff 1v-6, 53v, 54v 58-60 (an *ajṣūn* incantation, by 'Abdū'l-Qādir Jilānī), ff 69v-69, 79-80, etc On ff 30v-33 there is a note with the heading (sic ?) حدک نامه یوزکل ، در فتح نواب و هریم نایب ، relating to 1081 AH

Ff 97, S 120 × 240 (*biyād*) Or pap Ind nast and shikasta, different hands  
Cond rather bad Dirty

937.

(مجموعه)

(MAJMŪ'A)

Oa 72

A volume consisting of several MSS of different origin, bound together Some portions are dated 1163 AH (cf f 110), others, of earlier date, 1132 AH (cf f 168) It contains a number of prose works on Sufico-theological topics, and also others, in verse, which are as follows

1 (*Mathnawī-i-nshād*), on ff 1v-43 A long *mathnawī* poem of usual theosophic matters, dealing with the question of the substance of God, etc Many glosses and notes on the margins The exact title, as well as the name of the author, or the date of composition are not mentioned Beg

سی ند روز م حمد د آن حلاق را ، آنکه ر احمد صاحب این آوازا

2 A *tarjīband* of Sufic contents (ff 132-135, the correct order of the leaves being 134v, 135, 132, 133, 133 bis) The author's name is not mentioned Beg

ای فادر و درت توئی وی راهب نظر توئی ، الهم

3 A *mathnawī* in Hindustanī (ff 177-180), of religious contents The author's name is not given

S 205 × 150, 175 × 80, ll 12 Europ pap Vulgar Ind nast Cond tol good

938.

(مجموعه)

(MAJMŪ'A)

Na 50

A volume containing several poetical and other works by different authors Transcribed about 1167 AH, because several entries in it are so dated There are

1 A collection of *bayts*, from different poets, but only such in which the initial letter is the same as the last letter at the end, forming the rhyme They are arranged alphabetically (ff 1v-44v).



‘Ismat, Khidrī (f 141v), Jāmī, Kirmānī (f 143v), Khayyām (f 144v), Radī (f 145), Nūrā (f 146v), Qlich-Khān-Beg Shāmlū (f 146v), Muhammad-Qulī-Beg (f 147), ‘Alī Naqī (ff 147v, 149), Abū Turāb (f 147v), ‘Arshī Kāshī (f 149), Sa‘idī (f 149v), Tāhir Mashhadī (f 150)

Ff 150, S 205 × 115 Or pap Ind shukasta-nast Cond generally tol good, but in some places the MS is injured by worms and dampness In various places paper is decayed

940.

(مکتوبه رباعیات)

(MAJMU‘A-I-RUBĀ‘IYYĀT)

M 3

A collection of about 2,000 *quatrains*, alphabetically arranged, without any indication as to their authorship There are apparently no poems containing the authors’ names They may belong to the pen of one poet, or to the pens of several authors Only a detailed study would enable us to identify their origin Transcribed towards the end of the XIIc AH Slightly incomplete at the end Beg

ای حس تو سمع محفل هستی ما ، الح

S 275 × 175, 220 × 130, 9 *quatrains* or 18 *bayts* on a page Ind shukasta Cond tol good In some places worm eaten

941.

(مکتوبه)

(MAJMU‘A)

Poetical scraps which still remain in this *buyād* after the description, elsewhere in this Catalogue, of every other separate entry of some independent interest The whole book must have been transcribed by one ‘Izmatu’l-lah about 1176 AH, because some entries, written by the same hand, are so dated There are

1 Amulets, versified medical prescriptions, magical tablets, stray quotations from various poets, etc (ff 35–39v)

2 A letter from Āsaf-Jāh to ‘Abdu’l-lah-Khān (ff 42–41v)

3 Three *mathnawī* poems of Hāfiz (ff 50v–48v, reverse order of leaves) The first is called here *Sāqī-nāma* Beg (as in EIO 1246, EB 815, etc)

الا ای آهوی وحسی کجائی ، مرا ناتسب سبار آشدائی

4 Magical prayers, formulas, tablets, stray verses, etc Many short religious poems from different authors in strict Shi‘ite spirit, some of them in Urdu A poem in praise of ‘Alī is given on f 92, by Wā‘iz, on f 91v *munāyat*, in Arabic, with an Arabic prayer at

the end, on f 80v a *qasīda* by Nizām Astiābādī (ff 94-74v the order of the leaves being reversed)

Bd v S 130 × 205, 120 × 185 ll about 18 Or pap Bad Ind shikasta-nast  
Cond rather bad Duti, many places illegible owing to repairs

## 942.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH ĀR)

M 36

An album of poetical extracts copied without any system. It dates apparently from the XIIc AH and contains very short quotations from *Hasht bihasht*, *Laylā wa Majnūn*, etc. the poem attributed to 'Alī ibn Abī Tālib's authorship. Stray quotations from Maktūbī, Hāshimī Buhārī, etc. On f 12 a short prose extract. On f 16 prayers (*munājāt*), ascribed to 'Abdu l-Qādu Jilānī, f 17 *munājāt* of Shams-i-Tabriz, f 19 *munājāt* by Nesīm-'d-Dīn, f 20v *munājāt* by Sa'dī f 21 *munājāt* by Jāmī, f 23v quotations from 'Attāi, etc.

Ff 25, S 90 × 165 (*biyād*) Or pap Ind shikasta, in some places almost illegible  
Cond tol good

## 943.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH ĀR)

M 107

An album of poetical quotations from authors of different periods. It is incomplete at the end, and in many places rendered illegible by 'repairs,' but on the whole it seems to be more valuable than many other similar albums in this library. It quotes many rare Persian poets, but unfortunately their names are frequently written in a bad form of shikasta, and therefore undecipherable. Written apparently in the middle of the XIIc AH by the same hand from beginning to end. On one of the fly leaves in the beginning the title of this collection is given as سعدی و متاخرین اشعار سعراى متقدمين و متاخرين, apparently written by the same hand as that of the rest of the album.

On ff 1v-2 there is a short prose preface, mentioning various utterances ascribed to Muhammad concerning his admiration for poetry and poets, beg

در قصهٔ ادبا عليهم السلام مسطور است

The poets, quoted here, are (f 2v) Nizāmī (f 3) Jalālu'd-Dīn b Nasī, Khusrāw, Faydī (f 3v) Nāsir-'Alī (f 4) Jalālu'd-Dīn Rūmī (f 5) 'Attāi, 'Iṣāqī (f 5v) Khāqānī (f 6) Qādī 'Alāi Tābī Khwānsārī, Khudī Khwānsārī, Pī Dihqān, Dā'i

al-Khadānī (?), Shāh Ridā Nūrbakhshī, Fahmī Taisī (?), Bannāi Astrābādī, Wāqifi Mashhadī (f 6v) Raunaqī Mashhadī, Kalbī Afshār, Shu'ūnī Nishāpūrī, Ghazālī, Mawālī Tūnī, Mahdī Shīrāzī, Hakīm, Sāhirī Gunābādī, Shādmān Ridāi Jurbādaqānī, Āshūbī Nazī (?), Mūzā Ahmad Qumī (f 7) Muhammad Bāqī Tabrizī, Mīn Ya'qūbī Qumī, Fīdāi (Nīdāi ?) Kirmānī, Lutfu'l-lah, Mullā Nizām, Kalānī Sultān Mustafā Mūzā, Mukhtāi Siwistānī (?) (f 7v) Nizāmī, Kamāl-i-Khujand, Dhari'a Isfahānī, Mīrzā Nizām Shīrāzī (f 8) Khalīl-Beg Gīlānī, Mīrzā Muhammad Ja'far (illegible) Qazwīnī (f 8v) Khwājū-i-Kūmānī, Nau'ī (f 9) Nazīrī Mashhadī, Ya'qūb Kashmīrī, Mulkī Sukānī (f 9v) Hasiatī, Aqdasī, Sharāī Hamadānī, Mīrzā Nizām Shīrāzī (f 10) Khāqānī, Anwarī, Kamāl-Isma'il, Majd-i-Hamgar, Qāsim (f 10v) Fakhr-i-Gūgānī, Shāh Nī'matu'l-lah (f 11) 'Imād Faqīh (f 11v) Nizārī Quhistānī, Ahlī Khurāsānī (f 12) Bannāi, Sūzī Sāwajī, Maqsadī Sāwajī, Salmān Sāwajī, Saifi Sāwajī (f 12v) 'Ahdī Sāwajī, Mulla Wahshī (f 13) Mīrzā-Qulī Tasallī (?), 'Abdu'l-lah Marwārīd, Fakhr-i-Rāzī, Qausī Tabrizī (f 13v) Khurāsān-Khān Māzandarānī, Mīrak Mīr 'Abdu'l-lah, Mīrzā Fasilī, Mīr Safī Nishāpūrī, Sayyid Bāqī Samnānī, Mīn Hīsābī Nishāpūrī, Mīn 'Azīz Qalandar, Sayyid 'Atāi, Mīr Hāshimī, Mīr Wālihī, Mīn Abū'l-Fath Junābīdī (f 14) Mīr Hasan Fandīrskī, Shāh Safī Nūrbakhsh, Mūzā Asghar Ridawī, Mīr Kamālu'd-Dīn Hasan Khalqī, Mīn Hādī Mūsawī, Mīn Abdu'l-Bāqī, Hasan Qudsi, Sa'id Khālkhalī, Shu'ayb-Khān (f 14v) Khān Mūzā Siwat, Manūhai Rāy, Isma'il Unsī, Hasan Beg Rafī, Muhammad-Amān (?) Lāhijī (?), Hājji Sar-farāzī, Suhaylī Samnānī, Hāfiz Mahabbat-'Alī Harawī Dilū-Khān (?) Beg Karīm, Hātīmī Harawī Bektāsh-Beg, Mīn Muhammad Amān Sistānī, Shamsī (?) Baghdādī, Dallālī (Zulālī ?) Hījābī (f 15) Mīrzā Hājji Ghaiqī, Mīrzā Abū'l-Hasan Farāhānī, Khwājū, Ashkī Hamadānī Hājji Hasan-Khān, son of Mullā Jānī (?) (f 15v) Zulālī Khwānsārī (f 16) Mūzā 'Arab Nāsīh Tabrizī, Zamānā, Mūzā Jalāl (f 16v) Muhammad Fārūq, Mullā Hayātī, Nāzīm Tabrizī, Sayyid Muhammad Khayr, Ghāfilā (f 17) 'Attār (f 17v) Isma'il Unsī, Qhch-Khān Shāmlū, Mīn 'Īsā Yazdī 'Alī-Beg Shukr-i-A'lā (?), Muhammad Ja'far Tālqānī, Qādī Muhammad Rāzī, Ansāī Qumī Mīr Safī Nishāpūrī, Piyāmī, Mīr 'Atāi Hakīm, Qubād-Beg Kūkī (Kaukab ?) (f 18) Mullā Muhammad Amīn Jurbādaqānī, Mullā Anwarī Hamadānī Ad'hamī Samarqandī, Muḡrimī Ardābilī, 'Alhmī Dārābjrdī, Hamtā, Nik'hat Ardābilī, Asīrī Qānī, Mūzā Tāhūrī Wahīd, Mīr Khusrawī Qānī, Afākī, Qānī Hamadānī (f 18v) Karīmā Nishāpūrī, 'Aynī Harawī, Mullā Abdu'l-Karīm, 'Abdu'l-lah Marwārīd, Hasan-Beg (Kūnāmī ?) (illegible), Saydī (illegible), Taqīyyā Auhadī, Mullā Nadhāī, Āqā 'Alī Supurda-dih (?) Walī, Tab'ī Tihānī (f 19) Mīr Asrār Rāzī, Qarārī Gīlānī, Fakhrū'd-Dīn, Mūzā Dā'ūd, Furū'ī Qazwīnī, Qādī 'Abdu'l-lah, 'Ārif Lāhijī,

‘Ijzī, Dārūī (?) Ardabilī, Salīb Rıdawī, ‘Abdī Abarqūhī, Kātib Harawī (f 19v) Jalāl ‘Adud Nūī, Mushfiqī, Muhammad Mirak, Hāmīdī Bahbahānī, Mīn Zamānī, Mirzā Muqīm, son of Tabrizī, Mīr Sakhī Kāshī, Bayrām-Khān, ‘Ālimī Dārābjrdī (f 20) Hayātī Gilānī, Mīr Muḥammad Sālī, Mīrzā Badī‘ Sarāfrāzī, Hakīmī Ardabilī, Hılālī, Mullā Muhammad Husayn Nahwī (?) illegible (f 20v) Shaukat, Dāsmūī (?) Beg Mawzūn, Sālī, Būdāq-Beg Nasīm, Allah-wıdī-Beg Kūāmī (?) Ad’ham, son of Muhammad Mu’mın-Beg Karakhān, Sālik Yazdī, Nāmī Langai-rūdī, Asdaqā, Halākī Hamadānī (f 21) Muḥıd Hamadānī, Suhbat Shīrāzī, Pī Dihqān, Muhtasham, Hātım Kāshī (f 21v) Haydar Khisālī, Samā’ Kāshī, Bāqı Khwāja Kāshī, Sa d Harawī (f 22) Mīr Sinjai (?) Kāshī, Mīn Yahyā Kāshī, Mīr Ma’sūm Kāshī (f 22v) ‘Ārif Ījī (?) illegible), Mīr Suhayl Kāshī (f 23) Khwāja Nımat (?) Jūfānī (?), Qāsimī Kāshī, Rıdā Kāshī, Shahlıdī Qumī (f 23v) Mullā Wārasta, Sa’ıd Naqqshband, Quis, Wahshī (ff 24–25) Tāhır Wahıd (f 25) Nızmī, Mīrzā Akbar, son of Dābıt Yūnus, Āsaf Qumī, Kāmī Sar-Kalākī (f 25v) Mīn Wālīhī Qumī, Mīrzā Isma’ıl Īmā (ff 26–31v) Mullā Muhammad Sa’ıd Ashraf Māzandarānī (ff 32–32v) Mīrzā Abū Tālib, Mīn-Khatt Yūnus surnamed Jināb (f 33) Isma’ıl Īmā, Mahdı ‘Ālim, Brahman Hındū, Mahıamī (f 33v) Isma’ıl Īmā, Āqā Rıdā Sabā Kāshī, Sāib Tabrizī, Farāghī, Jalāl Asū, Shānī Taklū, Shaykh ‘Alī Taqī (f 34) Mīrzā Sinjai, Lısānī, Mīr Ma’sūm Kāshī Sāib (ff 34v–40v) Muhammad Mukhlıs or Mukhlısā Kāshī (with the epithet *marhūm*, ‘deceased’, he died ca 1150/1737) (f 40v) Shafı’ā-ı-A’mā or Athai (ff 41–43) Mullā Hājjī Muhammad Gilānī (f 43) Hājjī Muhammad-Khān, Tāhır Wahıd, Ghanī Kashmīrī, Tālib Kalīm, Abū Tālib Yūnus (f 43v) Sayyıd Muhammad, surnamed Taqsūn (f 44) Abū Sa’ıd (f 44v) Abū Tālib Yūnus, Sāib, ‘Alī Naqī (ff 45–51v) Ashraf again (cf ff 26–31v) On ff 51–51v, there is the beg of his poem *Qadā wa qadar* (f 52) Nızmī Quhıstānī (f 52v) Halākī Hamadānī (f 53) Zamānā-ı-Naqqāsh Aıdıstānī, Mullā Haydar ‘Alī Dihlawī, Malik Sırrī (?), ‘Ināyat-Khān, Mīrzā Nūā (f 53v) Qāsim-Beg Hālatī, Zafar-Khān (f 54) Mullā Dhauqī Aıdıstānī, Daiwısh Duhukī, Hudūrı, Mullā ‘Arshī Yazdī (f 54v) Fasıhī, Zamānī Yazdī, Haydar Mu’ammāı, Hısābī, Zuhūrı Tuıshızī, Mullā Ganjī Ardıstānī (f 55) Ghāzī Qalandar Isfahānī, Dıyāu-’d-Dın Kāshī, Abū Turāb-Beg Kāshī (f 55v) Muhıbb-‘Alī Sındī, Malik Qumī, Kamāl Khujandī, Haqınī Tabrizī, Kalb-Husayn Rāghıb Tabrizī (f 56) Āhī, Muḥımī Tabrizī, Rahım Tabrizī, Shıfī Tabrizī, Chalabī ‘Allāma Tabrizī (f 56v) Hasan Beg ‘Ijzī Tabrizī, Mahmūd-Beg Fauqī (or Fusūnı ?) Tabrizī, Tauqī Tabrizī, Sabūrı (?) Tabrizī, Khwārī (?) Tabrizī (f 57) Nāđım Lāhıjī, Qādī Yahyā Lāhıjī, Muhammad Amın Dhauqī Tūnı (f. 57v) Shānī Taklū, Mīr Muhmān (?) Qazwını, Qādī Ahmad Fıkānı (?), Pahlawı,

Mullā Muhammad Sūfī (ff 58–58v) ‘Attāī (f 58v) ‘Uīfī (f 59) ‘Alāu’-d-Daula Samnānī, Darwīsh-i-Duhukī (f 59v) Hakīm Ruknā, Tālib, Qāsimā Ardīstānī, Auhadī Mullā Nazīnī (f 60) Ibāhīm Jāmī(?), Muhammad Mu’min Gunābadī, Shāh Isma‘il, Haydar Zahī(?), Sanāī, Sayyid Muhammad Shai‘f ‘Allāma, Mullā Muhammad Sabūī (? illegible) (f 60v) Qādī Kūr(?) Isfahānī, Yūsuf-Beg Kūsa Qarābāghī, Mullā Subhānī (ff 61–61v) Fīghānī Shīrāzī (f 61v) Zaynu’l-‘Ābidīn (b) Tāhūr (f 62) ‘Ābid Sābūī, Shaykh Bahāu’-d-Dīn, Sa‘dī Hāshim Mu‘jīm, Shaukat, Jalāl Sīpīlūrī, Najaf Qulī-Beg, Amīnu’-d-Daula (? illegible), Faujī Nīshāpūrī (f 62v) Āqā Ridāī, Daurī Tīhrānī, Muhammad Muhsin Kāshī, Saydī Tīhrānī, Haydar, Wārasta, Fakhrū’-d-Dīn(?) Nāib Tāfīshī(?), Jūbūgh(?) Shūstārī (f 63) Muhammad Dihdāī, ‘Alī Khāwand Māzandarānī Muhammad Sa‘īd Māzandarānī, Akbar, son of Nasī-i-Dābita, Darwīsh Wālih Haiawī, Āsafī Qumī, ‘Abdu’l-Khālīq Damāwandī, Zulālī, Faydī, Qāsim Ardīstānī, ‘Atab Nāsīh Tabīzī, Abdāl Isfahānī, Muhammad-Khān Yūnus, Muhammad Ja‘far Talqānī, ‘Ārif Tabīzī (f 63v) Khusiaw (f 64) Anonymous poets (f 64v) Ākhūnd Masīhā Fasāī, Salīm (f 65v) Ashraf (f 66) Muhammad Qāsim Kāshī also called Mashhadī (f 67) Mansūr, Ja‘far (f 67v) Rafī‘ Makhmūr, Bābur Qalandar, Tālib Isfahānī, Jalāl, Mu‘min Amīnā-i-Daqqāq, Nanūz-‘Alī-Beg Shāmlū, Muqīmā-i-Ihsān (f 68) Sāib, Isma‘il Īmā, Wahīdu’z-Zamānī (f 68v) Sa‘īd Tabīb, Tanhā Qumī (f 69) Mukhlis Hamadānī (f 69v) Again Sa‘īd Tabīb, Fārigh Kāshī ‘Abdu’r-Razzāq Fayyād, Mīzā Muhammad (f 70) ‘Alī Naqī Kamarāī, Qāsimī Ardīstānī, Ghadanfar Kalkhārī(?) (f 70v) Sultān-‘Alī-Beg, Mī Abū’l-Hasan (f 71) Again Muhammad Sa‘īd Ashraf (f 71v) Isma‘il Īmā (f 72) Wahshī, Fīghānī, Khusiaw Dihlawī, Majdhūb (f 72v) Sadī Tīhrānī, Nauias, Khāzin (f 73) Wahīd, Darkī Qumī (f 73v) Fātima-i-qawwāla, surnamed Mushkī, Najībā, Tamannā (f 74) Sa‘īdā Qassāb, Najāt Sāib (f 74v) Najāt, Hīlālī (f 75) Walī, Khulāsān-Khān Māzandarānī, ‘Atāī (f 75v) Abū’l-Hasan Husaynī, Qudsī, Rūmī (f 76v) Shāh Tahmāsp (f 77) ‘Abdu’l-‘Azīz-Khān Aurang (f 77v) Nazīrī, Ghanī Kashmīnī, Hījri Qumī, Nazmī Nīshāpūrī, Qāsim-Khān, Hātīf Shīrāzī (f 78) Rūmī, Shaukat Bukhārāī, Nīshāt, Qāsim, Saydī (f 78v) Wahīdu’z-Zamānī, Ta‘thīr, Bīyānā, Najāt, Himmāt (also f 79) (f 79v) A letter, and a few poetical quotations (f 80) Sanāī Auhadī (ff 80v–85v) Continuation of the *Qadā wa qadā*, by Muhammad Sa‘īd Ashraf (see above, ff 51–51v) (f 85v) Himmāt, Sahābī, Sāir(?) (ff 86–87) The end of the *Qadā wa qadā*, by Ashraf, see above, ff 51–51v, 80v–85v (f 87) Qassāb (ff 88–88v) Sayyid ‘Alī Mahdī (f 89) Bīyānā-i-Hamadānī, Tālib Āmulī, Masīhā-i-Fasāī, Sāib, Khwāja Darwīsh, Wahīd, Shahīdā, Radī (or Ridā), Sa‘īd Hakīm, Tāhūr, Ghanī, Suhbat (f 89v) Sāib, Barkhūrdār-Beg, Athar,

Wahīd, Sayyid Muhammad, Ghanī, Kātibī Ahlī Shūnāzī, Muhammad-Qāsim Mashhadī, Muhammad Amīn-Khān Biyān, Haydar, Nusiāt, Rāqim, Ādhai (آدھائی) Masīhā Kāshī (f 90) 'Inwānī, Wahīd, Muhsin Ta'thīr, Safī-Qulī-Beg, Ghanī, Sāib, Kamāl-i-Khujand, Sayyid 'Abdu'l-lah Hālī, Shahīdā, Bahāyandar (?) Khān Sajāwand (?), Sābiq, Wā'iz, Nusiāt, Sa'īd Hakīm, Rūhī (?) Nazūī, Zakī Lāī, Ulfat, Āqā Ridā (f 90v) Wahīd, Sayyid 'Abdu'l-lah Hālī, Sāib, Sāmīt, Ghāzī Qalandar Isfahānī, Muhammad Sālī Ridawī, Taqī (?) Māzandarānī, 'Alī, Ghanī, Shāhī, Muqīm (?) Dihistānī, Humāyūn Isfahānī, Ulugh (?) Qalandar, Muhammad Sa'īd Hakīm (f 91) Īmā, Hasan Sāhib Raqam, Ad'ham Kamāl Isma'īl, Karīmā-i-Nishāpūrī Bāqūā Najāt, Sāib, Wahīd, 'Ishq, Munsif Tihānī, Sa'īd Hakīm Rāqim, Nithārī Tabīzī (f 91v) Sa'dī, Wahīd, Nazūī, Shū-maidān (here ستر مرال) Beg, Ghanī, Sa'īd Aung, Muhammad Sa'īd, Kalīm Hasan Sāhib-Raqam, Wā'iz Mu'izz, Rahīm Fawāsh, Saydī Tihānī, Hilālī, Hasan Dihlawī, Sāmīt Ta'thīr (f 92) Abū Tālib Fanduskī, Wahīd (f 92v) Shaukat (f 93) Zāhid Isma'īl (?), Badī', son of Wā'iz, Āqā Sa'īd Shūnāzī Matīn, Biyānā-i-Hamadānī, Sa'īd Hakīm Ulugh 'Āqīl, Wā'iz, Muhammad Sādiq Ridawī Mu'min, Wahīd, Mukhlis, Rahīm 'Ishqī, Husayn Khatīb, Ghanī (f 93v) Qāsim Mashhadī, Wahīd Shaukat, Taqī Nishāpūrī, Sāib Nusiāt, Nādim Lāhijī, Fighānī, Dhauqī Aīdistānī (f 94) Sāib Favyād, Hasan-Khān Shāmlū, Ghanī, Sa'īd Hakīm, Ādhai (آدھائی), Wahīd, Āqā Radī (or Ridā), Tālib Āmulī, Rāqim, Ulfat, Mīnzā Dā'ūd Mutawallī, Mu'izz (f 94v) Sāib, Rāqim, Mahdī, Wā'iz, Muhammad Sādiq Shaykh-i-Islām Khāfī, 'Imālat, Sāmīt, 'Abdu'l-Muhsin Salīm (f 95) Sāib, Hāmid, Wā'iz, Shaukat, Salīm Dhauqī, Mīnzā Dā'ūd Ābid Shūnāzī, Shaukat, Ādhai (آدھائی) (f 95v) Sāib, Wahdat, Wā'iz, Wahīd, Muhtasham (Qānī?—illegible), Bīgāna (f 96) Sayyid 'Abdu'l-lah Hālī, Aīslān-Beg Balkhī (?) Hindī, Tālib Harawī, Sāib, Nau'ī, Hasan-Khān Shāmlū Fath-'Alī-Khān Qūshlāi-āqāsī, Hilālī, Farajū'l-lah Shūshtai, Ghanī 'Abdu'l-'Azīz-Khān Najāt (f 96v) Wā'iz, Muhammad Sa'īd Hakīm, Ādhai (آدھائی), Rāqim Asū, Wahīd, Sāib, Kamāl-i-Khujand, Najāt, Shams-i-Qumī, Abū Muhammad, Athar, 'Alī (f 97) Sa'īd Hakīm, Wahīd, Sāmīt, Shāh Sulaymān, Mahdī, Rāqim, Ghanī, Shaukat, Kalīm, Isma'īl Īmā, Dā'ūd Mutawallī (f 97v) Ibrāhīm Hamadānī, Qāimī (?) Sarfī, Saydī, Wā'iz, Rafī'a Awliyā-bāshī (? illegible), Mīn Taqī, Isma'īl Īmā, Nazūī, Ghayāth, Ghanī, Āqā Ridā, Wāthiqī, Mahk Hamza-Khān, Rūmī (f 98) Najāt Wā'iz, Ta'thīr, Ma'sūm, Miskīn, Kamāl Isma'īl, Brahman, Sābiq, Fudūlī, Sa'īd Hakīm, Asū Sāib Shifāī, Shahīdā, Sahābī (f 98v) Wānasta Wā'iz, Ta'thīr,

Wahīd Bāqū Qumī Muhammad Qāsim Sāib, Abū Tāhib Mahmūd, Najāt Rāqim Dā'ūd, Munsif Tihānī (f 99) Sāmī (?), Jānī, Sa'id Hakīm surnamed Tanhā Shāh Mīr Hamadānī, Wahīd Mu'izz Kāshī, Rahīm Chahabī (?), Hasan Sāhib-i-aqam Ta'thū Nusiāt, Rāqim, Sāib Zuhūrī Aqā Ridā, Ghanī, Muqīm Himmāt (f 99v) Minshū (or Manthū ?) Isfahānī Munsif Tihānī, 'Alī, Sāib, Zuhūrī Ghanī, Muqīm Himmāt Wahīd 'Abdu'l-Manāf Qumī, Ādhar (ج), Isma'īl Īmā, Nusiāt Shafī'ā-i-Athar, Mu'izz, Dalīl, Malik Mashūqī, Mullamī (f 100) Īmā Sāib Ta'thū, Sāmī, Muqīm Sayyid Mubārak-Khān, Muhammad-'Alī-Beg, Mī Samandar, Inwānī Muhammad Husaynī Ma'lūm Wā'iz Khusrāw Ashraf, 'Abdu'l-Hayy Qumī (f 100v) Ghanī, Qāsim-Khān, Shahīdā Ibrahim Mutawallī Bāqū Wazū, Hājī Muhammad, Sāib Wahyī (Wasi ?) Saydī, Mahdī, Sahābī, Brahman, Bāqū Qādī-zāda, Mahdī (f 101) Masīhā-i-Kāshī Zamānā-i-Zarkash, Atharī, Bigānā Nizāmī, Sharīfā-i-Qamādī, Mullā Kūndī (?), Shaukat, Wahīd, Sāib Sharīf-Hāfiz Ādharī (ج), Mahdī-Qulī-Khān, Mahdī Tabātabāi (f 101v) Shahīdā Mutadā-Qulī-Khān Sāmī, Īmā, Wahīd Ghanī, Ta'thū, Sa'id Hakīm, Nizām Dast-i-Ghayb, Asī, 'Alī-Qulī-Khān Shāmlū, Sāib, Dā'ūd, Fighānī (f 102) Ādhar (ج), Zinatī, Sādiqā surnamed Gāw Hājī Muhammad, 'Ishatī Isfahānī, Zuhūrī, Hasan Wazū-i-Nawwāb, Wahīd Hājī Hasan-Khān Ulfat, Najāt Muqīmā-i-Kāshī (f 102v) Wahīd, Masīhā-i-Kāshī Sāib Sāhib-i-aqam, Nik'hat Qumī Kalīm Aqā Ridā Sayyid Mubārak-Khān (f 103) Sa'idā Shālmū Shīrāzī, Wārista, 'Izzat Wahīd Hasan-Khān Shaydā, Rāqim Khidī Qazwīnī Qāsim Mashhadī, Muqīm I'jāz Qādī Yahyā Lāhijī, Muhammad Sādiq Mashhadī (f 103v) Sāib, Ghanī, Fatwā (?), Fāid Abharī, Bī'ānā-i-Hamadānī Nusiāt, Masīhā-i-Kāshī, Sa'id Hakīm, Nāzīm Fakhr-i-Rāzī, Salīm, Wahyī Radī Artūmūnī (?) (f 104) Wahyī (or Wasi), Wahīd, Shafī'ā-i-Athar, Mī Ilāhī, Ghanī, Sāib, Rashīd Zaigar Hasan-Beg Rafī', Ta'thū, Muhammad Sām Nisbat, Khālis, Ruknā-i-Yāzdi, Fayyād, Sāhib Tabrizī, Wahīdu'-zamānī, 'Abdu'l-'Azīz-Khān Amang (f 104v) Wahīdu'-zamānī, Ghanī, Ta'thū, Sāib, Abū'l-Qāsim-Beg, Muhammad Sa'id Hakīm, Hamīdā-i-Hamadānī, Radī Artūmūnī, Asadū'l-lah 'Abbāsābādī, Hasan-Khān Ulfat, Abū'l-Hasan Farāhānī (f 105) Khusrāw, Hakīm Ruknā, Wā'iz, Nusiāt, Wahīd, Hasan Kalīd-Dār, Fayyād Harawī, Wahīd, Kalīm, Wahyī, Hakīm, Shānī Taklū, Mī Hudūnī Qumī, Ghanī, Sāib (f 105v) Wahīd, Muhammad Qāsim Mashhadī, Ghanī, Rāqim, Bāqū Qādī-zāda, Nāzīm, Shāh Yahyā Shaykhu'l-Islām, Ta'thū, Najāt, Nazūrī, Sa'dī, Nan'ī, Ridā, Najībā-i-Kāshī, Sāmī (f 106) Mahmūd-Beg Matīn, Ashkī Hamadānī, Shaykhu'l-Islām-i-Khāfī Kalāmī, Wahīd, Ādhar (ج), Nusiāt, Sa'id,

atibī Ahlī Shīrāzī, Muham-  
Sāib, Mahdī, Safī-Qulī-Beg, Mu'izz, Ghī<sup>in</sup>-Khān Biyān Haydar,  
Kāzīmā-i-Tabrizī, 'Abdu'l-Rahīm Kashmīshī (f 90) 'Inwānī,  
Athar, Sāib, Ja'far-Beg, Ta'thīn, Rūmī, S. Sāib, Kamāl-i-Khu-  
Āshnā, Wahīd, Muhtasham, Fātima-i-qawwāla i'vandāi (?) Khān  
Wālihī Nāzīm Hārāwī, Dānish, Ghānī (f 107) Wāhī (?) Nāzihī,  
Asū, Sa'id, Fayyād, Hasan Wā'iz Shīrwānī, Samūl, bdu l-lah  
Tihānī, Sāib 'Abbās-Khān Āshnā Wahīd, Qāsimī Qumī<sup>qālī</sup>  
Tabīb, Haydar Rāqim Tauqī Tabrizī Āqā Ridā, Salīm (f 107v)  
Shafī'ā-i-Athar, Sāib, Wahīd, Ibrāhīm Ad'ham, Wāista Athar,  
Imā, Rūmī, Tālib Āmulī, Muhammad Amīn-Khān (illegible),  
Rāqim (f 108) Sāib, Wahīd Athar, Hasan-Khān Ulfat, Rāqim,  
Dā'ūd, Khālis, Qādī Yalīyā, 'Azīmā-i-Damī, Sa'id, Shaukat, Sayyid  
'Ātūnī (?) (f 108v) Athar, Mukhlis-Khān (illegible), Ghānī,  
'Abbās-Khān Āshnā, Zāhid, Shafī' Mutawallī-i-mawqūfāt Wahyī,  
Khayāl, Sabūn Baghdādī, Nadhā(?)-i-Shīstārī, Hāmid, Nusrat,  
Wahīd, Sābiq Safī-Qulī-Beg Hidāyat, Mahdī Fayyād, Brahman  
Hindū

Ff 108, S 230×135, 180×90 Different number of diagonal lines Or pap  
Persian shikasta nast Cond rather bad Strav notes on the additional leaves in  
the beginning

## 944.

(مجموعه اشعار)

(NAJMŪ A-I-ASH'ĀR)

M 18

An album of poetical quotations originally probably intended  
to be written by a good calligrapher, because the paper is of  
good quality, painted with gold. It is however filled with poeti-  
cal and other scraps, in different and mostly vulgar handwritings.  
Transcribed apparently about the middle of the XIIc AH,  
because the dates 1135 AH (f 19v) and 1140 AH (f 38) are  
found here. The poets, quoted are Zibū'n-Nisā (f 4v), Kalīm  
(f 4v), Sa'id (f 4v), Mullā Shāh (f 9), Munīr (ff 9 34, 69, 79v,  
etc), Kamāl Khujandī (ff 9v, etc) Shaydā (ff. 9, 28v, 46, etc)  
Qausī Multānī (ff 9v, 36v etc) Sāib (very frequently), Bīdil  
(also frequently), Qudsī (ff 10, 12, etc) Zulālī (f 10), Jalāl  
Asū (f 10 etc), Qāsim (Dīwāna?) (ff 13-11, 69), Fīrīyat (ff 13-  
11, etc) Sālik (ff 12 78) Nāsū 'Alī (ff 12v 79), Unsī (ff 16,  
etc), Mahk Qumī (ff 29v, etc, frequently), Hasan (f 29v)  
Zarī (?) (f 29v), 'Ufī (f 28v), Ruknā, Tālib Āmulī, 'Alī Naqī  
Kamālī, etc (ff 28v-19), Mufīd Balkhī (sic) (f. 35) Wālishī  
(f 35), Sahābī (f 36v), Hindū 'Atā (f 38v), Ghānī, Musawī  
Khān (f 39), Fīghānī (f 44v), Mullā Hayātī (f 45), Tajallī  
(f 48), Fasīhī (ff 49v, 72), Rāy Gopī Nāt'h (f 59), Abū  
Turāb, Shauqī (f 63), Shufāī, Bihishtī Fānī, Nutqī, Badī' (f 72  
sq), Āshūb (f 78), Qādī (f 78v), I'jāz (f 79), Sayyidī, Tāhu  
(ff 79v, etc)

Prose articles prayers, names of God, letters, etc , on ff 1-4, 14-15, 19 (a letter concerning some aphrodisiac), 41-44 (didactic stories, etc ), 47-47v, 52-57v (a fragment of the *Nawbāwa*, see above, Nos 366-367), 62 (preface of Nāsirā-i-Hamadānī to his own dīwān), 66, 68 (a letter), 75, 83-89

On ff 30, 32-32v, and 61v there are short fragments from well known Sanskrit poetical works, in Nagari characters

Ff 89, S 115×220 (*biyād*) Or pap Ind shikasta and nast , different hands  
Cond tol good

## 945.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH' AR)

M 25

A collection of quotations from various poets, almost all very short, consisting of a few *bayts*, frequently even only *farids*. This *majmū'a* has been made towards the end of the XIIc AH. On f 60 the date 1179 AH is given in connection with one of the entries, and the poets, whose verses are reproduced, belong to those who flourished about the middle of the XIIc AH. The largest and the original portion of this album is formed by a collection of quotations from different authors, arranged under a great variety of subjects (the index is given on ff 77 and 91-91v). They deal with the most different religious and Sufic ideas, poetical figures, etc. They occupy ff 1v-75v, 96v-103, 108-162v, 164v-165v, 194v-270v. The poets who are quoted most frequently are usually the modern ones. Jalāl Asnī, Kalīm, Ghanī, Sāib, Shaukat, Nāsu-'Alī, and Wahīd. The early poets are represented by only a few short quotations, mostly isolated *bayts*. Firdausī, 'Abdu'l-lah Ansārī, Anwārī, Khāqānī, Nizāmī, Kamāl-Isma'īl, Rūmī, Sa'dī, Nizārī (ff 32v, 51v), Hāfiz, etc. The poets of the middle period are also not very numerous. Jāmī, Fighānī Hātifi, Hilālī, Fudūli, 'Urfī, etc. The modern poets form the majority. Nau'ī, Shāpūr, Bahāu'd-Dīn 'Āmilī Rūhu l-Amīn, Salīm, Qudsī, Fasihi, Naznī, Tughnā Nāzīm Harawī, Shaydā, Zuhūrī, Mahmūd, Bikhūd, Muhsin Fānī, Mīnzā Ibrāhīm, Munīr Muhammad Muqīm, Nizām Dast-i-Ghayb, Mihī, Najāt, Rafī, Majdhūb Jūyā, 'Alī, Ummid, Wādih, Dānish Mukhlis-Khān Fītrat, Saydī, Wālih, Mashrab, 'Atāi Jaunpūrī, Rāqim, Munshī, Tāhīr Wahīd, Hasan-Khān Shāmlū, Qāsim Dīwāna, Safi-Qulī, Murtadā-Qulī, Khushhāl, Nawāzish-Khān, etc. It is interesting to find many quotations (ff 6v, 31v, 39v, 61v, 107v, 139v, 153v, 156v, 197v, 198v, 213v, 225v, 233v, 237v, 241v, 251v) of verses by a certain Mufīd Balkhī. Most probably this is merely a mistake for Mufīd Bāfqī (see above, No 790), who flourished towards the end of the XIc AH.

On ff 25, 138v, 143v, 158v, 206v quotations are given from

Mīn Hayūn<sup>(?)</sup>, میر حنون In some of them the epithet 'the compiler,' *muḥarrir*, is added, so it is possible that he is the compiler of this anthology

The folios are badly misplaced and it is very difficult to restore their correct sequence because there are no catch-words on them. The additional entries found in this volume are on ff 76-88, poetical fragments, some of them in Hindustani, medical prescriptions, fragmentary notes and letters, etc., on ff 88v-93v there are several letters, one of them from Aurangzib to his son Muhammad Akbar, etc., on ff 94-95v, 102, 163, 166 167 171-177, there is a *mathnawī* poem, very fragmentary, belonging apparently to the type of *Qadā na qadā* on ff 103v-107 there are two compositions in ornate prose the first is called مناظره طاب علم یا کنور نار, the second has the heading مناظره سبع میزور نا on ff 168-170 and 173-193 there are poetical fragments, etc

Ff 270, S 105 x 220 (*biyād* form) Irregular number of lines the original part is written in good Ind shukasta nast, the additions by different hands Or pap Cond not good Dirty, injured by worms etc

## 946.

(مجموعه اشعار)

(MAJMU' A-I-ASH'ĀR)

M 26

A collection of stray quotations from various poets mostly modern and well known. There are also a few prayers, notes of magical contents etc. Copied apparently towards the end of the XIIc AH

1 (ff 1-8v) Extracts from Rūmī, Jāmī, Hāshimī Sa'dī, etc. On ff 5-6v there are a few quotations in Dak hanī, some of them from Farrukh (f 6v)

2 (ff 11v-19v) More extracts, from Sa'dī Sa'ib Dānish, Shavdā, Asī, Ja far Isfahānī (f 17v), 'Ufī, etc

3 (ff 23-26v) Fragments of treatises in ornate prose

4 (ff 27-39) Extracts from various poets. Those less known are Makhdūm, Āzād, Khānkhānān (f 38) Rustam Qandahārī (f 38v), Ibn Mun'im (f 38v)

5 (ff 47v-72) More similar extracts. The later poets quoted here are Nizām Dast-i Ghayb, Abū Tunāb-Beg (f 61), Saifī (ff 61v-62v), Khidī, Maktūbī (f 68v), Mūsawī-Khān Jāmī, Muhammad-'Alī-Khān

6 (ff 72v-76) *Haft band*, by Mullā Kāshī, see also Nos 552 and 929 (10), 939 (2)

7 (ff 79-80) More poetical quotations from the same well known authors of the XI and XIIc AH

- 8 (ff 80v-81v) A letter of Munī, and miscellaneous fragments  
 9 (ff 82-84v) More poems from 'Āqil-Khān, Bīdīl, Sāib, and Asīr  
 10 (ff 91-91v, 93, 97-97v) A few prayers, in Shī'ite strain

Ff 108, S 115×250 (*bīyād*) Or pap Ind shikasta nast Cond bad Very dirty Ff 9-11, 20-22, 39v-47, 76v-78, 85-90, 92, 93v-96v, 98-108 are left blank

947.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

M 40

A *bīyād* containing stray quotations from various poets, in Persian (chiefly from Jāmī, Sāib, and Tughīā, who is called here Tughīāī), and in Hindustanī (some poems are by Walī) There are also a great many notes of a religious, medical, judicial, etc nature Several poems in Arabic, quite fragmentary Some business letters, also given here, are dated 1191 and 1192 AH, and therefore the album must have been copied after those dates, probably just at the end of the XIIc AH

Ff (193), S 75×160 Different paper, different handwriting Cond tol good The majority of folios are badly misplaced, and a considerable number of them are left blank Cond tol good

948.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

M 29

A highly fragmentary, dirty, torn quite worthless *bīyād*, containing stray poetical quotations, prayers, various notes, etc The longest of the poetical quotations (in Persian and Hindustanī) is a fragment of a versified treatise on interpretation of dreams, in Persian This volume dates from the beg of the XIIIc AH

S 115×200 Or pap Ind bad shikasta nast Cond hopeless Very badly 'repaired'

SVS  
٥١٢

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

M 24

A scrap book of miscellaneous poetical and other quotations chiefly from the poets who flourished at the court of Tipū, nawwāb of Mysore There are some chronograms for 1198 AH, also many others for 1217-1226 of the Mawlūdī era Therefore it is obvious that this album was prepared by a poetically inclined

subject of Tīpū, and dates from the beg of the XIIIe AH It contains

- 1 (ff 2-5) A *mathnawī* poem is praise of Muhammad
- 2 (ff 5v-7) A short treatise on the methods of annihilating the effects of the evil eye etc
- 3 (ff 8-9v) Poems by Hāfiz (probably Hāfiz Habību'l-lah, but by no means the famous Hāfiz Shī'āzī) comp in 1226 of the Mawlūdī era
- 4 (ff 12v-23) Miscellaneous poetry A chronogram for 1224 Mawlūdī, a list of the Coranic verses which are particularly suitable and auspicious for being written on various buildings, more chronograms by Zaynu'l-'Ābidīn Shūshtarī (f 14v), Mahdī 'Alī-Khan (f 16v), Hasan-'Alī (f 20v), etc, numerous *mathnawīs* with laudatory descriptions of various palaces etc, on ff 17-17v, 18, 19v-20, 21v-23
- 5 (ff 23v-24) Several *dābīṭas* (army regulations)
- 6 (ff 26-30v) A treatise, in prose, on the magical importance and influence of miscellaneous Coranic verses, chiefly dealing with those which secure victory Beg

حواس این چند آیات کلام الله الح

7 (ff 31-32v) A note on the magical meaning of some isolated letters found in the Coran On ff 33-35v more notes of similar contents

8 (ff 38v-40) Some *dābīṭas*, dealing with the organisation of cavalry Dated 1217 of the Muhammadī era

Ff 71, S 115x200 (*biyād*) Coloured Or pap Bad Ind nast, different hands Cond tol good Ff 10-12, 24v-25v, 36-38 41-71 are left blank

## 950.

(مجموعه اسرار)

MAJMU' A-I-ASH'ĀR)

M 9

An album of poetry chiefly from the authors who lived at the time of Tīpū, nawwāb of Mysore There are many chronograms ranging up to 1220 of the Muhammadī era It dates from the beg of the XIIIe AH

- 1 (ff 1v-8v) Poetical seraps, in Persian and Hindī, in Qandahār magical formulas, effective prayers, etc On ff 2-4v a p Hāfiz Habību'l-lah
- 2 (ff 9v-34v) Poems of Zaynu'l-'Ābidīn Shūshtarī, chiefly chronograms ranging up to 1220 Muhammadī A *taṭkīb-band* in praise of Tīpū Other poems by the same author are found on ff 35v-37, 39v, 43v-47, 52v-59, 62v, 106v-107v
- 3 (ff 37v-38v) Poems of Hasan 'Alī 'Izzat, also on ff 40-43 47-50 51v-52, 54v-57, 72v-95v, 103v-107, 111v-114

- 4 (f 39) Chronograms by 'Abdu'l-Khālīq
- 5 (ff 58-61v) A prose introduction and a *mathnawī* poem  
The author's name is apparently not mentioned
- 6 (ff 63v-65v) A poem and a passage in prose, both in  
praise of Tīpū, by Hāfiz Habību'l-lah Other poems by the  
same author on ff 107v-110v
- 7 (ff 96-96v) *Qasīdas* and other poems of Mahdī 'Alī-  
Khān More of them on ff 102-102v, 137, 142
- 8 (ff 97-98, 140) Poems by Khalīlu'd-Dīn On f 98v  
poems of Āghāhī, and on f 99 of Lutfu'l-lah-Beg
- 9 (ff 118v-119v) Poems of Sayyid 'Alī Qādī
- 10 (ff 120v-123) A fragment of a treatise on some select-  
ed Coranic verses
- 11 (ff 126v-133) On tobacco and other matters
- 12 (ff 133v-135, 137) Poems by Mīn 'Abbās 'Alī
- 13 (ff 135v-136v 137v-138) Stray notes on various  
subjects
- 14 (ff 138v-153) Chronograms by Lutfu'l-lah-Beg and  
others, some quotations from Khusiaw Sa'dī, etc
- 15 (ff 153v-156 178-181) Fragmentary quotations from  
Hindustani poets
- 16 (ff 158-159) Chronograms for 1178 AH, the date of  
an earthquake at Shāhjahānpūr
- 17 (f 176v) A table of the names of months according  
to various eras

Ff 181 S 200 × 140 Different number of lines Europ pap Ind shikasta Cond  
good Folios 66-69, 114v-118, 123v-125, 159v-176 are blank

## 951.

(مجموعۃ اشعار)

(MAJMU'Ā-I-ASH'ĀR)

M 31

A collection of Persian and Hindustani poems, mostly of  
religious contents and in a Shi'ite spirit It seems to be quite  
modern, dating from the end of the XIIe or beg of the XIIIe  
AH In a short note in the beginning, which may be a sort of a  
preface, the album is called *Mu'ātu'l-murīdīn* (f 1) There is no  
system in the arrangement of the quotations

- 1 (f 3) Poems of Sālim, in praise of the Shi'ite Imams
- 2 (f 13) A short prose note containing the date 1184  
AH, by Shāh Ghulām Hadrat b Shāh Ghulām Husayn, at  
Haydarābād
- 3 (f 14) A Shi'ite *mathnawī* poem, and a few *ghazals*
- 4 (f 22) Hindustani poems in praise of Muhammad  
More on ff 26-27v
- 5 (f 23) Persian poems by 'Alī Shamsu'd-Dīn (f 25 is  
blank)

6 (ff 28-31) Several Shī'ite *qasīdas* in Persian, one of them by Mīr Azīmu'd-Dīn Also a *tañjībānd* in the same style

7 (ff 31v-51v) A collection of quotations from various Hindustani poets Shāh Sādiq (cf Spī 216), apparently the same as Sādiqī (ff 13, 16v 47v) Sayyid Muhammad Sadiq d-Dīn (f 35v), Ahmad (cf Spī 198-199) (ff 36 13v) Sayyid Mīnān (cf Spī 268) (f 39), Karīm (cf Spī 247) (f 10v) Bābā Shāh Husaynī (cf Spī 239) (f 11) On ff 44v-51v there are *quatrains* and *fards* from different authors

8 (ff 52-104) Another series of Persian Shī'ite poems, chiefly from Tughrā, Ahmad-i-Jām Nī'matu'l-līh Bāyazīd Bistāmī (?) (f 74), Shams-i-Tabrizī Rūmī, and others (probably many poems are apocryphal)

9 (ff 104v-109) Notes on astrology and other cognate matters, in Hindustani

Ff 109, S 100 × 200 (*biyād*) Europ pap Ind shikasta-naṣṭ Cond tol good

## 952.

(مجموعۂ اشعار)

(MAJMU'Ā-I-ASH'ĀR)

VI 7

An album of Persian and Hindustani poems collected by Datarām Nundī There are several notes regarding the place and the date of copying, or compilation giving 1815 Shihāmpūr others 1224 of the Bengali era Shihāmpūr It contains chiefly very short fragments of poems On ff 1-6 there is a preface in highly florid style

1 (ff 7-18) Very short extracts from Khāls Sadi, Wāqif Sāib, Qatīl Jaunpūrī, Asafī, Kalīm Ālī Qudsī, Fāiz Fighānī, Bikhūd, Muhsin Fānī, Muhammad 'Alī Māhu, Ghanī, Siyādat, Ya'qūb, Ghanīmat Tughrā, Tajallī, Halākī (f 10) 'Ālam-gīr (f 12), Mīr Murādā Haydar Ghāzī Qalandar Isfahānī (f 13), Gulshan 'Alī Jaunpūrī 'Abdu'l-Mawlā Isfahānī Abū l-Hasan Farāhānī (f 13v), Hakīm Sādiq, Ghadanfar Gulkhārī, Āsafu d-Daula, and others

2 (ff 18v-24v and 29v) Some longer extracts from a number of poets Datarām (f 18v), the compiler of this album Tārī (f 19v), Sāmu'd-Dīn 'Alī Tanika (f 24v), Afdal Tanika On ff 29v-33 extracts from Khāls, etc

3 (ff 27-27v 34-51v) Extracts from various Hindustani poets Khrad, Iftikhāru'd-Dīn 'Alī-Khān Shuhriat (f 34) and others

4 (ff 55-62) *Qasīdas* of 'Ufī (see above Nos 683-685)

Bd v Ff 1-67, S 290 × 195, 235 × 80, ll 21, two or three columns in the centre and one on the margins Europ pap Bad Ind shikasta Cond tel good Ff 22v, 26v, 28v-29, 38v-40v, 45v-46, 52-54v, 61-67, are left blank

953.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH' AR)

Nb 88

A short collection of poetical extracts, on additional leaves attached to a copy of the *dīwān* of Saydī, see No 766 The folios are not numbered There are quotations from Qizilbāsh-Khān Ummīd, Sāib, Sharaf, Sayyid 'Alī 'Arab with the *takhallus* Mahdī, and a few others This section of the volume is of much more modern origin than the rest, dating apparently from the XIIIc AH

Bd v For measurements, etc, see No 766 Cond bad Worm eaten

954.

تکفۂ سلووبه

TUHF A-I-BAYLAWIYYA

Na 18

A collection of poetical quotations from various early and modern authors These quotations are short, and arranged under very different subjects, in 92 chapters There is no system in the arrangement, either of the poets or the topics, and therefore the collection is of little use Its title is to be found on f 7 As stated in the preface, this album was compiled for John Baillie, the compiler's name is not given As the present copy was transcribed from the original in 1224/1810 (for Henry Boileau), the compilation must have been completed before that year This particular copy is already described in Spr 164-165 Beg

تکفۂ حمد و سناسی کہ دیکتہ سیدکان جهان السج

Fr 259 S 260 × 200, 195 × 135, ll 13 Or pap Ind nast Cond good

## VII. MUHAMMADAN THEOLOGY.

### A. Works belonging to the Sunnite schools of Islam.

#### 1 *Commentaries on the Coran.*

955.

ترجمہ تفسیر طبری

TARJUMA-I-TAFSĪR-I-TABARĪ

Aa 19

The *first* volume of the earliest known commentary on the Coran written in Persian. It is an abbreviated translation of the voluminous *Tafsīr* composed in Arabic by Muhammad b. Jarīr at-Tabarī (d. 310/923) (see concerning it C. Brockelmann, *Geschichte der Arab. Lit.*, v. 1, pp. 142-143). As explained in the preface, the original work, in 10 volumes, was brought to Bukhāra under Mansūr b. Nūh, the Samanide prince (350-365/961-976). A special committee was appointed consisting of the leading divines of Bukhārā, Samarqand, and Fāghāna, such as Abū Bakr Muhammad b. al-Faḍl, Abū Bakr Muhammad b. Ismaʿīl, Abū Bakr Ahmad b. Hāmid, Muhammad b. ʿAlī, and others. They prepared this condensed translation. The work was first only known in one MS. in Europe, i.e. Add. 7601 in the British Museum, briefly described by Rieu in R. 8-9, there is another one in Paris, see Bl. I 25, cf. also GIPH 366. The present MS. is very defective at the beginning and contains only the commentary to *sūras* 2-18. But it is much older than the British Museum copy and preserves intact all the peculiarities of the archaic language and orthography. It dates apparently from the end of the VIIc. or beg. of the VIIIc. AH, and probably comes from Khorasan.

Amongst the peculiarities of the language there are the following: very frequent use of forms of the perfect tense with the prefix *bi-* and suffix *-ī*, many cases of archaic usage in connection with the auxiliary verbs, the particle *ma* is almost invariably prefixed to the names to which *nā* is added, the particle *hamī* occurs often, the enclitics *ak* (here mostly written *کی*) and *چ*, when written together with a pronoun, appear in the forms of *ک* or *ح* (as in *آنک* and *آنچ*), *ak* is frequently joined not to the preceding word, but to the following, as in *کخواب*, *کخدا*, etc. The preposition *bi-* always retains its archaic *ب* before the forms of pronouns which begin with a vowel, *ب* is generally written as *و* after simple vowels.

The initial leaves are lost, and the book opens abruptly in the middle of the Arabic preface, reproduced from Tabarī's original (f 1)

الناس فاعرفوهم مصعائهم الحج

There are evidently many lacunas in the beginning and the considerable portion of every page is badly injured or entirely destroyed by dampness. The chapter explaining the circumstances of the translation, etc., is better preserved and begins (on f 3)

فصله كتاب، و این کتاب تفسیر در رکب از روایات محمد بن حریر الطبری رحمه الله علیه ترجمه کرد دران تارسی اسب و این ( کتاب ؟ ) را ساوردند از تعداد چهل مصحه ، بود الحج

Of the remaining part of the introduction, the original index of the *sūras*, and the first chapter of the Coran there are only isolated leaves of which the order is confused. The *second* chapter begins on f 11 (Arabic text, with interlinear literal translation). Contrary to the shorter chapters, the longer ones in the beginning are split up into several sections, each explained separately. The headings given in R 9 do not coincide exactly with those in this copy, where they are more concise. The other chapters begin

III ( آل عمران ) on f 104v IV ( النساء ) on f 147v V ( الاعراف ) on f 183v VI ( الانعام ) on f 212v VII ( التوبة ) on f 236 VIII ( الانفال ) on f 264v IX ( النور ) on f 272 X ( يوسف ) on f 295v XI ( هود ) on f 309 XII ( النحل ) on f 322v XIII ( الزمر ) on f 345v (only the translation) XIV ( المائدة ) on f 350v XV ( النحل ) on f 358v XVI ( النحل ) on f 365v XVII ( النحل ) on f 378v XVIII ( النحل ) on f 389v It breaks off in the beginning of the Persian translation of this chapter. The last folios must be in this order 395, 400, 396-398. F 399 apparently belongs to the beginning of the book.

Ff 400, S 230 × 140, 175 × 100, ll 25-26 Old Or (Samarqandī) paper Calligr old naskh of Khorasani type Cond rather bad Injured by water

## 956.

### (TAFSĪR-I-QUR'ĀN)

( تفسیر قرآن )

Aa 7

An early Persian commentary on the Coran, apparently an original composition, not a translation from the Arabic. The name of the author is evidently Muhammad (b) Mahmūd Nīshāpūrī, judging from an allusion on f 360 محمد محمود نیشابوری. Unfortunately the present copy is very

fragmentary and contains only a small portion of the whole work, i.e. 15 incomplete chapters. There is no introduction or *khātima*, where usually all the details as to the author, title, the prince to whom the work is dedicated, etc., are given. The references to a few persons, found in the text are not sufficiently complete, and therefore shed no light on the question of the period in which the work was composed. On f. 356v the author mentions that he personally heard the matter, which he discusses, from Abū'l-Mu'ayyid, evidently a Sufie shaykh (judging from his epithets *shamsu'l-'ārifin*, etc.). He was still alive at the time of composition, because after his name there is added *إمام الله بركة إيممه* (probably the same person is also alluded to on f. 297). On f. 304 the author refers to his relation, 'Abdu's-Salām (or 'Abdu'l-lah<sup>2</sup>) Ridwān (که حویش ما بود). Twice (ff. 182v and 230) the author mentions one Bivānu l-Haqq, whom he calls *اكرمه الله بحواره*, who was already dead (که حواره). He may perhaps be identical with the author of a *Tafsīr*, Shihābu'd-Dīn Mahmūd b. Abī'l-Hasan Nishābūrī, who flourished about the middle of the VIc AH / XIc AD and possessed this surname (see Hājji Khalifa No. 3243, or vol. II, p. 356). Other persons mentioned are Jamālu'd-Dīn Ahmad Saghānī (f. 293), Mas'ūd with the titles *sadiu'l-islām qādī'l-qudāt*, whom the author calls *استاد ما*, Bū Ayyūb Ansārī etc. The language is archaic and may date from the VI or VIIc AH. The copy itself an excellent specimen of the calligraphic art of Khorasan from the VIIc AH, is dated 685 AH, written by an expert scribe (as his title Sayyidu'l-Khutāt implies), 'Alī b. Muhammad b. Ahmad al-adīb al-Bukhārī. The date however, is somewhat suspicious, probably added by a different hand, but the period in which the copy was prepared seems to be as indicated i.e. the end of the VIIc AH.

The author uses many expressions and forms which had become obsolete long before the time of Jāmī. *Hamī*, and the particle *ma* are fairly often used. The orthography is very peculiar although very often the most common words not only have their diacritical dots, but are even vocalised, many others are left entirely dotless. *که* is mostly written as *کی*, *آنکه* and *آنچه* always as *آنک* and *آنج*. It is very interesting to note that although there are a great number of occurrences of words like *حد*, *برادر*, etc., there are, on the other hand, as many cases of spellings like *دندرس*, *کدسی*, etc.<sup>1</sup>

<sup>1</sup> There are several instances of a very peculiar ligature of the letters *ک* and *س*. The latter, if occurring before *ک*, is joined not to its foot, but to the *top stroke*, forming its continuation.

This volume contains the commentary on the *sūras*

XVIII, verses 8-12, 16-end (f 1) Beg abruptly

... مِنْ آيَاتِنَا عَزَّاجاً، عَدَدُ اللَّهِ عَدَدُ رِصَى اللَّهِ عِنْدَ اللَّهِ

XIX, verses 1-57 (f 42) Beg of the Persian text (f 42v)

درین قرآن کی ازین حروف ، مؤلف است و در آن معروض نتوان رسیده  
است ناد کرد خداوند بسبب درجه ، و بخشائش مریدان خود اله

XXI, verses 13-end (f 58) Beg abruptly

کی مکررید و بار کردید سوی جان و هان خویش اله

XXII, complete (f 92) Beg of the Persian text (f 92v)

این مالک و حاضر بی عدد الله رسی الله عدهما روایت کردند کی  
بمعامله اله

XXIII, verses 1, 3-11, 14-39, 41-end (f 131) Beg of the Persian text (f 131v)

بدرستی و راستی کی رسیدند (یا فاعل gloss) آیه می هستند و هستند  
از آیه می ترسیدند اله

XXIV, verses 1-61 (f 160) Beg of the Persian text (ibid)

این سوره است ما آدرا فرستادیم و مریدان کردیم کار کردن بدان و درین  
سوره آیتهای بددا فرستادیم اله

XXVI, verses 71-102, 105-end (f 199) Beg abruptly (ibid)

. گفتند ما نشان را می فرستیم همواره بر فرستش ایشان معین می باشیم اله

XXVII, verses 1-68, 70-77, 80-end (f 224) Beg of the Persian text (f 224v)

اندک آیتهای قرآن و کتاب آن کتاب کی بدید کننده است حق را از  
باطل اله

XXVIII, complete (f 257) Beg of the Persian text (f 257v)

خداوند تعالی سوگند بفرمود یعنی بصل خود اله

XXIX, complete (f 300v) Beg of the Persian text (f 301)

گویند مردی بود نام او عباس بن ابی ربيعة المخرومی و او برادر  
بوحمل بود اله

XXXI, complete (f 355v) Beg of the Persian text (ibid)

حداوید تعالی سوکد کف بالا و لطف محمد حود کی این سورہ  
 XXXI, complete (f 353v) Beg of the Persian text (f 372)  
 XXXII, complete (f 371v) بخدا دئی که من حدان

XXXII, complete (f 371v) Beg of the Persian  
 بخدائی که من حدایم و می دایم هرچه نوده است و هست اله  
 XXXIII, verses 1-2, 73-end (f 382v) Beg of the Persian

text, na (ft 182)

مددہ بود الحج اللہ سکواریہ کی معامدہ کی روایت کرد  
 who was a ... with the ... Mafsin, Shihābu-

XXXIV, verses 1-24, 26-32, 36-end (f 384v) Beg of the Persian text (f 385)

سدس و ستائس مرحدای را تعالی مران حدای را کی مر اورا سب  
در آسمانها اعم

There are two additional leaves (not numbered), one in a modern handwriting containing an index to *Tafsīr-i-Husaynī* and another, written by the same hand as that of the whole of the MS. The latter contains the commentary to XVIII, 23, which already occurs in its proper place in the book. The text is different in both.

Ff 408+2 (loose) S 285 x 220, 210 x 145, 11 19 (of the Persian text) or 7 (of the Arabic text) Old Samarqandī paper Calligraphic Persian naskh, bold and clear The Arabic quotations are written in very large letters Many marginal illuminated rubrics, also ornamented headings in every chapter Cond of the bulk of the MS is fairly good, but the initial leaves are injured by worms, dampness and repairs and much worn out at the edges

تفسير یعقوب ، چرخی

Aa 17

A portion of the commentary on the Corān by Yā'qūb b 'Uthmān b Mahmūd b Muhammad al-Ghaznawī al-Charkhī, an eminent member of the Naqshbandī affiliation, d. in 838/1434-1435. See EIO 2678, R 1078, Aum 127, etc. (GC I 219). It is also sometimes called *Tafsīr-i-kalām-i-abbānī*. Although copies are rare in the European collections of MSS, they are found in great numbers all over Turkestan. The present copy was transcribed in 1082 AH (the 15th year of Amangzib's reign), by La'l-Beg b Hāfiz Sādiq. It contains a short Persian introduction after

which there are several paragraphs dealing with the most remarkable verses in the Coran, etc., incomplete, with many lacunas. Then follow *sūras* 67-77 the 67th on f 19v, 68 on f 53v, 69 on f 97, 70 on f 139v, 71 on f 156v, 72 on f 170v, 73 on f 199v, 74 on f 222, 75 on f 241v, 76 on f 252v, 77 on f 272v.

As in EIO 2678, the work is divided into two halves, the *first* up to *sūra* 77 and the *second* containing chapters 78-114. In the present copy the *second* half, although called *Tafsīr-i-Charkhī* in the colophon, is in fact taken from the *Tafsīr-i-Husaynī* (see below, Nos 959-967). It is described separately, see No 967. At the end (ff 281-282v) there is a sort of expanded colophon with a few verses in praise of the author. Beg of the Tafsīr is different from that in EIO 2678.

اک التکمید یا من ینده الماک اما بعد ، بقول الممد . یعرف ب  
محمّد العربی بم الکرجی الح

Bd v Ff 1v-282, S 155×100, 107×60, ll 9 Or pap Vulgar Ind nast Cond tol good

958.

تکر مواج

BAHR-I-MAWWĀJ.

Aa 1

The *second* vol (*sūras* 19-114) of a large commentary on the Coran, by Shihāb(u'd-Dīn b ) Shams(u'd-Dīn) 'Umar Dawlatābādī az-Zāwalī Dihlawī, d in 849/1445-1446. See EIO 2679, cf Pr 567, St No 23 on p 171, etc. It is dedicated to Ibrāhīm Shāh Sharqī of Jaunpūr (804-844/1401-1440). This copy, dated 1187 AH, coincides exactly in measurements, number of lines, and date of transcription with the *first* vol, described in EIO 2679. Therefore it seems probable that both belong to a same original set. Beg

سورة مریم ، تمامی مکی است ، بود و هفت آیه است الح

Ff 582, S 350×235, 250×140, ll 23 Or pap Ind nast Cond tol good, only 'repaired' in a few places

959.

تفسیر حسینی

TAFSĪR-I-HUSAYNĪ.

Aa 10

The well known commentary on the Coran, composed between 897 and 899/1492-1494 by Husayn b 'Alī al-Wā'iz al-Kāshifī d 910/1505. See GIPh 366 Bl I 27-28, EIO 2681-2690, Br 13-15, RS 1, EB 1805-1808, R 9-11, Mehren 3, Leyden C IV

39, Flerschei 390, etc *Ind lib* Bh 147-148, Madr 104-107, St No 13 on p 170, etc It also has the title *Mawāhib-i-‘alīyya* or *Al-Mawāhibu’l-‘alīyya*, and appears to be the most popular Sunnite *Tafsīr* written in Persian The present copy was transcribed in 1048-1049 AH, by Qādī Hāfiz b Qādī Yūsuf, in the two usual parts (chapters 1-18 and 19-114), here bound together Before the usual beginning

بعد از تمديد فواعد محامد الـى و تأسس مدامى ندا حوانى الـ

there is a short invocation

و دستعن بالرب الكريم تم و يسر ولا تعسر

Ff 507, S 275×160, 195×105 ll 27 Or pap Calligraphic Persian naskh Two vignettes (ff lv and 242v), also many ornamental marginal rubrics Cond tol good A few places injured by dampness and repairs

## 960.

The same

Aa 9

Another complete copy of the same work, dating from the middle of the XIc AH Beg as in the preceding copy (but without the invocation)

Ff 603, S 275×165, 185×95, ll 27 Or pap Good Ind nast Vignette Cond tol good In some places slightly injured by repairs

## 961.

The same

Aa 8, Aa 12 and Aa 13

Another complete copy of the same work, bound in four volumes, transcribed by the same hand but slightly different in the size and number of lines The colophon of the last volume gives the date of the transcription as 1153 AH The scribe was Hāfiz Muhammad Taqī b Muhammad Husayn The volumes contain

- |     |                 |                 |                             |
|-----|-----------------|-----------------|-----------------------------|
| I   | (Aa 8, ff 210)  | Chapters 1-6    | (S 255×160, 185×95, ll 21)  |
| II  | (Aa 12, ff 198) | Chapters 7-18   | (S 290×165, 210×110, ll 23) |
| III | (Aa 8, ff 184)  | Chapters 19-37  | (S 270×160, 210×110, ll 23) |
| IV  | (Aa 13, ff 202) | Chapters 38-114 | (S 275×170, 210×110, ll 23) |

Beg as usual, see No 959 (without the invocation)

4 vols Or pap Ind nast Cond tol good

## 962.

The same

Aa 6

Another complete copy of the same work, dating from the end of the XIIc AH, in two vols (chapters 1-18 and 19-114) Beg as usual, see No 959 (without the invocation)

2 vols Ff 463 and 428, S 290 × 170, 200 × 105, ll 23 Or pap Ind nast Cond tol good Bad vignettes

## 963.

The same

Aa 3

The *first* vol of the same work, copied in 1140 AH by Mihr 'Alī b Kalb 'Alī b Muhammad Isfahānī, who wrote it for nawwāb Nāhir-Khān Ghūī Beg as usual, see No 959 It contains only *sūras* 1-18

Ff 416, S 415 × 245, 295 × 160, ll 21 Or pap Large Ind nast Cond good The initial pages are illuminated, a mediocre vignette

## 964.

The same

Aa 5

The *second* vol of the same work, containing chapters 19-114 An old transcript, probably dating from the beg of the Xc AH Beg as usual

کبعض، در مواهب صوفیان الحج

Ff 410, S 290 × 185, 215 × 115, ll 27 Or pap Peculiar Ind shukasta ta'liq Cond not good Many places injured by dampness and repairs

## 965.

The same

Aa 4

Another copy of the *second* vol of the same work, transcribed in 1089 AH, by Sayyid Sharīf This date, however, seems rather in contradiction with the general appearance of the copy Beg as in the preceding copy

Ff 458, S 315 × 205, 245 × 130, ll 19 Or pap Ind nast Cond good

## 966.

The same

Aa 11

Another copy of the *second* vol of the same work, transcribed in 1095 AH Beg as in No 964

Ff 481, S 270 × 155, 175 × 95, ll 21 Or pap Ind nast Cond good Vignette

## 967.

The same

Aa 17

A small portion of the same work, only containing chapters 78-114, corresponding to ff 486v-507 of No 959 In the colophon, dated 1082 AH the copyist, La'l-Beg b Hāfiz Sādiq, wrongly calls it *Tafsīr-i-Chaikhī* (see above, No 957).

Bd v Ff 235v-460 For measurements, etc see No 957.

## 968.

(تفسير قرآن)

(TAFSĪR-I-QUR'ĀN)

Aa 18

A commentary on the Coran, in Persian Neither the author's name nor the title, or the date of composition appear in it In a brief preface the compiler mentions only a few well known Arabic *Tafsīrs*, such as the *Kashshāf* (to which he refers by the letter ك), *Tafsīr-i-Zāhidī* (ز), etc The copy itself may date from the beg of the Xc AH It is written in that peculiar Indian form of handwriting, in which a very bad and illegible shukasta is intermixed with the monumental characters of the Maghrib The extant folios are badly misplaced, and many others are lost What apparently is a copy of the same work is noticed in Bh 151 under the title توضیح تفسیر The title *Tawdīh* appears also here on the fly-leaf Besides in the preface the author gives it the epithet واضح قرآن Cf also St No 19 on p 171 It is slightly incomplete at the end Beg

حمد آن حدای را که مرستاده بر دعامدران ما قرآن الح

Ff 498 S 290 × 185, 225 × 125, ll 25-29 Or pap Cond tol good The approximately correct order of the folios 1-4, lac, 5-25, lac, 26-30, lac, 31-59, lac, 61, 60, 63-65, 62, 66-92, lac, 93-127, lac, 128-134, 136-139, 135, 140-151, lac, 152, 154, 153, lac, 155-178, lac, 179-208, lac, 209-226, 228, lac, 227, 229-239, lac, 240, lac, 241-246, lac, 247, lac, 248, lac, 249-251, lac, 252, lac, 253-268, 272, 269, 270, 274-277, 271, 273, 278-279, lac, 280-322, lac, 323-327, 329, 328, 330-365, lac, 366-401, 412, 402-411, 413-498 Primitive 'invān, peculiar ornamental rubrics

## 969.

تفسير شاه

TAFSĪR-I-SHĀH

Aa 21

A portion of an extensive commentary on the Coran comp in 1057, 1647, as given in the chronogram شاه تفسیر, on f 2

تفسیر شاه که یکعدد که م آمد، کعب این دل من شاه تفسیر کو،

The author calls himself Shāh Muhammad b 'Abd-Muhammad b Sultān-'Alī b Fath'l-lah Arakānī Rustāqī Badakhshī Cf St No 15 on p 170 The present copy, dating from the end of the XIc AH, contains only the commentary on four chapters the *first* (incomplete, beg on f 2v), the *second* (f 9v), the *third* (f 140), both complete, and the 12th (f 173v), slightly incomplete at the end Beg

الحمد لله الذي له كلمات لطيفة و فيها نكات بعينه الحج

Ff 264, S 230 × 110, 130 × 65, ll 17 Or pap Good Ind nast Cond good  
Good vignettes on f 1v, 9v, 173v After f 8 there is a lacuna

970.

(مجموعه)

(MAJMŪ'A)

VI 146

Two treatises, chiefly dealing with comments on the Coran, both by Abū'l-Isnat Muhammad Ma sūm b Bābā Samaiqandī He dedicated them to a nawwāb Khānkhānān, whose original name he does not mention The best known officials who possessed this title were 'Abdu'l-Rahīm (d 1036/1627) and Mīr Jumla (d 1073/1663), it is impossible to determine precisely, who is alluded to here The copy itself dates evidently from the end of the XIc AH

1 (f 1v) (*Risāla-i-abhāth*) A treatise in Arabic, divided into nine *bahths*, dealing with 1 (f 2v) تفسير, 2 (f 4v) فقه, 3 (f 11) اصول الفقه, 4 (f 12v) عقائد, 5 (f 14) كلام, 6 (f 15v) منطق, 7 (f 19) علم الحكمة, 8 (f 20v) هندسه, 9 (f 23) نحو Beg

الحمد لله. اما بعد فعول العدد المتوكل على الملك العزوم الحج

2 (f 24) (*Tafsīr-i-sūra-i-innā a'taynāka*) A Persian commentary on the 108th chapter of the Coran, giving eight different interpretations Beg

حامدًا لله رب العالمين و مصلينا على نبيه الحج

Ff 1v-38, S 195 × 110, 125 × 60, ll 11 Or pap Good Ind nast Cond good  
Two vignettes

971.

(مجموعه)

(MAJMŪ'A)

Aa 2

A scrap-book of religious contents, in Persian and Arabic, dealing with various Coranic legends and also containing a commentary on some *sūras*, in prose and verse It is very

fragmentary, the titles and the names of the authors are not given, no dates. The poetical fragments have been already described under No 928, the fragments in Arabic will be mentioned in their proper place, here only the Persian extracts, dealing with Coranic matters, will be described. The copy dates from the beg of the XIIIc AH, and was transcribed by Sayyid Makhdūm b Khwāja (written حوحد , حواج , حواج) Mahmūd (cf ff 186, 214, 227, 233v). There are

1 (ff 1v-10v 58-59v, and 98-101) The Arabic text of extracts from the *second* and other *sūras*, with an interlinear Persian translation. The author, an Indian, perhaps identical with the scribe, mentioned above, cherished a particular passion for nasal sounds. He almost invariably writes *سمانرا*, *سمانرا*, and even *ستمکاران* (ستمکاران).

2 (ff 10v-11) A brief, or fragmentary, version of the well known series of questions and answers on different religious matters, in the form of a dispute between the Jews and Muhammad, cf further on, Nos 1013-1017 in this Catalogue.

3 (ff 11v-98, except ff 58-59v) Part of a *Tafsīr*, in Persian, on *sūras* 28 (f 11v), 36 (f 20), 50 (f 24v), 56-58 (f 29), 62-71 (ff 39-57v), 73-114 (ff 60v-98).

4 (ff 58v-60v) A short fragment from the *Qissa-i-Daqqānūs*, dealing with the story of the seven Ephesians (probably continued from f 11).

5 (ff 252v-254) A fragment of a treatise on the events which will take place on the day of Resurrection. Here only two *bābs* are given, the *first* در علامات آخر الزمان and the *second* مولود بحال.

Bd v S 270×205 200×130, ll 10 (and more). The text when poetry, is arranged in two or three columns. Sometimes a column is added on the margins. Europ. pap. Vulgar Ind. nast. Cond. not quite good. Dirty, injured by dampness, etc.

## 2 *Treatises on the correct methods of reading, reciting, etc the Coran*

972.

FARĀ'IDU'L-FAWĀ'ID

فرائد العوائد

Ob 7

A Persian version of the Arabic treatise on *taqwīd*, by Muhammad b Muhammad al-Jazarī (in this copy his name is incorrectly written), who died in 833/1425. Most probably the title of the original treatise, not mentioned in this translation, was *Al-muqaddima al-Jazarīyya*, see Brockelmann, *Gesch. d. Ar. Lit.*, II 202 (8).

The name of the translator, and likewise the date of completion of this Persian version, do not appear. Transcribed in 1191 AH by one 'Abdu'l-lah (see f. 144, in the colophon of another treatise, written by the same hand). This copy is incomplete at the end. Beg

سلسلہٴ عباسیہ منکلمی را سراسر کہ عقائد لائے الفاظ الحج

Bd v Ff 36v-79v, S 220 × 125, 155 × 70, ll 15. Or: pap. Ind. nast. Cond. tol. good. Slightly worm eaten.

## 973.

قواعد قرآن

QAWĀ'ID-I-QUR'ĀN

Ae 9

A treatise on the proper methods of reading the Coran composed by Yāi Muhammad (b.) Khudādād Samāqandī. The latter dedicated it to the Shaybānī prince 'Ubaydu'l-lah (940-946/1533-1539), as stated in EIO 2703. In this copy, however, his name is given as 'Abdu'l-lah. There were two princes in the Shaybānī dynasty with this latter name, the *first* reigned 946-947/1539-1540, and the *second* 991-1006/1583-1598. Without special research it is impossible to determine which of the three is really alluded to. See EIO 2703, cf. R 803, St. No. 39 on p. 174, (GC I 770), etc. The work is divided into 12 *bābs* (the headings are given in EIO 2703). Copied in the XIIc AH. Beg

حمد بی حد و بنای تعدد سرب و اندر برا الحج

Ff 55, S 170 × 105, 115 × 65, ll 11. Or: pap. Ind. nast. (diff. handwriting). Cond. good.

## 974.

The same

Ob 7

Another copy of the same work, dating from the XIIc AH. It is defective at the beginning (opens in the middle of the *second* *bāb*, f. 4 in No. 973). The first folio contains an index.

Bd v Ff 1-29v. For measurements, etc., see No. 972.

## 975.

تجہ شاهی

TUHFA-I-SHĀHĪ

Ae 1

A treatise on the correct methods of reading, reciting, etc., the Coran, composed by 'Imādu'd-Dīn 'Alī ash-Sharīf al-Astrābādī, who dedicated it to the Safawī prince Tahmāsp, who reigned during 930-984/1524-1576. It is divided into a *muqaddima* 12

*bābs*, and a *khātima* according to the index. But the 12th *bāb* and the *khātima* are not contained in this copy. Transcribed in the XIIc AH. Beg

حمدی که قاریان و آن می سنی الا یسبح بحمده الله

Ff 29, S 240 × 135, 165 × 80, ll 15. Or. pap. Persian nast. Cond. tol. good

976.

حیوة العواد

HAYĀTU'L-FUĀD

Ac 4

A treatise on the rules for the correct recitation, etc., of the Coran, by Muhammad b. Hasan 'Alī Kūsānī, surnamed 'Alī a'-Qanī. The date of composition is not given, but the work must have been compiled not later than the beginning of the XIIc AH, from which period the present copy dates. See EIO 2704, cf. St. No. 35 on p. 173. The work is divided into 17 *fuṣṣ* and a *khātima*. Beg

الحمد لله العلی الذي رجع اهله و حاضه قرآء القرآن الحج

Ff 76, S 195 × 115, 150 × 75, ll 14. Or. pap. Good Persian nast. Cond. good. Some scriappy notes in the beg.

977.

نجوم العرقان

NUJŪMU'L-FURQĀN

Ac 10

A detailed index to the Coran with special reference to the verses after which when reciting them one must bow, etc. Comp. by Muhammad Sa'id (b.) Mustafā in 1103/1691-1692 (chronogram), and dedicated to Anrangzīb. For details see EIO 2707, cf. St. No. 30 on p. 173. Transcribed towards the end of the XIIc AH. Beg

حمد و ستاس متعالی از محمدس و سراس سر او از حداب احدیتسب الحج

Bd v. Ff 21v-219, S 255 × 150, 160 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

978.

فهرست سورها

FIHRIST-I-SŪRAHĀ

Ac 8

A short list of the chapters of the Coran, giving brief information as to the place of revelation, number of verses, etc., of each. The author's name is not mentioned. Prepared for Tīpū, nawwāb of Mysore. See EIO 2711. Copied in the end of the XIIc AH. Beg

فهرست سورهای کتاب الله الحج

Ff 6. S 300 × 215, 265 × 195, ll 19. Or. pap. Bad Ind. nast. Cond. hopeless. The paper is thoroughly decayed.

979.

جواهر القرآن

JAWĀHIRU'L-QUR'ĀN

Ae 2

A treatise on the various observances which have to accompany the recitation of the Coran, with a detailed indication of the places where one must stop, or bow, etc. It was composed by order of Tīpū, nawwāb of Mysore, in 1223 of the Mawlūdī era (probably about 1210 AH) (see f 16), by Ghulām Ahmad and Sayyid 'Alī Qādī. See EIO 2709, cf St No 32 on p 173, etc. The present copy is also dated 1223 of the Mawlūdī era. It is evidently written by two different persons, and in the colophon one of the scribes calls himself Sayyid 'Alī. Therefore the possibility is not excluded that we have in this MS the original copy of the work. Beg

الحمد لله الذي ارسل على عبده الكتاب الحج

Ff 153, S 245 × 155, 185 × 95, ll 15 Or pap Bad Ind nast Cond good

980.

The same

Ae 3

Another copy of the same work, evidently a transcript of the preceding MS, because it reproduces literally the colophon of No 979. Transcribed towards the end of the XIIIc AH. Many blank spaces. Beg as in the above-mentioned copy.

Ff 147, S 260 × 200, 210 × 100, ll 17 Or pap Bad Ind nast Cond good

981.

ركوعا ، قرآن

RUKŪ'ĀT-I-QUR'ĀN.

Ae 7

Another treatise on the same customary bowings, etc., practiced whilst reciting the Coran. It was also composed by order of Tīpū, nawwāb of Mysore, and constitutes an abbreviated version of an earlier and larger work, *Nuṣūmu'l-Qur'ān*. The name of the compiler is not mentioned. See EIO 2710, cf St No 41 on p 174. Copied in 1223 of the Mawlūdī era by Muhammad Nasir Ahmad. Beg

الحمد لله رب العالمين . . . اما بعد سبب تكرير ركوعات قرآن. مكيد الحج

Ff 29, S 180 × 110, 135 × 70, ll 11 Or pap Clear Ind nast Cond bad

## 982.

The same

Ac 16

Another copy of the same work, apparently also dating from the same time as that of the preceding one. Beg. as in No 981.

Bd v Ff 1v-17v (ff 18-20 are left blank). For measurements, etc., see above, No 977.

## 983.

(مجموعه)

(MAJMU' A)

Oa 48

A collection of treatises dealing with the proper methods of reading the Coran, etc. They are all composed in the time of Tipū, nawwāb of Mysore. The whole volume was evidently transcribed by the same hand of Sayyid Husayn, at Patan and is dated 1222 of the Mawlūdī era. The volume contains:

1 *Qawānīn-i-Hafsiyya* (ff 1v-77v), a treatise on the various schools of Coranic readers (فراء سعه), and the reasons why the one of Abū Hafṣ 'Umar should be given preference. It is dedicated to Tipū (f 3), and composed in 1208/1791. See EIO 2708. It is divided into 14 *bābs* (for their headings see EIO 2708). Beg.

الحمد لله العلم العالم الذي يرل القرآن الكريم

(On f 1 there is the beginning of a versified index to the *sūras* of the Coran)

2 *Rukū'āt-i-Qur'ān* (ff 79v-99). Another copy of the same treatise as above, Nos 981-982. Beg. as in those copies.

3 *Asmā-i-sī-juz'-i-Qur'ān* (f 100v-108). A list of the titles of the 30 sections (*juz'*) into which the Coran is usually divided. Slightly incomplete at the end. Beg.

حمد مجدد مرء تكلمى را كه زبان الله

4 *Risāla-i-tawagguḡ dar ajzā-i-Qur'ān* (ff 109v-118). A list of the passages after which one may interrupt the reading of the Coran in recitation. The compiler's name is not mentioned. Beg.

حمد مددعى كه سرستة ودرتس الله

Ff 118, S 180 × 105, 135 × 70, II 9. Europ. pap. (different). Bad Ind. nast. (by different hands). Cond. bad. The paper is entirely perished.

## 984.

مختصر در علم نحوی

MUKHTASAR DAR 'ILM-I-TAJWĪD

Ac 6

A brief exposition of the system of *taqwīd*, in three *bābs* and a *khātima*. The author mentions his name in a versified passage,



b Ahmad b Bāyazīd Kalyānī The time of composition is not given Beg

الحمد لله الذى وصل العلم فى الاعصار و اصلاح عاده امور الحج

4 (ff 79v-100, ff 100v-103 blank) An extract from a larger work, the title of which is not mentioned It deals with the orthography of the Coran

5 (ff 111-113) An Arabic versified index of the *sūras* of the Coran, in their traditional sequence The author's name does not appear Beg

يا طالبنا نظم شعر بجمع السور ، الحج

6 On ff 114-116 there are stray poetical quotations, a note on the number of verses of a few selected *sūras*, etc

Ff 116, S 165 × 105, 110 × 60, ll 9 Or pap Ind nast Cond tol good

## 986.

(مكتوبه)

(MAJMŪ'A)

Ae 5.

A small collection of short treatises on *taḥwīd*, etc copied in 1228 AH, by Muhammad Husayn It contains

1 (*Risāla dar qarā'at*) (ff 1-12v) A short treatise on the observances connected with the recitation of the Coran The author's name is not given Beg

الحمد لله الذى جعلنا من امه محمد الحج

2 (ff 13-14) Poetical fragments, an amulet, chronograms, etc

3 (*Risāla dar taḥwīd*) (ff 14v-20v) A short treatise in prose and verse, also dealing with the rules of recitation It is called in the colophon

اين قانون سجادى از نسخه حافظ شاهدار ملتانى الحج

Beg

سكان من بوجد بعمه حاله الحج

4 (ff 21-22v) Scrappy notes, a list of months, etc

5 *Hikāyat* (ff 23-26v) A short *mathnawī* poem in Hindustani, of religious contents, ascribed to Qādi Mahmūd Bahrī Beg

کنک دن سجدن پیر کردار مدبجه ، الحج

Also several quotations in Persian

Ff 26, S 205 × 150, 150 × 100, ll 23 Europ pap Bad Ind nast Cond good

3 *The Sunnite Tradition*

987.

لبا ، الاخبار

LUBĀBU'L-AKHBĀR

Oc 4

A collection of the most important *hadīths*, arranged in 40 *bābs*, dealing with different subjects, and containing 10 Traditions each. They were originally selected by an early author, Ahmad b 'Abdī'l-lah (see Loth, Arabic Cat., p. 48), but were afterwards several times translated into and commented upon in Persian. The present version contains the original Arabic text together with a Persian paraphrase and explanations, compiled by Muhammad b Mahmūd, for the use of people who do not know Arabic well, as he states in the preface. He does not mention the date of the composition. See EIO 2639 (where the complete list of the headings is given), etc *Ind lib* Bh 140, cf St No 44 on p. 164 (GC I 849). The copy dates from the middle of the XIIc AH. Beg

حمد سعد و بدایى سعد حدایرا عرو حل الح

Bd v Ff 21v-65v, S 240 × 130, 165 × 85, ll 13 Or pap Ind nast Cond good

988.

لباد ، الاخبار

LUBĀBU'L-AKHBĀR

Ab 14

Another version of the same work, slightly different from the preceding. It opens, without Persian introduction, with the original Arabic preface. The Persian text of the paraphrases of the *hadīths* does not coincide entirely with that of the preceding copy, but at the same time does not differ so much as to make it certain that the two are quite independent versions. Transcribed in the beg. of the XIIIc AH by Faqīr Muhammad *bint* (sic) Mullā Ahmad, in one of the districts of Bijāpūr. Beg

الحمد لله رب العالمين قدوم السموات و الارضين الح

On ff 40v-44v there are two prayers in Arabic, with Persian explanations and a note of Sufic contents, in the same handwriting as that of the remainder of the volume.

Bd v Ff 1v 44v, S 200 × 150, 150 × 85, ll 13 Europ pap Ind nast Cond tol good Stray notes on the fly-leaves

989.

(مجموعه)

(MAJMU'Ā)

Nc 29

The Arabic text, a Persian translation, and a Persian commentary on the famous Arabic *qasida* in praise of Muhammad,

usually styled *Qasīda-i-Burda*. Its full title is *Al-Kanākibu'd-durrīyya fī madh khayr'l-barīyya*, and it was composed by Sharafu'd-Dīn Abū 'Abdī'l-lah Muhammad b Sa'īd al-Būsīrī, who died sometime between 694 and 697/1295-1298. See Brockelmann, *Gesch d Arab Lit*, v II, p 264. The original poem was edited and translated many times by S de Sacy, in *Garcin de Tassy's Exposition de la foi Musulmane*, pp 127-148, by Rosenzweig, *Wien*, 1824, by Ralfs, *Wien*, 1860, etc. Both parts of this volume are copied at Aikāt in 1169 AH.

1 (*Tarjuma-i-qasīda-i-Burda*) (ff 1-31v), here with the title

اسناد وصدده نردۀ ترجمه ، نسخ محمد موصلى (sic)

It contains the original Arabic text, beg

ا من تذكر حبران ندي سام ، الحج

with an introduction in Persian, and an interlinear translation. There are many explanatory notes and glosses on the margins. The name of the translator is not mentioned. The work may be the same as the one described in EIO 2647-2648. Beg

دداكه اين وصدده منارك نسخ محمد موصلى (sic) الحج

2 *Sharh-i-qasīda-i-Burda* (ff 35-end). A paraphrase and a detailed commentary in Persian on the same poem. It was composed in 921/1515 (cf ff 36v and 37, *امروز كه دى العده سه احدى*), by Fadlu'l-lah b Rūzbihān, surnamed Khwāja Mawlānā-i-Isfahānī. He made a detailed study of it under various famous traditionalists, whom he enumerates in the introduction, together with their *isnāds*. Beg

الحمد لله ..... قال العير الى لطفه ، الله السحابة الحج

§ 240 × 135, 160 × 85, ll 13. Or pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Many notes on the margins and fly-leaves.

990.

شرح قصده نردۀ

SHARH-I-QASĪDA-I-BURDA

No 30

Another copy of the same commentary on the *qasīda-i-Burda*, as (2) in the preceding No. Transcribed about the middle of the XIIc AH. Beg as in No 989 (2). At the end a note of religious content, in Arabic.

§ 160 × 95, 115 × 60, ll 15. Or pap. Ind. nast. Cond. tol. good.

991.

شرح قصيدة نونية

SHARH-I-QASĪDA-I-BURDA

Nc 28.

Another commentary on the same poem, different from both Nos 989 (2), 990, and EIO 2650-2652. The name of the commentator is not mentioned. The work is dedicated to a prince who is called Ghīyāthu'd-Dīn Sultan Muhammad Bahādur. He cannot be identified at present, but he reigned at all events not later than the XIc AH, because the present copy dates from the end of that century. The MS is incomplete at the end. Beg

الحمد لله رب العالمين دادای توانا تبارک و تعالیٰ اله

Ff (128), S 185 × 100, 160 × 65, ll 13 (and a column on the margins in the first half of the volume). Or pap. almost entirely perished in the middle of the book. Ind nast Cond bad. Folios are almost all loose. CFW 1832.

992.

ترجمة حسن حصن

TARJUMA-I-HISN-I-HASĪN

Ab 7

A Persian paraphrase, with explanations, of the Arabic work on the tradition concerning Muhammad, with the title *Al-Hisnu'l-hasīn min kalām sayyidi'l-mursalīn*. The original was composed in 791/1389 at Damascus, by Shamsu'd-Dīn Abū'l-Khayr Muhammad b Muhammad b Muhammad b 'Alī b Yūsuf al-'Umarī ad-Dimishqī, surnamed Ibnu'l-Jazarī, d 833/1429-1430. (Cf Brockelmann, *Gesch d Arab Lit*, v II p 203.) The name of the Persian translator is not mentioned in this copy. According to EIO 2641 where another transcript of apparently the same work is described, he was Abū Bakr b Muhammad Bihrūjī, who wrote his work for Abū'l-Fath Mahmūd-Shāh of Gujrat (863-917/1458-1511), and completed it in 910/1505. Cf St Nos 2 and 3 on p 175. Copied in the beg of the XIIc AH, incomplete at the end. Beg

اللهم صلى على سيد الخلق اله.... تمام حدائق (sic) نزار بخسده

اسم اله

Ff 190, S 240 × 140, 185 × 100, ll 14. Or pap. Calligraphic. Ind nast Cond good.

993.

شرح حسن حصن

SHARH-I-HISN-I-HASĪN

Ab 12

A Persian commentary on the same work, composed in 996/1587, in Kashmīr at the *khānqāh* of Sayyid 'Alī Hamadānī, by

Hājji Muhammad Kashmūi This commentary is the same as the one described in EIO 2642 In a special epilogue the author enumerates his other compositions The list of them is given by H Ethé (loc cit) Copied in the beg of the XIIc AH On ff 202-206 there are stray poetical quotations, some plays etc Beg

اللهم لك الحمد حمداً اما بعد تر ارباب صائراً و اوعام راكنه اله

Ff 206 (in the beginning the correct order of folios 6, 8, 7, 9, etc, after f 87 there is a lacuna, f 201 is misplaced, and apparently belongs to the middle of the book) S 250 x 140, 180 x 85 ll 21 Or pap Good Ind nast Cond tol good

994.

شرح دلائل حيرا

SHARH-I-DALĀ'ILU'L-KHAYRĀT

M 135

A Persian translation of and a commentary on the Arabic treatise, dealing with the Tradition concerning Muhammad, which has as its full title

دلائل السعادات و سوارق الانوار في ذكر الصلوة على النبي المختار

It was composed by Abū 'Abdī'l-lah Sulaymān al-Gazūlī (الجزولي), who died in 870/1465 (see Brockelmann, *Gesell d Arab Lit*, vol II, p 252) The name of the Persian commentator is given on f 2 as Muhammad Fādīl b Muhammad 'Ārif Safīdanī Dihlawī (cf also Brockelmann, op cit, p 253), but the date of completion of his work is not mentioned Cf St No 4 on p 175 Copied towards the end of the XIIc AH Beg

حمد و ثناء كونا كون و سباس و ستائس امرون اله

Ff (224), S 240 x 125, 200 x 80, ll 17 Or pap Ind nast Cond tol good In some places slightly worm eaten

995.

مناقبة السلفاء و تكملة السعداء

MANĀQIBU'L-KHULAFĀ WA TUHFATU S-SU'ADĀ Ad 21

A short treatise on the Sunnite tradition about the first four Khalifs and 'Ā'isha, in four *fasts*, a *tahmila*, and a *khātma* The latter deals with the forms of punishment prepared in the future life for the Shi'ites and Khārijites (در عقوبات روافض و رارج), but its heading is omitted in the text The treatise is incomplete at the beginning, and the name of the author does not appear The title and the date of composition are given on f 2 It was composed in or shortly after 937/1530 (chronogram شمس سوار سال),

when it was commenced The author gives also the date of completion, after the same model as the former chronogram, but the number of the day is here omitted and there is only *دى العدة*, which makes only 920 Transcribed in 1086 AH by Hasan-Beg Maymanagī, at Jahāngīr-nagar, or Dacca (?), as stated in the colophon of another entry in the same volume, written by the same hand Beg abruptly

.... سرا منقذد و نراهل اسلام استنلاى تمام يافته الح

Bd v Ff 1v-44v, S 295 × 165, 255 × 110, ll 26-27 Or pap Vulgar Ind nast Cond tol good

996.

(رسالة احوال بيعامبر)

(RISĀLA-I-AHWĀL-I-PAYGHĀMBAR)

D 176

A treatise containing Traditions concerning the chief events of the life of Muhammad and the principal religious institutions of Muhammadanism, without a title, in ten *bābs* It was composed in 941/1534 by Sayyid 'Abdu'l-Awwal b 'Alhyi'd-Dīn b Hasan al-Husaynī, an inhabitant of Gujrāt, and is chiefly based on *Sufarū's-sa'adat* of Majdu'd-Dīn Fīrūzābādī (see further, No 1002-1003) As the compiler explains in his preface, he wrote this treatise for the purpose of averting the invasion of the 'troops of Khorasan' which were marching from Delhi, i.e. the armies of Humāyūn, as well as of stopping the plague which evidently was epidemic in Gujrāt Copied in 1084 AH Stray notes and poetical quotations at the end and on fly-leaves Beg

حديثى صحيحى كه سلسله اسناد آن بعمل و نعل متصل كسته الح

Ff (64), S 275 × 160, 220 × 105, ll 17 Or pap Ind nast Cond tol good Some places injured by repairs

997.

اسعة المعاد، فى شرح المسكوة

ASHI' ATU'L-LAMA'ĀT FĪ SHARH'L-MISHKĀT

Ab 2

The *first*, *third*, and *fourth* vols of the well known compendium of Muhammadan religious tradition It is a commentary on *Mishkātu'l-masābīh*, which was composed in 737/1336 by Wahyū'd-Dīn Abū 'Abdī'l-lah Muhammad b 'Abdī'l-lah Khatīb Tabīzī The latter work is itself a commentary and a revised edition of the *Masābīhū's-sunnat*, the celebrated collection of 4,719 traditions collected by Abū Muhammad al-Husayn b Mas'ūd al-Fairā

al-Baghawī, d 510-516/1116-1122 (see Brock, *Gesch d A Lit*, v I, pp 363-364) The present commentary was composed between 1019-1025/1610-1616, by the famous divinc of Dehlī, 'Abdu l-Haqq b Sayfī'd-Dīn at-Tuik ad-Dihlawī, d ca 1052/1642 In this transcript (as in R 14), in the *fourth* vol (f 399v) there is an additional note by the author of the work who states that he revised it several times, the last revision being completed in 1045/1634-1635 He also refers to another work by himself *Lama'ātu't-tanqīh fī sharih Mishkātū'l-masābīh* Other copies are described in EIO 2654-2655, R 14 The list of renowned ancient traditionalists, mentioned in the preface, is reproduced in EIO 2654 For other works of the same author see above, Nos 65-67 Copied by Abdu'l-Rahman b Jamāl Muhammad Qurayshī 'Alawī (see the colophon of the *first* vol) The *fourth* vol was transcribed in 1075 AH, the *first* in 1076 AH, the third is not dated The *first* and the *third* vols contain indices

Vol I (f 397) Contains also the preface to the whole work The commentary begins with كتاب الإيمان Beg of the preface

الحمد لله اكمل الحمد على كل حال و في كل حين الح

Vol III (f 343) Begins with كتاب السروع Beg

كتاب السروع، بيع كاهي بمعنى عدد آيد الح

Vol IV (f 399) Opens with كتاب الآداب Beg (the first folio is of more modern origin)

كتاب الآداب، طبعي (?) كفته ادب اسمي اسب كه وابع ممدود الح

3 vols S 255 × 170, 200 × 105, ll 27-29 Or pap Ind nast Cond not quite good, especially of vols I and IV, which are injured by repairs and worms Many marginal glosses Vignettes in vols I and III

## 998.

The same

Ab 1

Another copy of the same work, covering vols I, II and the beginning of vol III (the end corresponds to vol III, f 51v of the preceding copy) Beg as in No 997 There is no division into separate volumes On ff 587v-600v there is an extract from a brief Arabic *tafsīr*, dealing with the *sūras* 78-89 (the latter breaks off at verse 21) The title of the original work, to which this fragment belongs, the author's name, etc, are not mentioned Beg

عم اصله عن ما و في بها الح

Ff 600, S 320 × 200, 250 × 125, ll 32 Or pap Ind nast Cond good

## 999.

The same

Ab 3

Another copy of the *first* vol of the same work, transcribed in 1095 AH Beg as in the preceding copies

Ff 757, S 235 × 135, 170 × 80, ll 19 Or pap Coarse Ind nast Cond good

## 1000.

The same

Ab 2

A copy of the *second* vol of the same work, dating from the XIIc AH It opens with كتاب الركوة Beg

ركوة در لعب معدى دطهر آيد السج

Ff 293 S 280 × 185, 220 × 110, ll 27 Or pap Ind nast (different hands) Cond tol good Glosses on the margins

## 1001.

The same

Ab 4

Another copy of the *fourth* vol of the same work, dating from the XIIc AH Incomplete at the beginning (which corresponds to f 10 in No 997)

Ff 494, S 235 × 165, 190 × 115, different numbers of lines Or pap Ind nast (different hands) Cond not good Injured by repairs Fol 368 must be placed after f 382

## 1002.

شرح سمر السعادة

SHARH SUFARI'S-SA'ĀDAT

Ab 11

A Persian commentary on *Sufari's-sa'ādat* (otherwise styled *Sirātu'l-mustaqīm*), a collection of Traditions relating to Muhammad's customs and teachings The original Arabic work was composed by Muhammad b Ya'qūb b Muhammad b Ibrāhīm, surnamed Majdu'd-Dīn al-Fī'ūzābādī, d 817/1415 The author of the present Persian commentary is the same 'Abdu'l-Haqq Dihlawī, as mentioned under Nos 65-67, 997-1001 See Brockelmann, Gesch d Arab Lit, vol II, p 181, EIO 2656-2657 (where a complete index of the chapters is given), R 15 Ind libr Madr 110 Transcribed in 1087 AH by Muhammad Ashraf b 'Abdī'r-Rahman Khwāja A detailed index is appended on ff 502v-510v Beg

سبحانک لاعلم لنا الا ما علمنا انک اب علم السج

Ff 510, S 275 × 155, 215 × 105, ll 25 Or pap Good Ind nast Cond tol good Many marginal glosses Lacunas after ff 136, 137, 138, 139, 141, 186, 346, 352, 382

1003.

( مختصر شرح سحر السعادة )

(MUKHTASAR-I-SHARH-I-SUFARU'S-SA'ĀDAT)

Ab 10

Another commentary on the *Sufaru's-sa'ādat*. It seems to be an abbreviated version of the preceding work. The beginning corresponds to f 4 in No 1002. The Persian text is not as complete, but in the sections which are reproduced here it is almost the same in wording. Unfortunately the headings are not properly marked, so that a comparison of these two versions would necessitate a thorough collation of the two bulky volumes. The name of the abbreviator is not mentioned. Copied towards the end of the XIIc or the beg of the XIIIc AH, by a very bad scribe.

Ff 190, S 280 × 200, 160 × 95, ll 15-19 Europ and Or pap Bad Ind nast Cond tol good Lacunas after ff 40 and 46

1004.

دستور فائض النور

DASTŪR-I-FĀ'IDU'N-NŪR

E 68

Traditions concerning Muhammad's dress collected by the same 'Abdu'l-Haqq Dihlawī. In the colophon this short treatise is called *Risāla-i-lībās-i-ān Hadīyat*. In the next copy the same work is called 'رسالة در بیان آداب لباس حضرت سید البشر'. It largely covers the same ground as the *Matālī'u'l-anuān* (see above, Nos 66, 67 on p 21 in this Cat), which is originally an extract from the *Madā'ir-u'n-nubuwwat*, by the same author (see above, No 65). See EIO 2658, P1 41, 111, R 863, etc. Copied towards the end of the XIIc AH. Beg (as in EIO 2658)

بعد از حمد و ستائش الهی و پس از تعویذ و تحکیم الحکم

Ff 20, S 170 × 105, 115 × 60 ll 10 Or pap Ind nast Cond good

1005.

The same

Oc 5

Another copy of the same work, dating from the end of the XIIc AH. Beg as in the preceding copy.

Bd v Ff 32v-40v For measurements, etc, see No 66

1006.

تألیف ، قلب ، الالیه

TA'LĪF QALBI'L-ALĪF

M 41

A detailed list of 'Abdu'l-Haqq Dihlawī's works, of which a number were mentioned in the preceding Nos, by himself, written,

as he states in the introduction, to avoid annoying questions from disciples and friends as to the contents and titles of his compositions. It gives the titles of the treatises, together with some information as to the subjects, and sometimes other details. Unfortunately very little attention was paid to chronology or dates in general. Copied in 1150 AH by Abū'l-Khayr Nāsiru'd-Dīn Muhammad b Ahmad Nizāmī d-Dīn Beg

الحمد لله منزل الكتب السمويه والصحه ، المكممه الح

Ff 22, S 175 × 110, 115 × 60, ll 10 Europ pap Ind nast Cond bad The paper is decayed

1007.

مجمع العلم

MANBA'U'L-ILM

Ab 16

A Persian commentary on the *Sahīh*, the celebrated collection of *hadīths* of Abū'l-Husayn Muslim an-Nishābūrī, who died in 261/875. See Brockelmann, *Gesch d Arab Lit*, vol I, p 160. The author is a grandson (cf f 2) of 'Abdu'l-Haqq Dihlawī (see Nos 65-67, 997-1006), Fakhru'd-Dīn Muhibbu'l-lah, who completed this work commenced by his father. The latter's name is not given, but perhaps he is identical with the author of a commentary on the *Sahīh* of Bukhārī, cf EIO 2659. Copied in the XIIc AH. The present transcript is quite fortuitously bound into two volumes, but there is no division in the text. Beg

حمد بسعد و سباس بناس و بنای بی انتها الح

2 vols Ff 456 and 464, S 240 × 150, 185 × 105, ll 18-19 Or pap Good Ind nast Cond good The correct order of the folios in the *first* vol 1-5, 7, 6, 8-11, 13, 12, 14-239, 241, 240, 242-456

1008.

رسالة ابن سلام

RISĀLA-I-IBN SALĀM

Ob 14

One of the numerous versions of a most popular book, otherwise styled *Hazār mas'ala-i-'Abdu'l-lah ibn Salām* (cf No 1009), or *Snānu'l-qulūb* (cf Nos 1010-1011), etc. It contains a series of questions put by learned Jews or Christians to Muhammad (or, sometimes, 'Alī), and triumphantly answered by the latter. The subjects discussed are usually various topics relating to cosmogony, eschatology, religious and moral philosophy, Biblical and other legends, etc. These speculations may be of very early origin and undoubtedly contain important materials for the study of the folklore of the Muhammadan nations. In the present version the questions are attributed only to 'Abdu'l-lah ibn Salām, and the

replies to Muḥammad Cf EIO 2625 Copied at كلمور by Maḥmūd  
(b) Bahār'd-Dīn Kalyānī, in 1082 AH Beg

الحمد لله . . . در حدیث اسب که ( ار in the next copy ) حاضر بن  
عبد الله ارماساري الحج

Bd v Ff 165v-178v, S 285×170, 150×90, ll 21 O<sub>1</sub> pap Ind nast Cond tol  
good Notes on the margins

## 1009.

The same

Oa 7

Another copy of the same version, copied in 1176 AH by  
Shāh Kamtar-i-Qādūyya (*sic*?) In the colophon it is called  
*Hazār mas'ala-i-'Abdū'l-lah b Salām* Cf St No 68 on p 153  
Beg as in the preceding copy

Bd v Ff 1v-80, S 230×120 165×80, ll 11 O<sub>1</sub> pap Coarse Ind nast Cond  
tol good Slightly repaired in some places

## 1010.

سراج العلوی

SIRĀJU'L-QULŪB

D 213

Another version of the same work, in which more attention is  
paid to the legendary element, in 72 sections The authorship  
is attributed to Khwāja Imām Abū Nasū Sa'd b Muḥammad  
'Atāī Probably either this or the following version is mentioned  
in R 17, of which the author is there called Abū Mansūr Sa'īd b  
Muḥammad al-Qattān Ghaznawī, cf also B I I 41-43 RS 3, P 1 263  
St No 17 on p 86 The different names of the authors are  
apparently merely variants of each other, the difference most pro-  
bably being the result of misreading in bad and careless copies  
Transcribed towards the end of the XIIIe AH Beg

الحمد لله العلی العظیم الجود (*sic*) الکرم الحج

Ff (117), S 215×170, 175×120 ll 11 Or pap Vulgar Ind nast Cond bad  
Injured by dampness, worms, and repairs Marginal notes

## 011.

سراج العلوی

ĀJU'L-QULŪB

D 212

Still another version of the same work, divided into 70 ques-  
, and differing in its wording from the preceding one The

author's name as well as the date of composition are not given. Transcribed towards the end of the XIIc AH. It is defective at the beginning, and opens abruptly with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fr (153), S 249 x 135-170 95, 1111 Europ pap Cond Ind most Cond bad  
Almost entirely perished

1012.

(رساله دره نل دینی)

(RISĀLA DAR MASA IL-I-DIN)

1782

Again another version of the same questions, apparently slightly different from all the preceding ones. The real title the author's name etc are not given. Copied before 1119 AH because it seems to have been transcribed before another treatise on the same *mamū'a* which bears this date. Beg

وَاللَّهُ مَقْتَحِ اسْمَاءِ وَاسْمِ السُّنَنِ، سَوَال، حَقِيقِ عَمَّا رَأَى

S 205 x 150-155 x 100 1111 Europ pap Ind most Cond good

1013.

مولود عباسی

MAWLŪD-I-ABBĀSĪ.

Ob 14

An extract from a larger work, here called *کتاب اخبار و التمهید* (which may be perhaps the same as *Sulṭan-s-sa'ādāt* et above Nos 1002 and 1003), ascribed to Maḥmūd-Dīn (here *مستاد الدین*) (Muhammad b Ya'qūb b Muhammad b Dhrāhīm al-Yamanī (here *المعروف*) (*as-Sidhīqī ash-Shūnizī al-Farūzībādī* (here *التمهیدی*) (the *الإنادی*). There are no indications as to why it is called 'Abbāsī. The extract deals with traditions concerning the birth of Muhammad given mostly in the original Arabic and accompanied by a Persian paraphrase and explanations. The name of the translator is not mentioned. Copied in 1082 AH by Maḥmūd Bihār d Dīn Kalyānī. Beg

هذا مولود الامی علی الله علیه و سلم من کتاب الامه و التمهید

On ff 1-7 there are many fragmentary notes, prayers, magical tablets, stray partial quotations, etc

Bd v. Fr 1-21v. For measurements, etc, see No 1005

1014.

(مستزود)

(MAJMU' A)

(Oa 61)

Two short treatises on traditional matter included in the *maymū'a* which was transcribed in 1106 AH (the 38th year of Amangzib's reign), by Wisāl-Beg, at مدلی.

1 (*Risāla-i-qiyāmat*) (ff. 69-73v). A short narrative about Muhammad's own explanation of some verses of the Quran, concerning various eschatological conception. The author's name, the title, date of composition, etc. are not mentioned. Beg abruptly

وایست میکند محمد بن حذیل (معذ من حدیث) رحمی الله مد الله

2 (*Dar ālāb-i-darbā, bustan-i-ān Haybat*) (ff. 73v-74v). A short note on the tradition concerning the way in which Muhammad used to wear his turban. The compiler's name is not mentioned.

Pd. v. 11. 69-73v. S. 20 x 125. 170. 85. Il 11. Or. pap. Inl. text. Cond. 100.

1015.

وایست نام

WAFAT-NAMA

(Oa 70.)

Legends and traditions pertaining to the circumstances of Muhammad's death-time. The name of the author is not given, and the work seems to be of popular origin. Copied in 1131 AH, at Arkāt. At the end, on ff. 65v-67 some questions and replies are given, concerning various religious matters. On ff. 67-69v two (Arabic) prayers with Persian introduction and explanations of the beneficial results to be expected from their recital. Beg of the chief treatise

وایست نام حضرت رسالت پیغام احمد الله بدانکه اسعدک الله تعالی السبح

Bd. v. 11. 57-69v. S. 215 x 110. 115 x 75. Il 15. Europ. incl. Or. pap. Inl. text. Cond. 101. good.

Inj

16.

(رساله در نصیحت رسول)

1011.

DAR NASHIAT-I-RASUL

(Oa 54)

Traditions (see above, No. 1015) dealing with the SIRAJU L-QUL Muhammad and the admonitions uttered by him on

Still another. The compiler's name is not given. Copied approximately in 1131 AH, although on f. 134v, in the handwriting

of the same scribe ('Abdu'l-Karīm تمرنی) the date of copying is given as 1048 AH (very suspicious) Beg

دندانہ زوری رسول علیہ السلام نا یاران دستہ دود الحج

Bd v Ff 1v-Sv, S 200×130, 150×85, ll 13 Or pap Ind vulgar nast Cond good

1017.

(ترجمہ کنا ، حدیثہ ،)

(TARJUMA-I-KITĀB-I-HADĪTH)

Ab 8

A large work on Traditions concerning Muhammad, evidently a portion of a translation of an early Arabic work. It opens with information concerning Muhammad's military undertakings, his last pilgrimage, and other matters. But the greater part of the book is devoted to Traditions concerning the origin, etc., of every separate *sūra* of the Coran. There is no introduction, and likewise no colophon as the copy is incomplete at the end, and therefore neither the name of the translator, nor the title of the original work are given. Transcribed towards the end of the XIIc or the beg. of the XIIIc AH. Beg

کتاب المعاری ، در صراح گفتہ عرو نا دسمن دین الحج

Ff 329, S 340×195, 250×140, ll 22 Or pap Good Ind nast Cond rather bad Much injured by worms dampness and especially repairs Fol 31 must be placed after f 27

1018.

ہادی السالکین الی بلد اللہ الامین

HĀDĪ'S-SĀLIKĪN ILĀ BALADIL-LAHIL-L-AMĪN

Ac 49.

A detailed account of religious Traditions about the places of pilgrimage in Mekka and Medina, with explanations of the observances prescribed for pilgrims. It was composed, in 17 *bābs*, by 'Abdu'l-lah b Sayyid Muhammad Tālib Husaynī, evidently a fairly modern author. The date 1135 AH, given in the colophon, most probably refers to the completion of the work itself, and not to the writing of the present copy. Beg

الحمد لله الذي اذهب عنا الرجس و عباده الاصنام الحج

Ff 184, S 205×125, 150×80, ll 11 Or pap Ind vulgar nast Cond good

1019.

چهل حدیثہ ،

CHIHIL HADĪTH

D 338

Forty selected Traditions of Muhammad, in the original Arabic with a Persian paraphrase and explanations. The work is

incomplete in the beginning, and the compiler's name does not appear. Transcribed in 1140 AH, by a juvenile scribe, as mentioned in the colophon.

بسموحد فرموده و ملا حق پدرم منکه عدد الصمد ام در سن دوازده ساله  
(sic) بودم نوشته ام

It opens abruptly with

...و تمس از آلودگی حذران کنایه پاک سود اله

Bd v. For measurements, etc., see above No. 131

## 1020.

(رساله در حدیث)

(RISĀLA DAR HADĪTH)

Ab 11

A short treatise on Traditions of Muhammad. It is evidently an extract from a larger work, of quite modern origin, because among others, 'Abdu'l-Haqq Dihlawī (see above Nos. 65-67, 997-1006) is frequently referred to. Copied towards the end of the XIIIc AH or even later by Muhammad b. Mullā Ahmad. Beg.

عن حاکم بن سمره قال کان رسول الله اله

Bd v. Ff 46v-72v. For measurements, etc., see No. 955

## 1021.

(مجموعه)

(MAJMU'Ā)

Ab 9

Two short treatises, dealing with Traditions of Muhammad & food and drink, composed at the court of Tipū, nawwāb of Maysūr, eulogies of whom occupy the greater portion of these meagre compositions. They were transcribed in the beg. of the XIIIc AH, by 'Abdu'l-Qādir Thanākhwān (who may perhaps also be the author).

1 *Ahādīth dar bāb-i-ma kūl wa mashūb* (ff. 1v-31-38v f. 39 is left blank). Traditions on the question of food, compiled in 1202/1788. Beg.

حمد حکیمی که عظم قدرته که بدن انسان را اله

2 *Risāla-i-ma'lūl wa mashūb* (ff. 2v-33v, 40-40v). Another similar treatise, not so much dealing with Traditions, as with general reflections on the requirements of hygiene, etc. The author is Hāfiz Muhammad b. Hābīb'l-Jālī. Beg.

بعد از کلماتی معانی رنگین حمد ایرد دادار اله

Ff. 40, S. 150 × 100, 120 × 65, II 6. Europ. pap. Ind. nast. Cond. not quite good. Worm eaten. Folios are misplaced.

1. Works on *Fiqh* and cognate matters

1022.

ترجمة غاية الاحتصار

TAPJUMMA-I-GHAYATU'L-IKHTISĀR

Ac 53

A Persian version of a concise exposition of the system of *fiqh* from the point of view of the Shafi'ite school. It is also known under the title *At-taqwīb fī l-fiqh* and in the colophon of the present copy this Persian translation is called *Sharh-i-Isfahānī*. The Arabic original was composed by Abū-Shujā' Ahmad b. Husayn b. Ahmad Isfahānī who flourished most probably in the VIc-XIc; see Brockelmann *Gesch. d. Arab. Lit.* v. 1, p. 392 (some authorities, however, give a much earlier date). The name of the translator is not mentioned and there are no indications as to the period in which this Persian version was prepared. Copied in the XIc-XIIc. Beg.

الحمد لله ان كتبت غاية الاحتصار الف

If 65 x 8.20 x 12.5, 170 x 50, ll 17. Or: pap. Ind. mast. Cond. not quite good. Injured by repair. Note and quotation on the fly leaf.

1023.

ملوة مسعودی

SALAT-I-MAS'UDI

Ac 25

A treatise on the system of *fiqh* by Taqī Mas'ūd (as he is called in the colophon). The work is apparently of very early origin and is referred to as an authority in various compositions of the VIIIc-XIIc (cf. *Matal' al-ma'ān* in EIO 2565 etc.). It is impossible to gather more information about the author without undertaking special study, because the present copy contains only the *second* volume of the treatise. This second volume is divided into 40 *bābs* dealing with the usual topics of *fiqh*. Transcribed towards the end of the XIc or the beg. of the XIIc. XIIc. Beg.

الحمد لله الذي وعد الحق للمطيعين بمرمده الف

If 326 x 8.20 x 130, 170 x 90, ll 17. Or: pap. Ind. mast. Cond. good. A few marginal notes. Index. CIW 1825.

1024.

حيرة الراهب

HAYRATU'L-FUQAHA

Ac 15

A collection of complicated and difficult questions regarding the application of the principles of *fiqh* to life. It contains many historical anecdotes and is of great value to the historian of the

economic and social conditions of mediæval Khorasan, because it contains many interesting allusions to local practices and customs. The author states that after having received a sound education at Bukhārā from the best theologians of his time, he was for ten years a *muftī* in that city, and afterwards for 22 years a *muftī* in other places of Khorasan. He mentions his own name only incidentally on f. 109, in a short piece of poetry by himself

امعاء لاسب مرورا و نام او عمه راسب  
درین زمانه چو او مفتی دیگر ( ذکر read ) ناند

Therefore he was probably called 'Alāu'd-Dīn 'Umai Bukhārī who is alluded to in some later works. He dedicated his book to Nawrūz-Beg, whom he styles سالار حراسان و عراق and who was apparently a governor of one of the provinces of Khorasan. The author complains of the very great degeneration of the ancient piety, *qaht-i-musalmānī*, which came about towards the year 695/1296. There are no direct indications as to the reasons why exactly this year is referred to, but most probably it was the time when the compiler was busy over his book.

There is no systematic division into chapters, and the various matters, which are dealt with, follow in chaotic sequence. On ff. 4-4v there is a long list of the literary sources on which the book is based, containing about 100 titles. The latest work mentioned probably is No. 41 in the list, the *Fatāwī* of Abū'l-Makāsim Zahīru'l-lah Ishāq b. Abī Bakr al-Walwāhijī, d. 710/1310, see Brock, v. II, p. 78. These references are very interesting because they may be of some help in that most difficult question of settling the chronology of Muhammadan theological literature. Here follows the list of titles in alphabetical order:

- 1 احكام الصديان (by عصمه)
- 2 احكام الدسوان
- 3 اسوله و احونه
- 4 (الله اندا) اعجونه العقه
- 5 اصحنه رعراني
- 6 اصحنه نمرتاسي
- 7 بحقه العقه
- 8 اصاح
- 9 بجدس سند الاسلام
- 10 ام الفتاوى
- 11 (؟) حبل الخطاب
- 12 جامع الوسط
- 13 جامع شمس الدين اسروسي
- 14 حذب اصفياني
- 15 حقائق المظومه
- 16 حصص الاعياء
- 17 حربه
- 18 حرانه العقه
- 19 حلاصه
- 20 دحيره
- 21 سرح سعدى
- 22 سوا اعظم
- 23 سرح سراجى
- 24 سرح فاعدى
- 25 سرح حاحى
- 26 (فاضى محمود مرنداني by) عمدت المعنى
- 27 عمدت المعنى
- 28 عالم المتعلم
- 29 صراط الاكمام
- 30 فتاوى دندارى
- 31 فتاوى تاتار حانى
- 32 اب المتعنى
- 33

- (b) فتاویٰ قاضی - ان 36 فتاویٰ سرحدسی 35 فتاویٰ رکسی 34  
 39 فتاویٰ کسی 38 فتاویٰ کسری 37 (طہر الدین مرعینانی  
 42 فتاویٰ ولوالجی 41 فتاویٰ مسعودی 40 فتاویٰ محدوی  
 45 شرح فرائض ندوی 44 فرائض ندوی 43 فرائض رستمی  
 48 فرائض عثمانی فراہی 47 فرائض رکسی 46 فرائض حدولی  
 51 فروع دسائوری 50 فروع عمادی 49 فروع ابو حنیفہ  
 55 کتاب استحکام 54 کامل علمانی 53 ودوری 52 اکبری  
 57 منسوط ابو شجاع 56 (سمس الدین حلوانی by) کتاب رزینی  
 60 منسوط امام محمد 59 منسوط سرحدسی 58 منسوط واہررادہ  
 معنی ملتقط سموددی 63 مباح 62 مرارۃ تدریسی 61 مصحح  
 نافع 67 منسورۃ 66 (ملازم المقتی 65 معوضات - ناطی 64  
 وصول اسرار - ی 71 رافعہ صدرشہید 70 دہم القعہ 69 دسات 68  
 and , ہدایہ (امام برہان الدین مرعینانی by) 73 وصول عمادی 72  
 a few others, whose titles are not properly legible

Its full title, as given on f 3 is *Ḥayāt al-fuqahā wa ḥuṣṣat al-fudalā* Cf St No 69 on p 153 Copied towards the end of the XIc or beg of the XIIc AH, by Muhammad (b) Nūrī'l-lah Beg

الحمد لله چون حق سبحانه و تعالی بعد از تاریخ هجرت الح

Ff 134, S 240 x 135, 180 x 80, ll 15 Or pap Good Ind nast Cond good

## 1025.

The same

Oa 54

A short extract from the same work (according to the statement in the colophon), dating from the XIIc AH Beg

این مسائل چند از کتاب معتبر الح

Bd v Ff 25v-35v For measurements, etc, see No 1016

## 1026.

ترجمہ کفر الدقائق

TARJUMA-I-KANZU'D-DAQĀ'IQ

Ac 5

A Persian version of the well known exposition of the principles of *fiqh* according to the views of the Hanafite school It was originally composed, in Arabic, by Abū'l-Barakāt 'Abdu'l-lah b

Ahmad b Mahmūd an-Nasafī, surnamed Hāfiz u'd-Dīn, who died in 710 or 711/1310-1311 (see Brockelmann, *Gesch d Arab Lit* v II pp 196-197). The Persian translation was compiled by Nasir u'l-lah b Muhammad b Hammād al-Azdī (written in various copies as Jammād, Jamālī, etc., and Indī Azdī, etc.), surnamed al-Kirmānī. The exact period in which he lived is not known. See BI I 68 EIO 2575-2579 (where the complete list of headings is given). B: 22 P: 250, etc. Cf St No 20 on p 117. Copied towards the end of the XIc or the beg. of the XIIc AH. Beg as usual.

الحمد لله الذي اوضح هذا الشريعة و الاسلام الحج

Ff 166, S 10×180 215×120 II 21 Or pap Good Ind nast Cond Good Vignette

## 1027.

The same

Ac 8

Another copy of the same work dating from the XIIc AH, incomplete at the end. An index is appended to it. Beg as in the preceding copy.

Ff 141 (loose), S 250×150 180×100 II 13 Or pap Clear Ind nast Cond good Slightly worm eaten Notes on the margins

## 1028.

The same

Ac 7

Another copy of the same work dated 1161 AH, transcribed at Sūrat by Muhammad Qāsim b Walī Muhammad. Beg as in the preceding copies.

Ff 149, S 280×180, 230×110, II 19 Or pap Ind nast Cond good

## 1029.

The same

Ac 9

Another copy of the same work, incomplete at the beginning. It dates from the XIIc AH, and opens abruptly with كذآب الطمار. The wording in the beg. of this chapter is slightly different from the usual one. Beg

مرائع در وصوحار جدر اسب الحج

Ff (190), S 270×175, 201×120, II 15 Or pap Ind nast Cond not good Injured by dampness

## 1030.

The same

Ac 6

Another copy of the same work, dating from the beg of the XIIIc AH incomplete at the end It is a huge volume, in which the treatise in question was transcribed in large letters, only five lines to the page, with wide space left between them to be filled with an intended commentary Such interlinear notes occur, however only as far as f 75 On the other more than 900, folios the space is blank The author of these notes does not mention his name The text of the original work begins as in the preceding copies

Ff 999, S 310 × 210, 230 × 130, II 5 Europ pap Large Ind nast Cond good  
 Lacunas after ff 530, 613 The order of folios must be 1-913, 915-920, 914, 921-999 Index on the last two leaves

## 1031.

کشف ، الحقائق

KASHFU'L HAQĀ'IQ

Ac 39

Another translation of and commentary on the same *Kanzu'd-dagā'iq* (see f 5v), as referred to in the preceding Nos, by Kalīm b Nasū al-Hāfiz al-Hanafī al-Yamanī (cf f 2v) He dedicated it to Muhammad Shāh of Dīhlī (1131-1161/1719-1748) (see f 5) The present copy, dating from the XIIc AH, is incomplete at the end A note on f 227, and index on ff 228-229 Beg

الحمد لله... (toin) الملع من سماء العلى سموس العلماء الحج

Ff 229, S 350 × 235, 250 × 170, II 21-28 Or pap Ind nast (different hands)  
 Cond good

## 1032.

ترجم ، الصلوة

TARGHĪBU'S-SALĀT

Ac 11

A treatise specially devoted to the various details of prayer, and all matters connected with it The author calls himself Muhammad b Ahmad Zāhid, surnamed Zayn Cf St No 67 on p 153 and Hājji Khalifa, vol II, p 282 The work must have been composed at all events not later than the middle of the Xc / XVIc, because the present copy was prepared in 988 AH, at Damascus, by Muhammad Sālīh In fact, it may have been completed much earlier before that date The treatise is divided into 67 *fasls* arranged in three *qisms* the *first* در مرتب صلوة, the *second*

The sources are در بیان احکام و انجاس the *third* , در انواع طهارت given on ff 2-2v Beg

الحمد لله الذي جعل هذه وسيلة الى النجاة الى

Ff (291), S 215×145, 160×85, ll 15 Or pap Calligraphic Herati nast (an apparently different hand towards the end) Cond not quite good, paper is decayed in some places. Fine vignette injured by the 'repairer'

## 1033.

مجموعه حانی

MAJMU' A-I-KHANĪ

Ac 44

An exposition of the system of *fiqh*, by Kamāl (evidently Kamālu'd-Dīn) Karīm Nāgūnī, who dedicated it to probably a local governor or nobleman here called 'Izzu'd-Dīn Ulugh Qutluḡ (ابن قتلغ) Bahrām-Khān, who cannot be identified. The work was composed before 1000/1592, which is the date of a copy in the Bodleian library (EB 1782), but it must have been written after the *Tarḡhibu's-salāt* (see No 1032), because the latter is referred to amongst the sources. Other authorities are chiefly the well-known works on *fiqh* *Salāt-i-Mas'ūdī* (see No 1023) *Jāmi'-i-Saghīr-Khānī*, *Umdatul-abrār*, *Fatāwī-i-Huḡḡat* *Fatāwī-i-Hisāmī*, *Shu'arū'l-Islām*, *Umdatul-s-salāt*, *Khulāsa*, *Kāfi*, *Mudmūāt Sharh-i-Hidāya*, *Khizānatul-fiqh*, *Fatāwī-i-Sunāḡī*, *Hisnu'l-īmān*, and others. The author states on f 3v that in his book he deals with 250,000 (!) different questions. The title of this treatise is sometimes also given as *Majmū'-i-Khānī wa bahrū'l-ma'ānī* or *Majmū'* (or *Majmū'a*)-*i-Khānī fī 'ayn* (or *ghurāt*) *al-ma'ānī*, etc. See BI I 56-57, EIO 2572-2573, EB 1782, 2376, St No 71 on p 154, etc. Copied at Bālāpūr (in Belar), by Mawdūd b Ismī'l-lah-Khān who claims to be a descendant of Mawdūd Chishtī, in 1117 AH Beg

حمد و ستائس مر پادشاهی را که دار الملک دولت آباد الحج

Ff 292, S 205×120, 160×70 ll 15 Or pap Coarse Ind nast Cond tol good, but in some places the MS is injured by worms and repairs

## 1034.

فتاوی قراخانی

FATAWĪ-I-QARĀKHĀNĪ

Ac 31

The well known treatise on the system of *fiqh*, evidently the same as the one of which the second volume is described in EIO 2971. The author who calls himself (f 2v) Qabūl Qarākhān, states that the original version of this work was compiled by Sadiu'd-Dīn Ya'qūb Muzaffar Knāmī (or کرامی? -not clear). The latter

suddenly died, leaving the work unfinished and unarranged, and he, Qaīākhān, undertook to give it its present form. Exactly the same story is narrated in the preface to the *Fiqh-i-Firūzshāhī*, ascribed to the authorship of the same Ya'qūb Muzaffar see EIO 2564. It would be of interest to collate both these works, which may be simply different versions of the same original. In his preface the editor eulogizes Firūz Shāh apparently Firūz III of Dīhlī, the famous patron of religious literature (752-790/1351-1388). The present copy was transcribed in 1150 AH, or the 20th year of Muhammad-Shāh's reign, by Sayyid Ramadān 'Alī b Būd'han b Sayyid Muhammad Nāsir (a very bad scribe). Beg

حمد و سپاس و بنای بنیاس مر علم مطلق و ملک مرحوم الحج

Ff 339, S 215 × 150 190 × 110, ll 17. Or pap Coarse and vulgar Ind nast Cond rather bad Injured by worms and repairs Notes on the margins Index on the last folio

1035.

مختار الاخيار

MUKHTĀRU L-IKHTIYĀR

Ac 45

A very popular treatise on the principles of *fiqh* by the famous divine of Herat Qādī Ikhtiyāru'd-Dīn b Ghīyāthi'd-Dīn Husaynī, who died in 897/1492 (as stated in EB 1778, in Brockelmann, *Gesch d Arab Lit*, v II, p 193, the date of his death is given as 928/1522). The full title of this work is *Mukhtār u'l-Ikhtiyār 'alā'l-madhhabī'l-mukhtār*, and it is divided into three *mabhaths*

(f 3v) مبحث اول، در بیان آداب و رسوم و صلا و حکام الحج

مبحث دوم، در ذکر شروط ار حجاج (و) و نائى و فود

(f 92) و دعائى آن الحج

مبحث سوم، در بیان محاصر و سكلات و ما بها من

(f 191v) الدعى و الاداب

The *first mabhath* is divided into ten *maylis*, the *second* into an introduction, 22 *kitābs* and a *khātima*, the *third* into two *mudda'ā* and a *khātima*. Transcribed in the XIIc AH, evidently incomplete at the end. On ff 232v-243 notes of miscellaneous contents, in Persian and Arabic. The longest, in Persian (ff 232v-235v), deals with the propitious hours for the preparation of various amulets. Many notes and glosses on the margins. Beg

حطه حمد الكتاب كريم، (الكريم) حجة فاطمة الحج

Ff 243, S 200 × 145, 150 × 90, ll 15. Or pap Ind nast Cond tol good

## 1036.

فتاویٰ امین

## FATĀWĪ-I-ANĪNIYYA

Oa 60

A concise treatise on various topics of the system of *fiqh*, composed in the Xe AH probably shortly after 948/1541 (this year is referred to on f 168). The author gives his name as Amīn b. 'Ubaydī'l-lah al-Mu'minābādī al-Bukhārī. He refers to various well known works on *fiqh*, and, amongst others, very frequently to *Mukhtārū'l-Ikhtiyār* (see above No 1035). Copied probably towards the end of the Xe AH at Bukhārā, at the famous *madrasa* of Mīn 'Arab by Darwīsh Muhammad ibn Bā (A)ḥmad (here با حمد ?) Bukhārī. Beg.

یا دائماً للعصل علینا توفیق محامدک الخ

Bd v. Ff 1v-190, S 230 x 170, 170 x 110, ll 19. Oa pap. Legible Khorasani rust (two different hands). Cond. good.

## 1037.

فتاویٰ رشید

## FIQH-I-BARAHNA

Ac 30

A concise exposition of the system of *fiqh* according to the teachings of the Hanafite school. The author, who mentions far too many of his dreams, omits to give his own name. It occurs, however, several times in this volume: on the fly-leaf, on f 192, and on the margins of f 106 (the latter in the same handwriting as that of the bulk of the MS) as Nasīrū'd-Dīn Lāhūrī. He evidently lived towards the end of the Xc /XVIc, and beg. of the XIc /XVIIc, in India, as he eulogizes several times the well known divine of Akbar's reign 'Abdu'l-lah Sultānpūrī. He also mentions the dates of some of his own dreams: 989/1581 (f 177v), 997/1589 (f 173), etc. The work which sometimes is also called *Fatāwī-i-Barahna*, is divided into two volumes (here ff 1-105v and 106v-192), and, at the same time, into 26 *bābs*, of which the first three form the first volume and 4-26 the second. Twenty-five of them contain an exposition of the usual principles of *fiqh* but the 26th *bāb* gives an interesting list of 169 eminent theologians who belonged to the Hanafite school, a sort of a history of that sect from its beginning to the end of the VIIc AH. The author mentions the founder of the school, his immediate disciples, various divines, Sufie saints etc., and, for the later period, he gives a large number of the Hanafite writers and eminent divines, mostly of Persian origin. Quite naturally, the persons mentioned in the first half of the list (approximately Nos 1-94), were mostly *īānūs*, not authors of written works, and therefore cannot be important

for research connected with the history of *Persian* theological literature which originated only later. The divines, on the contrary, given in the second half of the list (75 names), lived in the IV-VII centuries AH, a period of great literary activity in Khorasan and other parts of Persia. Many theological works produced at that period may be regarded as classical, they have always exercised a great influence, and are even nowadays carefully studied in the madrasas of Bukhārā, etc. Many names, and titles of various works, referred to in the list, are indeed well known, but the author gives also many others (with exact dates of births and deaths), which are not so familiar to students, and references to them are only to be found scattered in rare works. It may therefore be of some use to give here the contents of the latter half of the list.

95 Muhammad b Salāma al-Azdī al-Misrī, surnamed Abū Ja'far at-Tahāwī, b 229/843, d 321/933 (f 181), he composed

المختصر في الفقه، شرح معاني الآثار، احكام القرآن، تاريخ كندر، كتاب  
النقص، السروط الكندر، السروط الاوسط، السروط الصغير، شرح الجامع الكبير،  
شرح الجامع الصغير، كتاب في حكم اراض مكة، الدوائر في الحكايات،  
الدوائر العقيدة، مداو، ابي حنيفة، كتاب المدينتين، احكام، الروايات  
على مذهب الكوفيين، الرد على عند (كتاب النسب on his book)،  
الرد على ابن ابي (كتاب الكتب on his book)

96 Ahmad b al-Husayn, Abū Sa'id, al-Barda'i, d 317/929 (f 181v)

97 Abū Bakr b Muhammad b al-Fadl al-Bukhārī, d 371/981 (ibid)

98 Muhammad b Mahmūd, Abū Mansūr, al-Mātarīdī, d 333/944 (f 182), wrote

كتاب رد اوائل الادلة لكلي، كتاب المعالاب، كتاب التوحيد، كتاب تسليح  
وهم المعتزلة، كتاب نوايل القرآن

99 Abū'l-Hasan 'Alī b Isma'il al-Ash'arī, d 330/941 (f 182v)

100 Abū Ahmad b Abī Nasī al-'Iyād, d 361/972 (ibid), wrote حمل الدين

101 Muhammad b 'Abdī'l-lah b Muhammad Abū Ja'far, al-Hinduwānī, d at Bukhārā in 362/973 (ibid)

102 Ahmad b al-Husayn b Abī Hāmid al-Mawwazī, surnamed Ibn at-Tabarī, d at Bukhārā in 377/988 (f 183)

- 103 'Abdu'l-lah b al-Husayn al-Kanikhī b 260/871, d 340/952 (ibid )
- 104 Ibrāhīm b Sulam, Abū Ishāq, ash-Shukāfī, d after 123/1032 (f 183v)
- 105 Al-Hasan b al-Hasī (?), Abū 'Alī, an-Nasafī (IVc AH ) (ibid )
- 106 Isma'īl al-Bukharī d 402/1012 (ibid )
- 107 Abū Ja'far b 'Abdu'l-lah al-Uṣūshīmī (IVc AH ) (ibid )
- 108 Ishāq b Isma'īl, Abū'l-Qāsim, as-Samarqandī d at Samarqand in 342/954 (ibid )
- 109 'Alī b Sa'īd, Abū l-Hasan, at-Rustaqanī, lived at Samarqand (IVc AH ) (f 181) wrote 'كتاب الروايد والعوائد' and 'كتاب المتكدين'
- 110 Nasī b Muḥammad b Ahmad Ibrāhīm Abū l-Layth, as-Samarqandī, d 373/981 (ibid ), wrote  
 'كتاب الروايد والعوائد، حرائر العترة، تنبيه العالين، كتاب المستن'
- 111 Ahmad b Muḥammad b Ishāq, Abū 'Alī ash-Shishī d 344/955 (f 181v)
- 112 Muḥammad b al-Hasan, Abū Abdu'l-lah surnamed Ibnu'd-Dā'ī, b 304/916, d 359/970 (ibid )
- 113 'Alī b Muḥammad at-Tanūkhī Abū'l-Qāsim, d 342/954 (ibid )
- 114 Ahmad b 'Alī, Abū Bakī at-Rūzī, d 370/980 (f 185), wrote  
 'احكام القرآن، شرح مختصر الطحاوي، شرح الجامع لمحمد بن حسن، شرح الاسماء العظمى'
- 115 'Alī b al-Husayn b Muḥammad as-Safadī, lived at Bukhārā (IVc AH ) (ibid )
- 116 'Abdu'l-A'iz b Ahmad Nasī al-Halwāī lived at Bukhārā, d 448-449/1056-1057 (ibid ), composed 'المسروط'
- 117 Al-Hasan b Abdu'l-lah b Sīnā, Abū 'Alī b 370/981 d 428/1036, the famous Avicenna (ibid )
- 118 Abū Zavd ad-Dabūsī 'Abdu'l-lah b 'Umar b 'Isā, d at Bukhārā in 430/1039 (f 186), composed 'كتاب الاسرار، تعويم الادله'
- 119 Muḥammad b Yahyā b Mahdī, Abū Abdu'l-lah, al-Jurjānī, d 397/1006 (ibid )
- 120 Ahmad b Muḥammad b 'Umar, Abū l-Faraj, b 337/949, d 415/1024 (ibid )
- 121 Muḥammad b Ahmad, Abū Bakī, as-Sarakhsī, d ca

490/1097 (ibid ), composed المنسوط (in 15 vols ) Brockelmann, v I, p 373, gives the date of his death as 483/1090

122 'Alī b Muhammad b al-Husayn, surnamed Fakhru'l-islām al-Pazdawī (or Pazhdawī), d 481-482/1088-1089 (f 186v), comp المنسوط (in 11 vols ), also سرح الجامع المصغر

123 Muhammad b Muhammad b al-Husayn al-Pazdawī (or Pazhdawī), d at Bukhārā in 493/1099 (f 187) His son Muhammad d 542/1147

124 Abū Bakr b Muhammad b 'Alī b al-Faḍl az-Zaranjī (here الرزكري), b 427/1036, d 512/1118 (ibid )

125 'Alī b Abdi'l-lah al-Khatībī (Vc AH ) (ibid )

126 Ahmad b Muhammad b Ja'far, b 362/973 (ibid )

127 Mas'ūd al-Kisāī, Ruknu'd-Dīn, Abū Sa'īd d 520/1126 (ibid )

128 'Umar b Habīb, Abū Hafs (Vc AH ) (f 188)

129 Muhammad b Nasū b Muhammad, Abū'l-Ma'ālī Abū Bakī, al-Āmī al-Madanī, d 555/1160 (ibid )

130 Ziyād b Ilyās, Zahīru'd-Dīn Abū'l-Ma'ālī (V-VIc AH ) (ibid )

131 'Umar b Muhammad an-Nasafī, Najmu'd-Dīn Abū Hafs, d 537/1142 (ibid ) composed كتاب طلبة الطلبة المدطومة في الفقه

132 Al-Hasan b 'Alī Muhammad an-Nasafī al-Pazdawī, Abū Thābit, b ca 470/1077, d 557/1162 (ibid )

133 Ahmad b Muhammad b al-Husayn b 'Abdi'l-Karīm b Mūsā b 'Abdi'l-lah b Mujāhid an-Nasafī al-Pazdawī, b 481-482/1087-1088, d at Sarakhs, in 542/1147 (f 188v)

134 Muhammad b Abī Bakī al-Balkhī (?) as-Sābūnī b 408/1017, d 505/1111 (ibid )

135 Ibrāhīm b Isma'īl b Ahmad, Abū Ishāq, d 564/1170 (ibid )

136 Muhammad b Ahmad as-Samarqandī Abū Bakī (VIc AH ) (ibid ), composed الفقه

137 Muhammad b Abī Bakī al-Wā'iz, surnamed Imām-Zāda, b 491/1098 (ibid ), the author of شرح الاسلام

138 'Umar b Abī Bakī az-Zaranjī (here الرزكري), d 584/1188 (ibid )

139 Muhammad b 'Alī b Muhammad b al-Husayn ad-Dāmghānī, Abū 'Abdi'l-lah, b 398/1007, d 478/1085 (ibid ) Of Brockelmann, v I, p 373

140 Al-Hasan Alī b Abī 'Abdi'l-lah ad-Damīrī, d 436/1044 (f 189)

141 'Umar b 'Abdi'l-'Azīz b Māra (?), Abū Muhammad, surnamed Sadru'sh-Shahīd Hīsamu'd-Dīn, came to Bukhārā from

Samarqand, and d in 536/1141 (ibid), composed 'العتاوى المسمى', 'الكبرى', 'الجامع الصغير', etc

142 Ahmad b 'Abd'l-'Azīz, surnamed Tājū'd-Dīn (Vlc AH) (ibid)

143 'Alī b al-Hasan al-Ja'fai, surnamed Al-Buhān al-Balkhī, d 548/1153 (ibid)

144 'Abdu'l-'Azīz b 'Uthmān al-Mufaddalī, d 533/1138 (ibid), composed

المعد من الرل، كفاية العكول فى الاصول، تعلقى الكلام،

145 Ahmad b 'Umar b Muhammad, Abū'l-Layth, d 552/1157 (f 189v)

146 'Alī b Abī Bakr b 'Abd'l-Jalīl al-Faighānī al-Mughīnānī, Burhānu'd-Dīn, the author of *al-Hudāya* (ibid) (d 593/1197, see Brockelmann, v I, p 376)

147 'Umar b Muhammad an-Nasafī, Najmu'd-Dīn Abū Hafs, d 593/1197, at Samarqand (ibid)

148 Hāfizū'd-Dīn al-Kardai, d 586/1190 (ibid) composed

جامع الفقه، شرح الجامع الصغير، كتاب التفسير،

149 'Alī b Muhammad b Isma'īl al-Ispichāpī as-Samarqandī, b 454/1062, d 535/1140 (ibid)

150 Muhammad b al-Muhammad b al-Hasan, d 535/1140 (ibid)

151 'Uthmān b 'Alī al-Kandī al-Bukhārī, d 551/1156 (f 190)

152 Al-Hasan b Mansūr b Abī'l-Qāsim al-Ūzjandī, surnamed Qādī-Khān, d 572/1176 (ibid) (in Brock, v I, p 376, the date of 592/1196 is given)

153 Abū Bakr b Mas'ūd b Ahmad al-Kāshānī d. 578/1182 (ibid), composed

شرح التكمه، التكمه فى الفقه، الدائع،

(Brock, v I, p 375, the date of his death is given as 587/1191)

154 Ja'fai b 'Abd'l-lah ad-Dāmghānī, Abū Mansūr, b 490/1097, d 568/1172 (ibid)

155 Khalaf b Ahmad, Abū l-Qāsim, ad-Darīn al-Balkhī, d 515/1121 (f 190v)

156 Muhammad b Muhammad, surnamed Radiyyu d-Dīn or Burhānu'd-Dīn (as-Sarakhsī) (Vlc AH, cf Brock, v I, p 375, where the date of his death is given as 544/1149), the author of *الدرر* (in several volumes) (ibid)

949, d 577 Muhammad b 'Abd's-Sattār b Muhammad al-Imād  
121 *al-Imād* (Vlc AH) (ibid)

158 Hamīdu'd-Dīn ad-Darī Muhammad b Mahmūd al-Kardārī, surnamed Khwāhaz-zāda, b 559/1164, d 642/1244 (ibid )  
 159 Nasīru'd-Dīn b al-Mutanazī, d 580/1184 (ibid )  
 160 'Alī b Mahmūd b Ahmad b Abī'l-Hasan al-Fāyābī, d 608/1209 (ibid ) Composed حلاصة الحقائق (cf Brock vol I, p 379)

161 Muhammad b Abī Hāmid al-'Amīdī as-Samarqandī, d 615/1218 (f 191)

162 Rāḍiyu'd-Dīn an-Nīshābūrī (VI-VIIc AH ) (ibid )

163 Ruknu'd-Dīn at-Tā'usī (VIIc AH ) (ibid )

164 Abū'l-Fadl Muhammad b Muhammad al-'Iṣṣāqī al-Qazwīnī, Ruknu'd-Dīn, surnamed at-Tā'usī, d 600/1203 (ibid )

165 'Abdu'l-lah b Ahmad b Mahmūd, Hāfiẓu'd-Dīn Abū'l-Baīakāt, an-Nasafī, d 671/1272 (Brock, v II, p 196, the date of his death is given as 710/1310) (ibid ), composed

کدر الدقائق، المدافع شرح الدافع، الکافی شرح الوافی، المنار فی الاصول،  
 العمدة، العدة الکاتبه، مدارک التدریل

166 Muhammad b Muhammad b Nasī al-Bukhārī, b 615/1218, d 693/1294 (f 191v)

167 'Alī b Muhammad al-Amshī al-Bukhārī, d 666/1267 (ibid )

168 Muhammad b Muhammad b Abdu'l-Karīm, surnamed Khwāhaz-zāda, d 651/1253 (ibid )

169 Al-Hasan b 'Alī, Hīsāmu'd-Dīn, as-Siftākī, composed a *sharh* on the *Hidāya* in 700/1299, d 710/1310 (ibid )

The work seems to be rare in European libraries but is fairly common in the East. Another copy (the second vol only) in P1 252, cf also Bh 135. It was lithographed in India. Copied in 1113 AH, at Burhānpūr, by Muhammad b Muhammad Amīn Beg

حمد مرحدای جهانرا که یکتاسب باوصاء، کمال الحج

F1 192 (f 118 blank), S 245 × 145, 175 × 100, ll 26-28. Or pap. Bad and careless Ind. nast. Cond. not quite good. Worm-eaten and repaired. An index is appended. Notes on margins and fly-leaves, some of them in English.

## 1038.

The same

Ac 29

Another copy of the same work, dating from the XIIc AH, more modern than the preceding one but more legible. The *first* vol occupies ff 1-169, the *second* ff 169-276. Beg. as in the preceding copy.

Ff 276, S 310 × 205, 250 × 145. ll 25-27. Or. pap. Ind. bold nast. Conu. fairly good.

1039.

معقّات الصلوة

MIFTĀHU'S-SALĀT

Ac 48

A treatise on the details of prayer and other connected observances, evidently the same work as the one described in EIO 2587. The date given in the India Office copy, 1061 AH, is most probably the date of the completion of the work itself. The present transcript obviously dating from the XIIIc AH, also gives 1061 AH as the year in which it was brought to an end in terms which suggest that it was then completed by the author.

قال المؤلف ، تم معقّات الصلوة بيد مؤلفه ، سنة احدى وستين بعد اله  
عن المكتبة المدوية الم

The name of the compiler is not mentioned, but he states that he wrote the work for one of his nephews, Ahmad b Sulaymān (f 144v). Beg

الحمد لله .. بدان تا بيكده ، كردند برا حادى تعالى الح

Ff 145, S 210×105, 145×70 ll 13 Or pap Ind nast Cond tol good  
Marginal glosses and notes

1040.

مسائل شرح وقاب

MASĀ'IL-I-SHARH-I-WIQĀYA

Ac 4

A Persian paraphrase of and commentary on *Wiqāyat al-mawāyat fī masā'il al-hidāyat* of Buhānu'd-Dīn Mahmūd b 'Ubaydī-l-lah. The latter work is in its turn a condensed edition together with a commentary, of the famous exposition of the system of *fiqh*, according to the Hanafite school, *Al-Hidāya* by Buhānu'd-Dīn 'Alī b Abī Bakr al-Muḡhīnānī (d 593/1197). The author of the present Persian version, who calls himself 'Abdu'l-Haqq (in some copies 'Abdu'l-Khāliq) Sajādī (in different copies Sajāwāl, Sachchādī) Saḥīndī, completed his work in 1076/1665-1666, and dedicated it to Aurangzib. See EIO 2590-2591, where a list of the chapter headings is given. Cf also the versified edition of the same work, by an author whose name is not known, mentioned here under Nos 899-900. Copied towards the end of the XIIIc AH. Incomplete at the end. Beg

الحمد لله . بعد هذا منكريد احمر عناد الله الم

Ff 308, S 280×195, 230×125, ll 19 Or pap Ind nast Cond tol good Index  
Folios 194-201 are to be placed between ff 185 and 186. Many marginal notes in English. CFW the 3rd July 1806

1041.

ترجمه هدايه

TARJUMA-I-HIDĀYA

Ac 10

The *first* volume of a Persian paraphrase of and commentary on the original text of the *Hidāya*, by the same 'Abdu'l-Haqq Sajādīl Saḥindī, who is the author of the preceding work, and also dedicated to Aurangzīb. See EIO 2593-2594. Copied towards the end of the XIIc AH, incomplete at the end. Beg

الحمد لله الواحد الحميد لم يلد و لم يولد له

Ff 286 (loose), S 230 × 145, 180 × 95, ll 17. Or pap. Ind. nast. Cond. rather bad. Repaired.

1042.

(رساله در احكام صيد)

(RISĀLA DAR AHKĀM-I-SAYD)

Ac 19

A treatise on the legal and religious aspects of hunting, the religious lawfulness of the flesh of the animals killed, especially with regard to their difference in species. It is arranged in 12 chapters. Although the MSS. of this work are very common, especially in Turkestan, the name of its author and the exact date of its composition are not known. The treatise seems to be of early origin. The present copy is dated 1098 AH (suspicious). Beg

بهترین طائر را فال مبارک نال که همان کند در هوا

Ff 70, S 200 × 120, 130 × 70, ll 15. Or pap. Ind. nast. Cond. tol. good. Stray poetical quotations on the fly leaves and margins.

1043.

مرآة المصلين

MIR'ĀTU'L-MUSALLĪN

Oa 54

A very brief treatise on the elementary rules of prayer, in 19 *fasls*. The name of the author is not mentioned. Apparently slightly incomplete at the end. Copied in 1098 AH (the date is somewhat doubtful, it is found on f 134v in the same volume), probably by 'Abdu'l-Karīm Tamaranī (نربی), who transcribed the whole of the *maḥmū'a* in which this treatise is included. Beg

الحمد لله . بدان ایدک الله می الدارین که در کتب و

Bd v Ff 9-24v. For measurements, etc., see No 1016. At the end scrappy notes and poetical quotations.

## 1044.

The same

Or 61

Another copy of the same work Transcribed by Muhammad Ridā, apparently in 1156 AH, because some other entries in the *majmū'a*, in which the treatise occurs, written by the same hand are so dated Incomplete at the end Beg as in the preceding copy

Bd v Ff 45v-51 S 215×120, 165×75, ll 11 Or pap Ind shuk nast Cond good

## 1045.

The same

Oa 7.

Another copy of the same work dating from the XIIc AH Beg as in the preceding copies The title is given here as *مرآة المصلى* Apparently complete

Bd v Ff 81-98v For measurement-, etc, see No 1009

## 1046.

مجموع سلطانى

MAJMŪ'-I-SULTĀNĪ

Od 2

A collection of complicated and difficult cases in legal practice, etc, arranged in 25 *bābs* (not 43 as in some other known copies) In the introduction it is stated that the present work was compiled by various eminent divines by order of Mahmūd of Ghazna (388-421/998-1030) The language is modern Persian (of a rather Indian type), the work is never referred to amongst the authorities of the early Persian treatises on *fiqh* All this suggests a rather modern origin, and careful research is required before the statement in the introduction can be relied upon See EIO 2551, etc (GC II 328), St No 70 on p 154 Copied probably in the beg of the XIIc AH (other treatises in the same volume, by different hands are dated 1128 AH) The scribe's name is almost illegible something like Shaykh Nat'hū (or Nahtū) Beg

الحمد لله. ندان این کتاب اسب در بیان مسائل معه الحج

Bd v Ff 1v-60, S 210×150, 155×105, ll 15 Or pap Ind nast Cond tol good

1047.

(مسائل نماز)

(MASĀ'IL-I-NAMĀZ)

Ac 51

A highly popular treatise on the elementary rules of prayer and connected matters used as a school book in hundreds of *maktabs* in Bukhara and Turkestan. It is apparently a book of early origin which has established its popularity in the course of a long period. As often happens with exactly this kind of works, its author, original title, and the date of its composition have been forgotten. I personally have seen hundreds of copies of it, old and new, good and bad, and none of them contained information on these points. A modern copy dating from the beginning of the XIIIc AH. Beg.

حمد متوافر و بنای متکثر ... بدان اسعدک الله تعالی الحج

Ff 45, S 230 × 135, 160 × 85, ll 11 Or pap Coarse and vulgar Ind nast Cond rather bad Injured by dampness and repairs

1048.

کماية العباد

KIFĀYATU'L- UBBĀD

Ac 40

A concise treatise on the elements of the Sunnite *fiqh*. The name of the author and the date of composition are unknown. The title may also be read as *Kifāyatu'l-'ibād*. See EIO 2601-2602, St No 78 on p 155. Copied at Sīkākul in 1146 AH. Beg.

مسئله ، بدان که ازکن ایمان دو ادد الحج

Ff 79 (loose), S 225 × 135 150 × 85, ll 17 Or pap Ind nast, different hands Cond good Notes etc, on several folios

1049.

(رسالة قاصی وطه ، )

(RISĀLA-I-QĀDĪ QUTB)

Oa 32

A fragment of a treatise on the same matters, apparently a version of the preceding work. It differs from it only slightly in wording. The title is given on the fly-leaf in the same handwriting as that of the text. Cf EIO 2627. Copied in 1144 AH, the 14th year of Muhammad Shāh's reign. Beg.

الحمد لله ... بدانکه ایمان اقرار اسب بریان الحج

Bd v Ff 84v, 77-83, S 225 × 125, 155 × 75, ll 14 Or pap Ind nast Cond tol good

1050.

دستور المصلين

DASTŪRU'L-MUSALLĪN

Ac 18

A school book of *fiqh*, chiefly based on the famous *Fiqh-i-Kaydānī* i.e. *Matālibu'l-musallī*, by Iatfu'l-lah an-Nasafī al-Kaydānī, d ca 900/1494, one of the most popular school books in the Sunnite countries. This Persian treatise was composed by Sa'd b Sharaf, a teacher in the school of the new mosque at Jaunpūr. The time of composition is not stated, but the style of the work seems to be modern. Cf St No 75 on p 154. Copied in 1156 AH by Muhammad 'Alī Beg.

همدی که انکار افکار بلعاء کنار در بلوغ عایب اله

Ff 60, S 205 × 145 150 × 100, ll 13 Europ pap Ind nast Cond good

1051.

(مکتوبه)

(MAJMU'Ā)

Ac 27

A collection of treatises of religious contents. Only those dealing with *fiqh* are mentioned here. Transcribed in the XIIc AH. Some entries are dated 1166 AH.

1 'Umdatul-islām (ff 1v-106v). A short treatise on various questions of *fiqh*. The author's name is not mentioned. The work seems to be of modern origin, because there are references to *Khulāsatu'l-fiqh* (see No 1062), *Sharh-i-amālī* (XIc AH, see further on), etc. Other copies in Bl I 55. Pp 241-242, Bh 140. Beg.

الحمد لله      بدانک اسعدک الله اله

2 *Fā'idatu l-muslimīn* (ff 153v-201, f 201 must be placed between ff 192 and 193). A treatise chiefly dealing with details of prayer. The author's name and the date of composition are not given (the title is only mentioned in the colophon). Transcribed in 1166 AH. Beg.

الحمد لله      بدان که اسعدک الله تعالى فی الدارين اله

Bd v Ff 210 × 150, 150 × 90, ll 13 Eur pap Vulgar Ind nast Cond good

1052.

کتابه الماسک

NUKHBATU'L-MANĀSIK

Ac 2

A treatise dealing especially with the observances prescribed for pilgrims to Mekka and Medina. It was composed in 1166/1753 (a chronogram is given on f 2 انتخاب احکام الحج), by Muhammad Rādā Ahmadābādī 'Abbāsī. The work is divided into five *maqālas*,

each subdivided, in its turn, into several chapters The copy is apparently an autograph, because there are many additions, emendations, etc., all through the MS, in the same handwriting as that of the bulk of the text Beg

الحمد لله الذي جعل الدين الحرام مداراً وهدى للانام الح

Ff 118, S 210×120, 165×80, ll 17 Or pap Bad Ind shik-nast Cond tol good

1053.

(شرح مشنوي در مسائل مراءيه)

(SHARH-I-MATHNAWĪ DAR MASĀ'IL-I-MĪRĀTH) Ac 50

A Persian commentary on a versified treatise (also in Persian) on the division of inheritances The name of the author of the original treatise is not found here, probably because this copy is incomplete and its beginning is lost The commentator calls himself Amīnu'd-Dīn Ahmad b Sayfi'd-Dīn Muhammad Sadiqī al-Alwarī The date of composition is not to be found The present copy is the autograph of the compiler, but has no exact date It must have been, however, written in the second half of the XIIc AH, because there are in this collection two other treatises by the same author (they will be described later on, in their proper places), and one of the two, *Ṣuṭūṭ-l-'aqā'id*, a controversial work, which is also an autograph, is dated 1185 AH Beg of the present copy

منكر شركه او سه حى اول الح

Beg of the original *mathnawī*

كر بود موصداو موسى هم ' روارب بود ناو مام

Ff 88, S 205×120, 150×70, ll 17 Or pap Ind nast Cond good

1054.

فوائد فخرية

FAWĀ'ID-I-FAKHRIYYA

Ac 36

The *first quarter* (الربع الاول) of a work on *fiqh*, according to the views of the Shafi'ite school Composed by Muhammad Fakhrū'd-Dīn b Muhammad Husayn b Ahmad Wā'iz Kalyānī D'hūdī (دهودى) The treatise was written at the request of one Muhammad 'Alī Ja'far, but no exact date of composition is given The present copy dates from the end of the XIIc or the beg of the XIIIc AH Beg

حمد بنى عدد مر آوريدگاريرا كه بضع وديم الح

Ff 54, S 210×120, 150×70, ll 13 Or pap Ind shik-nast Cond tol good  
Slightly worm eaten

1055.

(مسائل فقه)

(MASĀ IL-I-FIQH)

Ac 20

A fragment of a treatise on various topics of *fiqh*. It is incomplete both at the beginning and end, and the exact title, the name of the author and the date of composition do not appear. It is divided into many *bābs*, the 49th is the last contained in this copy. Transcribed towards the end of the XIIc or the beg of the XIIIc AH. Beg abruptly.

سوال ، اگر متوصی ترتیب مدینه و ص را ترک کرد الح

Ff 88, S 210 × 150 150 × 105, ll 11 Europ pap Ind nast Cond good

1056.

بحر الشوچ

FAKHRU'SH-SHUYŪKH

Ac 34

A concise exposition of the Muhammadan religious system chiefly with references to the various observances and practices prescribed by it. The work was composed in 1200 1786, by Aḥ Rida Sharaaf (f 6), by order of Tipū, nawwāb of Mysore who is profusely eulogized. It is divided into three *bābs*. See EIO 2616-2617 of St No 95 on p 157. Copied in the beg of the XIIIc AH. Beg

کوهر حمد سراوار آویرد حملی اسب که الح

Ff 11, S 210 × 145 150 × 100 ll 11 Europ pap Ind nast Cond good

1057.

فقه محمدی

FIQH-I-MUHAMMADĪ

Ac 35

A brief abstract of the elementary principles of *fiqh*, dedicated to the same Tipū (see the preceding No). The author's name is not mentioned. The work is divided into 25 *bābs*. Copied in the beg of the XIIIc AH. Beg

سناس بنعیاس آویرد کاریرا که آعار همه اروسب الح

Ff 25, S 210 × 150, 110 × 100, ll 11 Europ pap Ind nast Cond not good  
Index CFW 1825

1058.

فناوی محمدی

FATĀWĪ-I-MUHAMMADĪ

Ac 32

A treatise on the system of *fiqh* chiefly dealing with the subject of *ṣhād*, or war for the sake of religion, the rules concern-

ing the division of looted property, and various less warlike means of making the life of the *kāfis*, or non-Muhammadans, as sweet as possible. It was also composed by order of the same Tipū, as mentioned in the preceding Nos. The author's name is not given nor the exact date of composition. See EIO 2618, St No 92 on p 157, etc. At the end (ff 326-352) there are added (1) a collection of prayers (ff 326-344v), which make use of the 'names,' or epithets of God, employed as ordinary incantations against the enemy, toothache, indigestion, etc., (2) similar prayers or incantations (ff 345-350), making use of the '99 names' of God. (3) some Coranic verses, also used for similar magical purposes (ff 350-352). Copied in the beg of the XIIIc AH. Beg of the chief treatise.

الحمد لله الذي كرم من بنى آدم العلماء بالمعبد الحج

Ff 352 S 220 × 175, 150 × 105, ll 11 Europ pap Ind nast Cond good Index

## 1059.

The same

Ac 33

Another copy of the same work, with the same appendices (ff 262-281). Copied also in the beg of the XIIIc AH. Beg as in the preceding No.

Ff 281, S 210 × 160, 170 × 110 ll 13 Europ pap Ind nast Cond good

## 1060.

رساله در فوائد نکاح

RISĀLA DAR FAWĀ'ID-I-NIKĀH

E 65

An extract from a larger work on various questions of *fiqh*, with the title '*Aynū'l-'ilm*, by 'Alī Qānī'. The treatise is dedicated to the same Tipū (see the preceding Nos), and deals with legal and moral aspects of marriage, particularly dwelling on its religious and moral advantages. Transcribed in the beg of the XIIIc AH. Beg

الحمد لله ... ندانکه این رساله اسم در بیان نکاح الحج

Ff 14, S 150 × 100, 115 × 55, ll 8 Europ pap Ind nast Cond good.

## 1061.

رساله در تعزیرات

RISĀLA DAR TA ZĪRĀT

M 89

A short treatise on small offences and their punishments by Muhammad Najmū'd-Dīn. The *maṣmū'a*, in which the present treatise occurs, contains another treatise by the same author.

dealing with various eras (Concerning it cf. R 1013, it will be described in its proper place) The latter was composed in 1210/1796, and dedicated to the governor of Calcutta. Therefore the present work must have been written about that time Transcribed by the same hand as the other entry in the *maḡmū'a* dated 1210 AH the scribe calls himself Sayyid Faṣīḥu d-Dīn Beg

بعد الحمد و الصلوة على كريد ندية سراسر حنايب الحج

On f. 25 there are a few notes. On ff. 26-27 there is the beginning of a treatise called *Risāla dar biyān-i-ḥaqīqat-i-Buḡhāt*, dealing with the same matters as the preceding one. The author's name is not mentioned. Transcribed in a different and more modern handwriting. Beg

احمد و اعلى على ندية الكريم و آية الحج

Bd v. Ff. 11v-27, S 210 × 150, 170 × 90. Il 13. Fur. pap. Ind. nast. (different hands). Cond. tol. good.

1062.

حلاصة العروة

KHULĀSATU L-FIQH

Ac 17

A treatise on *fiqh* in 18 *bābs*. From the general style it seems fairly probable that it may be a Persian paraphrase of and commentary on an earlier Arabic work. Neither Brockelmann (in his *Gesch. d. Ar. Lit.*) nor Hājji Khalifa mention it, however. The author of the original work (or perhaps the commentator) calls himself 'Abdu l-Latif and gives no indication as to the period in which he wrote. Many early works are referred to in this treatise but no decision as to its date can be arrived at without special study. There is another treatise with the same title in EB 1803, apparently different from the present one. Copied in the beg. of the XIIIc AH.

الحمد لله يعنى كريد كه همه سپاس و ستائس يعنى صعب كردن الحج

Ff. 182, S 285 × 195, 220 × 135, Il 17. Em. pap. Good. Ind. nast. Cond. good.

Index <sup>1</sup> *Principles of Sunnite theology, moral doctrine and forms of worship*

1058.

نسبیه الاولین

ḤĀFILĪN

E 50

FATĀWĪ-I-MUH

the principal dogmas of the Muhammadan

A treatise on is of its ethics, and many other connected subject of *jihād*, or war, and the date of composition are not

mentioned the title is given in the colophon. The work is divided into 84 chapters and has much in common with the Arabic treatise with the same title, *Tanbihu'l-ghāfilīn*, comp. by Abū'l-Layth Naṣī b. Muḥammad b. Aḥmad b. Ibrāhīm Samaiqandī, whose death is variously placed between 375 and 393/986-1002, see Brockelmann, *Gesch. d. A. Lit.*, v I, pp. 195-196. The latter, Arabic, work, however, is divided into 94 chapters, and the present Persian version cannot be its paraphrase, because the arrangement is quite different. Most probably it is an original composition, though to a great extent based on Abū'l-Layth's book, because there is undoubtedly much in common between both works and only the authorities, which are referred to in the Arabic treatise, appear in the Persian *Tanbih*. The language is not archaic, but does not seem modern. Incomplete copies of the same work are described in R 1064, Fl III 268 etc. of St No 19 on p. 53, and No 40 on p. 164. Transcribed by 'Abdu'l-Qāḍī b. Sayyid Mīrān in the XIIc AH. Beg.

الحمد لله العديم الحافظ العظم العادل العاهر العدى العلى

S 205 × 125, 150 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1064.

اللطافة، العماثية

AL-LATĀ'IFU'L-GHIYĀTHIYYA

M 101

A treatise on the principles of theology, arguments proving the existence of God, etc. It is dedicated to Ghiyāthu'd-Dīn Abū'l-Faṭḥ Muḥammad b. Maḥkshāh, a Saljuqide prince of Persia (498-511/1105-1118), but the author's name is not mentioned. See R 27. The title is given in the colophon, and, as in the British Museum copy, the authorship is ascribed there to the famous divine and philosopher, Fakhru'd-Dīn Rāzī, who died in 606/1209, i.e. a century later. It is noteworthy that the language of the present copy, which was transcribed in the beg. of the XIc AH, by Muḥammad Aṣḥad b. Badrī'd-Dīn, preserves no archaic expressions and other peculiarities which might be expected in a work to which so early a date is ascribed. Beg.

حمد بن محمد و بنى عايب و مدح بن محمد و بنى عايب العلى

Fl (89), S 210 × 120, 160 × 70, ll 27. Or. pap. Khorasani nast. Cond. bad. Slightly injured by worms and badly spoiled by the 'repairer'.

1065.

كنز العباد فى شرح الاوراد

KANZU'L-'UBBĀD FĪ SHARHI'L-AWRĀD

Ac 42

A commentary in Arabic on the *Kitābu'l-awrād*, in Persian, a treatise on the elementary dogmas of the Muhammadan religion,

its principles of ethics, the most important observances, etc. The author of the original work is Shihābu'd-Dīn Abū Hafs 'Umar b 'Abdī'l-lah Suhrawardī, d. 632/1234, see Brockelmann, *Gesch d Arab Lit*, vol I pp 440-441, where the present commentary is mentioned. It is however necessary to observe that the author's name appears neither at the beginning of the work, nor in the colophon. Even amongst the honourific epithets in the initial lines he is not called Shihābu d-Dīn, but Bahāu d-Dīn. The author of the commentary calls himself 'Alī b Ahmad Ghūnī, an inhabitant of the district of Karh (حظّة كره), which, according to a gloss on the margin, is a dependency of Jaunpūr (بلد من مضافات حرنپور من بلاد هند). The date of completion is not found in the present MS, because it is incomplete at the end. But in another copy, mentioned in Bh 109, it is given as 747/1347 (very suspicious). See also Pr 266. The present transcript dates from the end of the Xc AH. An index is prefixed. Beg

اعظم المعامد لله العظم فان هذا شرح الاوزاد الح

Ff (227), S 235×185, 180×110, ll 25. Or pap Khorasani nast Cond rather bad. Paper is decayed in many places. Some folios are loose. Notes and glosses on the margins.

## 1066.

The same

Ac 41

Another copy of the same work, also apparently dating from the same Xc AH. This MS, however, is not of Khorasani, but of Indian origin, and is written in the peculiar handwriting of that period. Twelve folios in the beginning, the last two, and occasionally others in the middle, are of a much more modern origin. Beg as in the preceding copy.

Ff 417, S 260×160, 205×105, ll 24. Or pap Ind peculiar nast Cond tol good. Many notes, stray poetical quotations, etc., on the fly leaves and margins.

## 1067.

مناهج العباد الى المعاد

MANĀHIJU'L-'UBBĀD ILĀ'L-MA'ĀD

E 201

An exposition of the dogmas of the Muhammadan creed with many references to questions of morals. The author calls himself Muhammad b Ahmad surnamed Sa'id al-Faighānī. Probably it is exactly this writer who is referred to by Brockelmann, *Gesch d Al Lit*, v I, p 450, where the date of his death is given as 699/1299. He was a disciple of the famous Sufie shaykh

Sadiu'd-Dīn Qunyawī (d. 672/1273) The work is divided into three *qā'idās*, each subdivided into many sub-sections Copied towards the end of the XIc or the beg of the XIIc AH (the date is erased in the colophon) Beg

رب اعذا على ذكرك وسرك وحس عبادتك ، الحمد لله و السلام الح

S 125×75 110×60, ll 11, and a column on the margins Or pap Good Pets  
nast Cond tol good Slightly worm eaten Index

1068.

حلاصه الاحكام

KHULĀSATU'L-AHKĀM

Ac 16

A treatise on the principles of the Muhammadan religious system its chief observances, and on various precepts and regulations concerning the behaviour of the individual, his relations to others etc It was completed in 755/1354 (cf f 3) by Mahmūd Ahmad b Abī'l-Qāsim b Ahmad Tā'ifī Husaynī, who wrote it for the instruction and guidance of his son The full title of the work is *Khulāṣatu'l-ahkām fī dīni'l-islām* It is divided into ten *bābs* See EIO 2562, etc Copied in the XIIc AH, incomplete at the end Beg

الحمد لله ددان ای مبررد اسعدک الله تعالی می الدارین الح

Ff 112, S 225×135, 155×85, ll 12-13 Or pap Ind shikasta nast Cond good  
Stray notes and quotations on the fly leaves and margins

1069.

فوائد فیروز شاهي

FAWĀ'ID-I-FĪRŪZ-SHĀHĪ

F 138

A very interesting religious encyclopædia, giving a condensed account of all kinds of beliefs, observances rules for behaviour in every possible circumstance, etc Apart from its theological value, the book may reveal a great deal of interesting information concerning the folklore and the life of the mediæval Muhammadan community in India of the VIIIc /XIVc The author calls himself Shāhaf(u'd-Dīn) Muhammad al-'Atāī He dedicated his work to Shāh Fīrūz, most probably Fīrūz III of Dehlh (752-790/1351-1388), who patronized religious literature The treatise is divided into 115 *lābs*, each subdivided into numerous *ḥasls* Copied towards the end of the Xc AH Slightly incomplete at the end, breaks off at the beginning of the last *bāb* An index is given in the introduction Beg

الحمد لله الكتاب الذي خلصنا من الانسان الح

Ff (260), S 305×175, 230×100, ll 23 Or pap Peculiar Ind nast Cond tol  
good Injured by dampness

1070.

کتاب ، عقائد

KITĀB-I-'AQĀ'ID

Ad 14

An exposition of the principles of Muhammadanism, in a catechetic form showing strong influence of Sufic views. It is divided into 4 *fasls* (the *first*, on f 1v, dealing with the essence of God, the *second*, on f 5v, with the attributes of God, the *third*, on f 49, with His glorious names, the *fourth*, on f 54 with the tenth of the faith etc.) - and is identical with the work described in EIO 2600. The author's name (which is apparently not mentioned in the India Office copy), is given here as Muhammad Akbar Mivān-Shāh, surnamed Bara (Bara<sup>2</sup> بره), or Barī Sāhib (as in the colophon), a descendant, or, as on f 1, the son of the famous Chishtī saint Sayyid Muhammad b Yūsuf Gīsūdīnāz, d 825/1422. The exact date of composition is not given. In EIO 2600 its title appears in the form of '*Aqā'id-i-Akbarī*'. Cf also St No 1 on p 136. Copied at Aikāt in 1168 AH. Beg.

حمد محمد و بنای بی عد این کتاب است مستمل مرچار

مصل الحج

Pl 89 S 24) x 130, 180 x 70 ll 17 Or pap Ind nast Cond good

1071.

روعد الواعظین

RAUDATU L-WA'IZĪN

E 98

A treatise on the dogmatic, ethical and theosophical principles of the Muhammadan religion, profusely illustrated by traditions concerning Muhammad, ancient prophets, etc., intermixed with many poetical passages and anecdotes in Sufic strain. The work is divided into 40 *hadiths*, or chapters. In the beginning of each of them a *hadith* is given, which pertains to the matters discussed (the present volume contains only the first 20 chapters). The author is the well known Mu'in Miskīn, or Mu'īnu d-Dīn Muhammad Amīn Farāhī, who died in 907/1501-1502. See concerning him and his other works above, Nos 50-52 and 323-325 in this Catalogue also GIPh 319, 358, EIO 138-144, 605, 2853-2854, EB 128-130, 453, R 149, Aum 100, Fl II 391, etc. Cf St No 12 on p 51. The title is given on f 4v. Transcribed in 1036 AH. Beg.

بنای ادبا حمدی کہ مصباح ارواح مستمیران اسعد سموس

Geser

25 x 105, 160 x 60, ll 21 Or pap Good Kashmiri nast Cond tol good given at the end folios are misplaced (some of them belong to the middle

## 1072.

The same

E 99

The *first quarter* of the *first daftar* (الربع الاول من الدفاتر الاول) of the same work. It contains in fact only the first six chapters. It was completed by the author in 893/1488 as he states in the concluding lines. Transcribed by Abū Muhammad b Maghfūr Jalāl Muhammad, probably in the XIc AH. Beg as in the preceding copy but without the invocations given there (ربنا انا الله)

Ff (132), S 215 × 155, 180 × 95, ll 23. Or. pap. Good. Ind. nast. Cond. good. Bad vignette.

## 1073.

ارشاد المسلمين

IRSHĀDU'L-MUSLIMĪN

Ad 1

A popular exposition of the dogmas of the Muhammadan religion, in accordance with the views of the Hanafite school. The original treatise, in Arabic, was composed by Najmu'd-Dīn Abū Hafs 'Umar b Muhammad an-Nasafī (d. 537/1142-1143). This Arabic original was edited by Cureton, London, 1843, and translated by M. d'Ohsson in *Tableau de l'Empire Othoman*, vol. I. The present Persian paraphrase was completed in 914/1508-1509 at Herat by Burhān al-Miskīn, as he calls himself. See EIO 2568, cf. P1 269, etc. Transcribed at سانور ننگاپور, by Ja'far-Beg Nāmūrād b Dūst-Beg Samaiqandī, in 1156 AH. Beg

ربنا انا من لدنك رحمة و بعدة چندی کوید معتر ههتر اله

Ff 114, S 215 × 160, 160 × 95, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Traces of dampness.

## 1074.

شرح امالی

SHARH-I-AMĀLĪ

Ad 17

A Persian commentary on the Arabic *qasīda*, which contains a brief exposition of the elements of the Sunnite system. In the introduction (which is not contained in the present copy, but is given in the lithographed edition, Lahore, without date), its authorship is ascribed to Muhammad Najmu'd-Dīn Umar (i.e. Najmu'd-Dīn Abū Hafs 'Umar b Muhammad) an-Nasafī, d. 537/1142, who wrote some versified treatises of theological contents. In a gloss, probably by the editors, this statement is declared to

be incorrect and the author's name is given as 'Alī b. 'Uthman al-Ūshī, who flourished about 569/1173 (and, in fact, wrote a *qasida* of similar contents called *Bad'u l-amālī*, cf. Brock, *Gesch. d. A. Lit.* v I, p. 429). The later statement seems to be more correct one. The commentator is the famous Afghan saint of the end of the Xe and beg. of the XIc AH, Ākhūnd Darwīza Ningarhāī (See on him and his works EIO 2632-2638, R 28 1078 cf. also Leyden's paper on him in the Asiatic Researches, vol. XI, pp. 363-428, Graf Noer's *Kaiser Akbar* vol. II pp. 180-219, Leyden, 1885, Raverty, *Selections* in the Pushto London, 1860 ZDMG, vol. XVI, p. 186 sq. Dorn *Chrestomathy of the Pushtu or Afghan Language*, St. Petersburg, 1847, *preface*, p. 5 sq. etc.) Cf. St. No. 8 on p. 137. The work contains much controversial material, so characteristic of Darwīza's works intended to refute the heresies of his contemporaries. The present copy was transcribed in 1128 AH by 'Alī Āqā Tinkmān, and begins abruptly with the first *bayt* of the original *qasida* and its commentary.

«ملیک شد آن موی الموالی» له وجه التکبر و التعالی  
یعنی مر آن حدایی را که ناساۀ پادشاهان الح

Ff 83, S 215 x 115, 110 x 70, ll 9. Or. pap. Ind. nast. Cond. tol. good. Many notes and glosses on the margins.

1075.

مسند الاعمال

MUNTAKHABU'L-'AQĀ'ID

Ad 22

A treatise in prose and verse, on the principal dogmas of Muhammadanism, and elements of its ethics. It was composed by Muhammad Jamīl b. Abī Tmāb al-Badakhshī al-Hānithī, in Kashmīr, in 1016/1607, as stated at the end of the work.

«ارشد رب حاتم العنسی» در سال هجری و سادۀ نس  
کس نسخه نه دهم یاه، تحریر، در ماله رحب ملک کسمیر

There is a strong controversial element in the work in the endeavour to refute the Shī'a beliefs. Copied in 1036 AH (the date is somewhat suspicious). Beg.

بعد از حمد و سپاس و ستائس الح

Ff 96, S 215 x 110, 165 x 75 ll 17. Or. pap. Ind. nast. Cond. bad. Dirty, injured by dampness. Many notes and glosses on the fly leaves and margins. CFV 1825

1076.

The same

Ad 21

Another copy of the same work, dated 1086 AH, transcribed by Hasan Beg Maymanagī Beg as in the preceding copy

Bd v Ff 44v-102 For measurements, etc., see No 995

1077.

کتاب مسائل زبان

KITĀB-I-MASĀ'IL-I-ZANĀN

Ac 21

A catechism dealing with the usual principles of the Muhammadan creed and especially with various matters connected with the life of women moral precepts, rules for behaviour, domestic economy, etc. The author is the son of the famous Ākhūnd Darwīza Ningarhaiī (see above, No 1074). His name was 'Abdu'l-Karīm, and he flourished in the beginning of the XIc/XVIIc. Copied apparently in the XIIIc AH Beg

الحمد لله . . بعد ازین منخواهد بعد و حقیر الحج

Ff 56, S 200 x 150, 150 x 90, ll 13 Europ pap Vulgar Ind nast Cond rather bad Injured by worms and repairs

1078.

تکمیل ایمان

TAKMĪLU'L-ĪMĀN

Ad 9

A concise work on the principal Muhammadan dogmas, by the well known 'Abdu'l-Haqq b Sayfi'd-Dīn at-Turk ad-Dihlawī (cf Nos 65-67, 997-1006), who died in 1052-1053/1642-1643. See EIO 2583-2585, EB 1789, R 827, Aum 128. The full title of this treatise runs *Takmīlu'l-īmān wa taqwīyyatu'l-īqān dar biyān-i-'aqā'id-i-islām*. Transcribed in 1146 AH, at Sikākul Beg as usual

الحمد لله . . بدانکه بعد حقیر .. عدد الحسن ابن سید ، النکاحی الحج

Ff 81 (loose), S 225 x 130, 169 x 90, ll 15 Or pap Ind nast Cond tol good Slightly injured by repairs Notes on the margins and fly leaves

1079.

(شرح اسماء حمی)

(SHARH-I-ASMĀ-I-HUSNĀ)

E 11:

A huge compilation on the 'names, or attributes of God. It explains the religious theories concerning these matters the

special power of each attribute if mentioned in prayer, etc. Neither the name of the author, nor the title, nor the date of composition are to be found in their usual places. The work must have been composed before 1047 AH, because the present copy is so dated. Beg

افتتاح کرده شد شرح اسمای خداوند الهی

Ft (407), S 225 × 130, 160 × 80, ll 17 Or pap Ind nast Cond tol good  
Slightly injured by repairs

1080.

(رسالة اسماء خدا)

(RISĀLA-I-ASMĀ-I-KHUDĀ)

Oa 67

A similar treatise on the attributes of God, containing very meagre Persian explanations of each of them. The author, Fath Muhammad b 'Aynī-l-'urafā (cf f 20v) wrote not later than 1094 AH. This year is the date of transcription of several other treatises, included in the same *maḡmū'a*, written by the same hand (cf f 92, etc). Beg

شموس معدود و معسوب و موجود الهی

Bd \ Ft 1v-21v S 185 × 110 120 × 60 ll 9 Or pap Ind nast Cond tol good Vignette

1081.

(شرح اسماء حسنی)

(SHARH-I-ASMĀ-I-HUSNĀ)

E 112

Another treatise on the attributes of God explained in the usual manner. The name of the author is not to be found in the proper place, but on the fly-leaf he is called Shaykh Muhammad Husayn al-Qādūī ash-Shahīd. At the end of the volume a short biography of him is given (exclusively dealing with the progress of his religious education), and the date of his death is mentioned as 1108/1697, with the chronogram *نبدأ نستی محمد حسن*. Transcribed in the beg of the XIIe AH. Beg (probably not the original one)

بسم الله و الحمد لله .. اما بعد دان ای برادر عزیز الهی

S 220 × 125, 150 × 65, ll 17 Or pap Ind nast Cond good

1082.

نود و ده نام بار تعالی

NUWAD-U NUH NĀM-I-BĀR-I-TA'ĀLĀ

Oa 70

Another treatise on the attributes of God, based chiefly on the *Tafsīr* of Ya'qūb Chaikhī (see above, No 957). The author's

name is not mentioned Copied in the beg of the XIIc AH (some other treatises included in the same *maǧmū'a* are dated 1134 AH, cf f 68) Beg

الحمد لله الذي فوض فلوب العارفين

Bd v Ff 7v-24 For measurements, etc, see No 1015

1083.

(شرح اسماء حسنى)

(SHARH-I-ASMĀ-I-HUSNĀ)

Ab 13

Another treatise on the attributes of God, also by an author whose name is not mentioned with a long heading

اين اسماء حسنى كه بود و ده نام حق سبحانه تعالى در قرآن مذكور

حدود مزموده است

Transcribed in the XIIc AH Beg

الحمد لله. بدانكه مراتب عدوديب بر سه اسم اند اله

Ff 17 S 200×120 140×80, ll 9 O: pap Good Ind nast Cond good Slightly repaired

1084.

عباده الكواص

'IBĀDATU'L-KHAWĀSS

E 128

A treatise on the principal dogmas observances and moral conceptions of Muhammadanism, by Muhibbu'l-lah Mubārīz Ilahābādī He commenced his work in 1051/1641 and finished it in 1053/1643 It is divided into 15 *tanbīhs* containing discussions of various Sufic matters, 9 *bābs* and a *khātima* The first two *bābs* deal with eschatology, Hell and Paradise, the *third* expounds the general principles of *fiqh*, *bābs* 4-9 deal with ablutions, prayer, alms, fasting and pilgrimage the *khātima* describes the additional forms of worship (ذوائل و سدى) A detailed index, on 7 folios, is given at the beginning Cf also Bh 178, St No 5 on p 50, etc The present copy was collated (probably shortly after having been transcribed) in 1125 AH (the first year of Farrukh-Siyar's reign) Beg

الحمد لله الذي لا بعد ما عداة ، وقال و سدى ذك اله

S 320×215, 245×135 ll 25 O: pap Ind nast Cond tol good Slightly injured by dampness Notes on the margins

1085.

تفسير الاحكام

TAYSĪRU'L-AHKĀM

Ac 12

A concise exposition of the usual principles of Muhammadan belief and moral conceptions, by Shihābu'd Dīn 'Umai Daulat-ābādī. He dedicated his work to a certain Ashraf-Khān, whom he does not peculiarise. As H. Ethé (EIO 2595) thinks, this nobleman may be identical with Mīr Muhammad Ashraf, son of Islām-Khān, who died in 1097/1686, cf. R 778. The work is divided into four *bābs*. Transcribed by Muhammad Ibrāhīm b. Mullā Zuhūr, in the beg. of the XIIc. AH. Beg.

حمد متواضع و بنای متکبر مرخص صمدی دی الکلال الح

Ff 38, S 205 x 115, 145 x 70, ll 19. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1086.

فصائل المعاني

FADĀ'ILU'N-NUQABĀ

Oa 13.

A short treatise on the principal dogmas of Islam and the elements of its ethics. It was composed in 1105/1694 (the title is a chronogram, cf. f. 2v), by 'Abdu'l-lah b. 'Alī Tabīb, and dedicated to Aḡangzīb. Transcribed in the XIIc. AH, and included in a *majmū'a*. Beg.

بکلی بکلی که از بعض ( here ) بکلی دارین نواح

دولک الح

Bd v. Ff 1v-12v, S 210 x 115, 155 x 80, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1087.

مدانة الارصاد

BIDĀYATU'L-IRSHĀD

Oa 6

A treatise, in catechetical form, on the correct beliefs of the Muhammadan religion, as well as on the various kinds of mistakes and sins against the true faith which must be avoided. The full title of this work is *Bidāyat'u'l-irshād fi'l-ādāb wa'l-irṭiqād*. It is divided into 5 *bābs*. The author calls himself Hāfiz Husayn Qādirī. This copy, dated 1126 AH, is his autograph, as stated in the colophon.

و قد استراح بناله ، هذه الرساله . و مرع من تحريره و تسطيرها الح

At the end there is a short appendix on the principal Sufic affiliations, chiefly Indian Beg of the treatise

حمد سعد حدادی یکتا را که اسناد بدکان خود را السج

Bd v Ff 42v-82, S 225 × 125, 160 × 75, ll 11 Or pap Good Ind nast Cond tol good Notes at the end

## 1088.

The same

Ad 3

Another copy of the same work, dating from the XIIc AH, slightly incomplete at the end Beg as in the preceding copy

Ff 64 S 200 × 110, 130 × 70, ll 9 Or pap Ind nast Cond tol good CFV 1825

## 1089.

محیط الواعظین

MUHĪTU'L-WĀ'IZĪN

E 173

A voluminous encyclopædia of Muhammadan theology, ethics, customary observances and practices, etc The author calls himself 'Umar, without giving any further details as to his name He must have written at a quite late period, because in the long list of his authorities, given in the first vol, he mentions the works of 'Abdu'l-Haqq Dihlawī and prince Dārā-Shikūh Therefore the end of the XIc or the beg of the XIIc AH may be suggested The *first* volume, containing a great many alterations, additions, etc, is dated 1155 AH, the *second* 1158 AH It is not impossible that these two vols sometime belonged to the author himself who revised them, but they cannot be entirely autographs, because they are written by different hands Cf St No 46 on f 153 Beg

الحمد لله الذي نتج هذه كل كتاب و بدكرة يصدر كل خطاب السج

2 vols Ff 510 and 402, S 320 × 185, 235 × 120, ll 29 Or pap Ind nast, different hands Cond tol good Copious notes and glosses on the margins Index Many folios are left blank

## 1090.

(مجموعۃ رسائل)

(MAJMŪ'A-I-RASĀ'IL)

Oa 64

A collection of short treatises on religious matters, by different authors Some of them (one in verse), have been already described, see above, Nos 548 and 1044 Copied in 1155 and 1156 AH (as stated in the colophons of different articles)

1 المسائل نامہ (sic) (ff 1v-4v) A short collection of

questions and answers on religious subjects The author's name is not mentioned Beg

الحمد لله بدان اسعدك الله تعالى في الدارين

(On f 1 there is the end of a *risāla* with the title *Chihl-hadīth*)

2 *Mu'allimu'l-islām* (ff 5v-33v) A short treatise, in catechetical form, on the elementary dogmas of Muhammadanism The author's name is not given Copied in 1156 AH Cf St No 84 on p 155

حمد لله و بدایى عدد مر حدای را عرو حل

3 (*Tartīb-i-namāz-i-tarāwīh*) (ff 51v-52) A brief note on some special forms of prayer Beg

اصلى (sic) ركعتين صلوة السنة

4 (*Risāla-i-'aqā'id*) (ff 53-53v) A short treatise on the moral principles of the Muhammadan doctrine of sins, etc The author's name is not given This treatise may be the same as the one described in EIO 2605 (3) Copied in 1156 AH Beg

الحمد لله اما بعد حسب امام اعظم ابو حنيفة كوفى

Bd v S 215×120, 165×75, ll 11 Or and Europ pap Ind shikasta nast, different hands Cond tol good Slightly injured by repairs

## 1091.

(کتاب عقائد)

(KITĀB-I-'AQĀ'ID)

Ad 13

A treatise on the principal dogmas of Muhammadanism, dealing chiefly with the conception of God, with prophetic mission, etc The name of the author is given in the colophon as Sayyid Muhyī'd-Dīn Muhammad Husayn b Sayyid Muhammad b Sayyid 'Ālam The title and the date of completion are not given, but the work is obviously of modern origin Copied in the *parāna* of مددال in 1160 AH The MS is incomplete at the beginning and opens with

و بدان دانائی بخش تو و مانند تو

Ff 140, S 210×115 140×65, ll 17 Or pap Ind nast Cond rather bad Injured by dampness and repairs Notes on the margins

## 1092.

اساس الصلي

ASĀSU'L-MUSALLĪ

Oa 7

A short treatise on the principles of the Muhammadan religion The author's name is not given Copied in 1176 AH (because

another treatise, transcribed by the same hand included in this *maǧmū'a*, is so dated, cf f 79v) Cf St No 86 on p 156 Beg

الحمد لله . بدائمه در فتاوى كبرى الحج

Bd v Ff 98v-115 For measurements, etc , see No 1045

1093.

حلاء البصائر في معرفه الكبائر

JALĀU'L-BASĀ'IR FI MA'RIFATI'L-KABĀ'IR

Ad 10

A very short treatise on the greater sins, by Ahmad b Muhammad (or Mahmūd) Siddiqī Alwāī (cf above, No 1053 in this Catalogue) He dedicated it to nawwāb Nasīru'd-Daula Nusrat Jang (d ca 1185/1771) The present copy is dated 1184 AH Cf St No 87 on p 156 Beg

حائى كه طوطى سبزين كند ان هو الوحى يوحى دعمه الحج

Ff 12, S 215×115, 160×70, ll 19 Or pap Ind nast Cond good

1094.

( رساله در دمان عمه ، ايمان )

(RISĀLA DAR BIYĀN-I-SIFAT-I-ĪMĀN)

Od 2

A treatise, in catechetic form, on the elements of the Muhammadan religion The author's name is not given, and it may simply be a school-book compiled by somebody for local use It dates from the XIIc AH Before this work, on ff 103-108v there are some fragmentary notes of religious contents, also dealing with questions of prayer, ablutions, etc Beg of the treatise (on f 109v)

حمد متواتر و بدائى متكامل مر هرب بى بدائى را الحج

Bd v Ff 103-138v For measurements, etc , see No 1046

1095.

تعينة المسلمين

'AQĪDATU'L-MUSLIMĪN

Ad 18

A short treatise on the principles of Muhammadanism, in three *qasms*, by Muhammad Halwāī The date of composition is not given, but the work seems to be of modern origin Its full title is '*Aqīdatu'l-muslimīn fī wusūli'd-dīn*' Copied towards the end of the XIIc AH Beg

الحمد لله دى العرة والحلال و عامم اهل السنة الحج

Bd v Ff 1v-22, S 220×120, 140×75, ll 15 Or pap Ind nast Cond good

1096.

طالبا، ٠ سميد

TĀ'ĀT-I-SUNNIYYA

Ae 26

A large treatise on the rules of prayer and *dhikr* containing a large collection of various *du'ās*, etc. It is dedicated to Tīpū, nawwāb of Mysore, so often mentioned above, who is much eulogized here. The author's name however, is not given. The copy dates from the beg of the XIIc AH and is incomplete at the end.

Beg

الحمد لله بر ارباب علم و عرفان و اصحاب معرفت اله

Ff 296, S 150 × 105, 120 × 70. ll 9. Europ. pap. Bad. Ind. nast. Cond. bad. The paper is decayed. Lacunas after ff 110, 112, 136, 185.

1097.

عقائد اهل سم

'AQĀ'ID-I-AHL-I-SUNNAT

Ad 11

A treatise on the principles of the Muhammadan religion, in many unnumbered *fasls*. The author calls himself Mūham-mad Ibrāhīm b. Muhammad, but gives no details as to himself or the date of composition. In his exposition he does not mention his authorities and therefore leaves no key to the question as to the period in which he wrote. The style, however, is quite modern. Copied in the XIIIc AH. Beg.

الحمد لله بعد حمد و صلوة منكويد اله

Ff 58, S 210 × 145, 160 × 90, ll 13. Europ. pap. Ind. nast. Cond. not good. Injured by dampness. Notes on the margins.

## B Shi'ite Theology

### 1 Commentaries on the Coran

1098.

ترجمة الكواص

TARJUMATU'L-KHAWĀSS

Aa 16.

The *first* volume of the commentary on the Coran, according to the Shi'ite doctrine, by 'Alī b. Hasan az-Zawwārī. It was completed in 946/1539-1540. The present volume, apparently forming the first half of the work, contains the commentary on *sūras* 1-18 (not 1-17 as in the India Office copy). See EIO 2691, cf. R 12. Ind. lib. Bh 143-144. Copied in the XIc AH. Beg.

حمد بن محمد و سكرناك عد مدعوى را سرد كه سقائى حقائق مرأى را اله

Ff 469. S 300 × 175, 225 × 105, ll 25. Or. pap. Good. Ind. nast. Cond. rather bad. The paper in many parts of the volume is perished, or injured by dampness. Bad vignette. Notes on the margins.

1099.

The same

Aa 15

A modern transcript of the preceding copy dated 1260 AH Beg as in its original

Fr 516 S 310×240 240×159 ll 10 Europ pap Modern Ind nast Cond good.

1100.

خلاصة المعجم

KHULĀSATU L-MANHAJ

Aa 20

The *first* volume of another Shi'ite commentary on the Coran, by Fathu'l-lah b Shukr al-lah Sharīf Kāshānī, d 978 1570-1571. It is an abbreviation of a more detailed *tafsīr* by the same author with the title *Manhaj's-sādiqīn fī ul-āmmi l-mul hālīfīn* (described in EB 1809). This volume contains only the commentary on *sūras* 1-18. See Bl I 29 EIO 2692-2695 R 12 1077 etc *Ind lib* Bh 146. cf St No 21 on p 171. The present copy was collated (probably just after the completion of the transcription) in 1099 AH Beg

آمدی چون کلمات ربانی بیعیاد ، شایسته امایسب الح

Fr 500 (correct order 1-22 31, 25-31 24 23 32-239 241, 240, 242 245, 244, 240-500) S 255×170 170×95 ll 21 Or pap Good Ind nast Cond good Vignette Notes on the margins

1101.

تفسیر آیه الكرسي

TAFSĪR-I-ĀYATI L-KURSĪ

Oa 29

A short commentary on a particularly important verse of the *second* chapter of the Coran (II, 256) by Muḥammad b Husayn as-Sammākī al-Astīfādī surnamed Amīr Fakhru'd-Dīn Husaynī. It was completed in 952/1545 (cf f 85v) and dedicated to the Safawide prince Tahmāsp I (930-984 1524-1576). Copied probably in 1029 AH because other treatises included in the same *maṣmū'a* are so dated Beg

حمد بیکد و نهای بی عدد معدودی ، سرد الح

Bd v Fr 471-851, S 245×135, 150×70 ll 15 Or pap Calligr Ind nast Cond good Good vignette

## 2 Shi'ite Tradition

1102.

کامل بهائی

KĀMIL-I-BAHĀĪ

Ad 19

A rare and very interesting exposition and defence of the principal dogmas of Shi'ism containing a large number of

most valuable references to the history and state of the Shi'a religion in Persia under the early Mongol rulers. It was completed between 675 and 678/1276-1279. The first date is referred to in the preface (f 5v) as the year in which the author was actually engaged in writing his book. The second is the date of the death of Bahāu'd-Dīn Muhammad Juwaynī, to whom the work is dedicated. The latter, a governor of 'Irāq, was the son of the famous wazīr of the early Īl-khāns, Shamsu'd-Dīn Muhammad b. Muhammad Juwaynī, surnamed Sāhib-Diwan (executed at the ascension of Aīghūn in 683/1284). The author calls himself Hasan b. 'Alī b. Muhammad b. Hasan Tabarī (or Māzandarānī). He was in the service of Bahāu'd-Dīn (cf f 47), and often mentions Isfahān, Kāshān, Yazd, Dāmghān, etc., as cities of which he has personal experience. There are many dates in his work, the earliest probably being 656/1258 (f 87), but the majority range between 670 and 673/1271-1274 (cf ff 15, 21, 25v, 26, 47, 57, etc.). We learn that he had already composed another treatise, *Manāqibu't-Tāhūn*, which he completed at Isfahān in 673/1274 (ff 9v, 57, etc.). Just at the end of his work he mentions another compilation by himself, refuting Imām Fakhrū'd-Dīn Rāzī. The present work is divided into many *bābs* and *fasls*, unnumbered and exceedingly mixed, so that it is difficult to determine their proper relation to each other. Many headings are very carelessly written, others apparently omitted. The index, appended in the beginning, is of no use because its statements do not coincide with what is found in the text. The sequence of subjects in this book is as follows: on the advantages of knowledge (f 10), on the unity of God (f 13), on the Sunnite schools (f 15), on the proofs in favour of the statement that only Shi'ism is the true religion (في ان السعة واحدة, f 23v), a long series of traditions proving the truth of the doctrine of the Imāmat (f 30), on the unlawful 'innovations' (بدع) introduced by Abū Bakī and his two successors (f 108v), on the Prophet's last pilgrimage, the day of Ghadī-Khum, the death of Muhammad, etc. (f 121v), on Fātima and the other daughters of the Prophet, the events of Muhammadan history after the death of Muhammad, the murder of 'Umar (f 183v), persecutions of Abū Dharr Ghiffārī by 'Uthmān (f 186), circumstances of the murder of 'Uthmān (f 186), the murder of 'Alī (f 188v). Then a long discussion on Mu'āwiyya, his successors, proofs to the effect that the Omayyades did not descend from the tribe of Quraysh (f 210), on Omayyade Khalīfs (في عدد الملائكة, f 216v), the tragedy of Karbalā (حروج حسن, f 247). All the events, mentioned above, are here not

dealt with from a historical point of view, but are treated as they are reflected in the religious tradition, and serve chiefly for attacks against Sunnism

No other copies of this work seem to be known, and the only reference to it is probably found in No 2311 of *Kashfu'l-hurub* Transcribed in the Xe AH by Sharīf b Mīr Buzurg b Mīr Sharīf as stated on the fly-leaf Proper names blessings upon God, the Prophet and the Imams quotations from the Coran etc are written in red and gold and the headings of various sections are difficult to locate in this mixture of colours Beg

سبحان نکی ناساهی ( را ) که ساط عظم او الهم

Ff 259, S 265×180, 180×100, II 19 Or pap Good Khorasani nast Cond good The binding is injured and many folios are loose Index, by a more modern hand

1103.

شرح دیوان علی بن ابی طالب

SHARH-I-DIWAN-I- ALI B ABI TĀLIB

Ne 26

A Persian commentary on various Arabic poems ascribed to the authorship of 'Alī b Abī Tālib The commentator, Husayn b Mu'īn d-Dīn Maybudī with the *takhallus* Mantiqī, a learned divine and the author of many theological works completed it in 890/1485 (cf f 287) See EIO 2663-2666, R 19-20, cf Kīāfi 27, etc *Ind lib* Madī 96-97 The work contains a detailed and lengthy introduction in Persian (here ff 1v-71v) divided into seven *fātihās*, dealing with theological and Sufic matters (then headings are given in full in EIO 2663) Copied towards the end of the XIc or the beg of the XIIc AH Beg

«پاس سعادت اسس و سكر عبادت لناس معبودی را الهم»

Beg of the original dīwān (f 75v)

الداس من حبه التمثال اكفاء ، الهم

Ff 288, S 220×135, 165×90, II 19 Or pap Ind. nast Cond. rather bad Injured by worms and repairs

1104.

The same

Ne 25

An incomplete copy of the introduction only to the same work, here called *Fawātih* It is a comparatively old copy, dating from the end of the Xe AH (some notes on the fly-leaves are dated 994 AH), but there are many lacunas, and the first two

*fāṭiḥas* are incomplete The *first fāṭiḥa* begins on f 5, the *third* on f 10, the *fourth* on f 37, the *fifth* on f 49v the *sixth* on f 66v, the *seventh* on f 87v Beg as in the preceding copy

Ff 123, S 175 × 105, 120 × 60, ll 16 Or pap Good Khorasani nast Cond tol good Good vignette, damaged by repairs Injured by worms

## 1105.

شرح دعاء امير

SHARH-I-DU'Ā-I-AMĪR

Oa 29

A detailed commentary on a prayer ascribed to the authorship of 'Alī b Abī Tālib revealing the theological, theosophical, magical and other allusions, contained in it The commentator, Ibrāhīm Amīnī (cf f 2v), completed it in 900/1494 (cf f 46v,

chronogram الامير There are many dates in this work. The first of the XIc. م Copied in the beg of the XIc.

AH (one of the treatises included into the same *maḥmū'a*, in the same handwriting is dated 1029 AH) Beg

حدر عره طلع من عب ليل المداد الحج

Bd v Ff 1v-46v For measurements, etc, see No 1101 Good vignette

## 1106.

دع مجلس

DAH MAJLIS

D 165

Legends concerning the death of Muhammad, the Shi'ite Imams and some Shi'ite saints It is chiefly based on *Raudatu'sh-shuhadā*, which was composed by Husayn b 'Alī al-Wā'iz al-Kāshifī (d 910/1505), see above Nos 59-60 in this Catalogue The period at which this excerpt received form as an independent book is not known See GIPh 358, EB 136 R 155, etc *Ind lib* Bh 35, St No 62 on p 23 Copied towards the end of the XIIc AH Beg as usual

نار این چه شورش است که در خلق عالم است ، الحج

S 200 × 120, 140 × 75, ll 11 Or pap Good Ind nast Cond good CFW 1809

## 1107.

منهج العصاة

MANHAJU'L-FASĀHAT

Ah 17.

A Persian paraphrase of and commentary on an early Shi'ite work in Arabic, *Nahju'l-balāghat* dealing with various pious utterances attributed to 'Alī b Abī Tālib The compiler of the original work is here (f 3) mentioned, as in the British Museum copy (see

R 18), as Sayyid Sharīf Radī, or with his full name, Abū'l-Husayn Muhammad b Husayn al-Mūsawī, who flourished in the first half of the 10c AH. Some other authorities, see Brockelmann, *Gesch d Arab Lit*, v I, pp 404-405, ascribe the authorship of the work to the brother of Sayyid Sharīf, Sayyid Murtadā, who died in 436/1044. The present Persian commentary, of which the full title is *Manhajū'l-fasāhat fī sharh Nahjū'l-balāghat*, was composed by Husayn b 'Abdī'l-Haqq al-Ilahī al-Astrābādī, who dedicated it to the Safawide prince Tahmāsp I (930-984/1524-1576) (cf f 4v). Copied towards the end of the XIc or the beg of the XIIc AH. Beg

بهترین و لطیفه که سخندوران معارف و الحج

Ff 541, S 300 × 175, 220 × 100, ll 21. Or. pap. Persian nast. Cond. tol. good. Bad vignette.

## 1108.

تحریر ملکى

## TUHFA-I-MALIKĪ

D 87

A Persian paraphrase of the famous collection of Traditions related by Imām 'Alī b Mūsā ar-Ridā, d 203/818. These were compiled by one of the most eminent Shi'ite writers, Abū Ja'far Muhammad b 'Alī b Husayn b Mūsā al-Qumī, surnamed Ibn Bābūya, d 381/991, under the title '*Uyūn akhbārī'-Ridā*'. See Brockelmann, *Gesch d Arab Lit*, vol I, p 187. The author of this paraphrase calls himself 'Alī b Tayfūn, and states that the work was done by him under the guidance of an eminent divine of that time, Malik Muhammad al-Ansārī, with whom he studied the Shi'ite tradition. At the request of his teacher he, 'Alī b Tayfūn, collected and arranged his lecture notes, etc., and completed the present work in the 23rd year of the reign of 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672), i.e. about 1043/1633. The Arabic text, and various Persian translations of this work have been lithographed several times in Persia (where this book is exceedingly popular). The translation is divided into 139 *bābs*, as the original. Copied in the XIIc AH. Beg

حون کلک سخن کوی امداد مداد در کس احبار الحج

S 235 × 130, 170 × 80, ll 17. Coloured Or. pap. Good. Ind. nast. Cond. tol. good. Notes on the fly leaves.

## 1109.

مختصر و الجمال

## MUNTAKHABU'L-HASANĀT

D 313

A condensed Persian paraphrase (based on the preceding work, which is here often referred to) of the same '*Uyūn akhbārī'-Ridā*'

The compiler calls himself Hasan Alī surnamed Shamsu'd-Dīn 'Alī-Khān. The work is divided into 29 *bābs*. Copied in the XIIc AH slightly incomplete at the end (breaks off at the beginning of the 29th *bāb*). Beg

مستوحش الحمد و الامار شاهدشاهدست که مملکت ارض و سما را الح

S 210 × 150, 160 × 115 ll 13 Europ pap Ind nast Cond good CFW 1809

1110.

راحة الارواح و مؤنس الاشباح

RĀHATU'L-ARWĀH WA MU'NISU'L-ASHBĀH D 166

A treatise on traditions chiefly giving the stories of miracles performed by Muhammad and the Imams, in 15 *bābs*. The author Hasan Sabzawāī, dedicated it to Nizānu'd-Dīn Yahyā b Shamsu'd-Dīn Khwāja Karānī (کرانی) who, judging from the titles, must have been a local ruler. There are, however, no indications as to the exact date of composition. Copied in the beg of the XIIc AH. Incomplete at the end breaking off at the end of the 14th *bāb*. Beg

شکر و سپاس و حمد نبی مداس مالک الملکی را که عظم و علا الح

S 170 × 105 125 × 65, ll 13 Or pap Ind nast Cond tol good Slightly worm-eaten

1111.

( حکم نامه علی )

(HUKM-NĀMA-I- ALĪ)

E 225

A Persian paraphrase, with explanations of the (certainly apocryphal) last will and last moral admonitions of 'Alī b Abī Tālib. The *rāwī* of the great majority of the maxims is the famous associate of 'Alī, Malik b al-Hāntli al-Ashtai. The name of the compiler or translator is not mentioned. Copied in the XIIc AH. Beg

هدا ما امر به عدد الله علی امیر المؤمنین الح

Ff (77), S 210 × 120, 140 × 85, ll 12 Or pap Ind nast Cond good

### 3 Shi'ite Fiqh

1112.

جامع عباسی

JĀMI'-I- ABBĀSĪ

Ac 13

The *first* volume of the well known Shi'ite exposition of *fiqh* composed by Bahāu'd-Dīn Muhammad al-'Āmilī d 1031/1622, and

dedicated to 'Abbās I, the Safawide (995-1037/1587-1628) The author died leaving the work uncompleted, and the *first* volume containing *bābs* 1-5, was revised and edited by 'Izzu'd-Dīn Muḥammad b Mīr Abī'l-Hasan b Muḥammad Isma'īl al-Husaynī al-Mūsawī, the *second* half of the work, in 15 *bābs*, was written by Nizām b Husayn Sāwajī See Bl I 70-71, EIO 2581 B; 25, EB 1784, P; 250 251, R 25 sq, Aum 130, Mehren 5, Leyden C IV 178, Fleischer, Dresden C, No 338, etc Cf St No 89 on p 156 Concerning the author's poetical works see above, Nos 722-724 Copied in 1084 AH Beg

الحمد لله . چون توحه خاطر ملوك ناصر الشرف ، الحج

Ff 135, S 210 × 130, 150 × 70, ll 15 Or pap Ind nast Cond good Notes on the margins and fly-leaves

### 1113.

The same

Ac 52

The *second* volume of the same work, composed, as stated above, by Nizām b Husayn Sāwajī (f 2), who wrote it shortly after the death of Bahāu'd-Dīn 'Āmilī (who died, as stated here, the 12th of Shawwāl 1031/1622, not 1030 as usual) It contains *bābs* 6-20 Copied in 1189 AH, the 17th (1) year of Aṣangzīb's reign, by a scribe whose name is not properly legible (محمد ماء ، محمدي) Beg

الحمد لله ..... چون همکوی همب والا نعم ، ندگان همایون الحج

Ff 365, S 215 × 160, 165 × 100, ll 14 Or pap Ind nast Cond good

### 1114.

توضیح السخبد

TAUDĪHU'N-NUKHBAT

E 51

Persian paraphrase and explanations of the Arabic work on *fiqh* according to the Shi'ite doctrine, with the title *Nukhbatu'sh-sharā'i* (cf f 2v) The author of this Arabic original is called Muḥammad (or, as in the original work, Muḥammad b Murtadā, surnamed) Muḥsin al-Qāsānī (*sic*), i.e. Kāshānī He completed his work in 1050/1640, as stated in the *khātima* of the copy belonging to the Government collection (GC II 91) (the Arabic original is not mentioned by Brockelmann) The commentator, Muḥammad, surnamed 'Alī Husaynī, commenced his work in 1159/1746 (cf f 3) at Azīmābād Copied towards the end of the XIIc AH This volume contains only a small portion of the

whole work, i.e. only the book on purification and a part of that on prayer. An index is prefixed. Beg.

نسخه معانی شریعی که بدستاری بیس الح

Ff 233, S 215×140, 160×90, ll 21 Or pap Good Ind nast Cond tol good OFW 1825 Many glosses on the margins

4 *Exposition of the principles of Shi'ite theology, its moral system, and religious practice*

1115.

رساله مخصوصه

RISĀLA-I-MA'SŪMIYYA

Ob 1

A treatise on the Shi'ite system of eschatological conceptions, by 'Alī b Tr̥yfū Bistāmī, probably the same as the author of *Tuhfa-i-Malikī* (see above, No 1108). It is written in ornate prose, and its full title is *Risāla-i-ma'sūmiyya dar biyān-i-ahwāl-i-ukhrāwiyya*. Copied in 1089 AH. Beg.

بنام حدائی که جان آفرید . ستائس بی آلائس که لواجم طوابع الح

On f 39 to the end of the volume there are *Ziyārat-nāma-i-Imām Ridā*, a collection of prayers to be recited when visiting graves, with explanations. It is in a very bad condition the paper being quite perished, so that the leaves break when touched.

S 195×105 120×60, ll 12 Or pap Ind nast Cond bad Vignette

1116.

کوهر مراد

GAUHAR-I-MURĀD

Ad 20

The well known treatise on Shi'ite theology by Abdu-r-Razzāq b 'Alī b Husayn Lāhujī Qunī. He dedicated it to the Safawide prince 'Abbās the Second (1052-1077/1642-1667) (see f 3v). The work is divided into a *muqaddima*, 3 *maqālas*, and a *khātima*. See RS 9, R 32, etc. St No 41 on p 40. It was lithographed at least once in Persia. The present copy is an excellent one, and probably the oldest extant. It is dated 1076 AH so that it has been written still in the reign of 'Abbās II to whom it is dedicated. Beg. as usual.

کوهر مرادی که عواص فکر را از دریای حذب الح

Ff 189, S 275×175, 205×110, ll 24 Or pap Persian calligraphical nast Cond good Slightly damaged by repairs A fine vignette (damaged)

## 1117.

The same

M 2

Another copy of the same treatise, dated 1115 AH included in a large *majmū'a* (cf above, No 926) It is stated in the colophon that there are only two copies between this transcript and the autograph MS Beg as in the preceding No

Bd v Ff 17-87v For measurements, etc, see No 926

## 1118.

(مجموعه رسائل محمد مجلسی)

(MAJMŪ'A-I-RASĀ'IL-I-MUHAMMAD MAJLISĪ)

M 39

A collection of minor works of the famous Shi'ite writer Muhammad Bāqir b Muhammad Taqī Majlisī who died in 1110 or 1111/1698-1700 In the majority of them his authorship is quite explicitly mentioned, and it is probable that the others, in which the author's name is not given, also belong to his pen Copied in 1101-1103 AH at Kāshān (cf f 135v), by Muhammad Rafī' Tūy-Sukānī, as stated in several colophons Incomplete at the beginning

1 (ff 1-7v) The end of a religious treatise, chiefly dealing with the question of how to follow the example of Muhammad Dated 1101 AH Beg abruptly

.... حواصی ندادارید و تسبیح حضرت فاطمه علیها السلام بخوانید الح

2 *Risāla-i-taḥḥiz-u taḥsīl-u daḥn-i-amūāt* (ff 8v-37) A short treatise on funeral rites, comp in 1099/1688 (See f 37) Dated 1101 AH Beg

الحمد لله الذي لا ينسى الا وحيه و لا يدرم الا ملكه الح

3 (*Tarjūma-i-dū ḥadīth dar biḥisht-u dūzakh*) (ff 39v-63) An eschatological treatise, by the same author, composed in 1100/1689 Copied in 1101 AH Beg

الحمد لله الذي اعد لاولئائه جنات النعيم الح

4 *Risāla-i-salāṭiyya* (ff 83v-76) A short treatise on some special details of prayer Beg

الحمد لله . حمدن كويد محمد باقر بن محمد تقى الح

5 *Risāla dar ādāb-i-namāz-i-shab* (ff 76v-81) Some details concerning night prayer The author's name is not given, but is probably also Majlisī Beg

الحمد لله مكرم العابدین . این رساله اسد الح

6 *Muntakhab-i-adhikār-i-adriya* (ff 81v-88) A brief treatise on some special prayers and forms of *dhikr* by the same Majlisī, composed in 1079/1668 Beg

الحمد لله . سند معتبر از حضرت امام جعفر صادق الع

7 (*Risāla dar ahādīth-i-Ridā*) (ff 88v-93v) Some traditions related by Imām ‘Alī b Mūsā ar-Ridā, translated into and commented on in Persian Completed by Majlisī in 1078/1668 Beg

الحمد لله . بدرستی که رئیس المحدثین محمد ابن بابویه ه می الع

8 (*Risāla dar ba dī farā'id*) (ff 93v-96, 101-97, 105-108v) A short treatise on some obligatory religious observances The author's name is not mentioned Probably by Majlisī Beg

سند معتبر از حضرت صادق .. مریس الع

9 *Risāla-i-i-tiqādiryya* (ff 108v-113v) A brief note on the various Shi'ite sects with proofs of their being untrue in so far as they do not coincide with the religion of the followers of the 12 Imams, which is the only true creed The author's name is not mentioned, but the date of composition is given as 1035/1624 If this date is correct the treatise cannot have been composed by Majlisī (although it is known that he compiled a *risala* with the title *I-tiqādiryya*) Copied in 1102 AH Beg

الحمد لله على الآلة (sic ?) و الصلوة على اشرو ، اسائه الع

10 (*Risāla-i-dīniyya*) (ff 114-135v) Miscellaneous questions concerning minor observances, in Arabic The compiler's name is not mentioned Probably by the same Majlisī Copied in 1103 AH Beg

مسئله ما ذكر جماعة من الاصحاب من وجوب كفارة الع

11 (ff 135v-141v) Scrappy quotations notes, prayers, etc  
Ff 141 S 85 x 165 (*biyād*), ff 14 Or pap Persian Chikasta nast Cond good

1119.

(مجموعه رسائل)

(MAJMU' A-I-RASĀ'IL)

Ab 5

Another *majmū'a*, containing two treatises by the same Muhammad Bīqū b Muḥammad Taqī Majlisī, as mentioned in the preceding No and a few additional scrappy notes also of Shi'ite contents Also copied still within the author's life time, in 1107 AH, by Muhammad Murād (b) Hājji Isma'īl Astiābādī

1 *Sharḥ-i-chahārdah hadīth* (ff 1v-108) A Persian

commentary on 14 selected *hadīths*, by Majlisī, dedicated to the Safawide prince Shāh Sulaymān (1077-1105/1667-1694) Beg

الحمد لله .... چندی کوید بغیر حاکسار محمد ناصر الح

2 (ff 109v-113) A few notes of magical contents, the largest of them explaining how to send a petition to the hidden Imam who is to appear at the day of the Resurrection etc Beg

طریقه ربه بخدمت حضرت صاحب الزمان الح

3 (*Risāla dar du'ā*) (ff 113v-135v) A treatise on the methods to make prayers effective. It is based on Traditions related by Muḥammad b Ishāq al-Kulīnī (d 328/939) cf Brockelmann *Gesch d Arab Lit* vol I p 187 Beg

ربه الاسلام و رئیس المحدثین محمد بن یعقوب الکلبی الح

4 *Risāla dar biyān-i-sa'adat-i-ayām-i-hafta* (ff 136v-159) A short treatise, by Majlisī, on the propitious days of week, lucky hours, etc Beg

الحمد لله .. حدیث کوید احقر عناد الح

Ff 160 S 230 × 125 150 × 70, ll 11 Or pap Pers nast Cond tol good

## 1120.

(مکروهه)

(MAJMU'Ā)

E 40.

Two treatises the first on the religious observances connected with travelling, and the second on divination by the Coran. The latter work belongs to the authorship of the same Muḥammad Bāqī Majlisī, and, judging from the style the first one is also written by him although the author's name is not explicitly mentioned. Copied in 1123 AH

1 *Tuhfatu'l-musāfirīn* (ff 1v-26) A treatise on religious duties, prayers, etc, to be observed when starting on a voyage, during its progress, on returning home, etc, all in Shi'ite strain. Composed in 1103/1692 (this date is obviously not that of the transcription because at the end of the second treatise, written by the same hand and on the same paper, the date of copying is given as 1123 AH). The work is divided into 10 *fasls* and a *khātima* Beg

حمد و ربانی نبی صلی الله علیه و آله الح

2 *Mafātihu'l-ghayb* (ff 27v-75) A treatise on the methods of divination by the Coran, the mystical meanings of various letters, expressions, etc, with numerous *hadīths* proving the great spiritual advantages connected with this practice. The author is the same Muḥammad Bāqī Majlisī, he composed it in 1104/1693, and

based it on the material which he had already collected in his large work, *Bihān u'l-anuān*. It is divided into a *fātiha*, 8 *mißtāhs*, and a *khātima*. Copied in 1123 AH

الحمد لله الذي لا يعلم خبر عبادة سواه الحج

Ff 75, S 195 x 105, 145 x 75, ll 15 (diagonal) Or pap Bad Ind shikasta Cond tol good Repaired, injured by dampness

## 1121.

ZĀDU L-MA'ĀD

زاد المعاد

M 106

A treatise on various minor observances, forms of prayer, etc by the same Muhammad Bāqī b Muhammad Taqī Majlisī (see the preceding Nos 1118-1120), based on his large work (in Arabic) *Bihān u'l-anuān*. This compilation is dedicated to Sultān Husayn, the Safawide (1105-1135/1694-1722). It is divided into fourteen *bābs* and a *khātima*. See R 21, etc Ind lib Bh 198. Often lithographed in Persia. Copied in the XIIc AH, incomplete at the end. Beg

الحمد لله الذي جعل العباد وسيلة الدل (sic) السعادة الحج

S 220 x 120, 175 x 80, ll 14 Or pap Ind nast Cond bad Injured by dampness and repairs Many marginal notes and glosses Many lacunas

## 1122.

HAYĀTU'L-QULŪB

حياة القلوب

D 148

An exposition of the Shī'a creed, by the same Majlisī (see Nos 1118-1121), being a summary (in two volumes) of his own voluminous encyclopædia of Shī'ism (in 25 vols), *Bihān u'l-anuān*. It is dedicated to the Safawide prince Sulaymān (1077-1105/1667-1694). See R 155, etc (GC I 344). Many times lithographed in Persia. Transcribed in the XIIc AH. The present copy contains only the *first* volume, as the *second*, although combined under the same number in this library is of a quite different origin. Beg

مذاهب قلوب مرادة دلائل نوادر صلاله و حرمان الحج

S 235 x 160, 195 x 110, ll 22 Or pap Ind nast Cond tol good

## 1123.

The same

D 148

The *second* volume of the same work, copied in 1205 AH (?) (the date is not properly legible). Beg

الحمد لله و الصلوة على عبادة الدين اطع الحج

S 230 x 155 165 x 95, ll 17 Or pap Ind nast Cond good

## 1124.

The same

M 2.

A short extract from the same work, dealing with the story of Alexander (Dhū'l-Qarnayn) Copied towards the end of the XIIc AH

Bd v Ff 187-190 For measurements, etc, see No 926

## 1125.

ترجمة كتاب الاسرار

TARJUMA-I-KITĀBU'L-ASRĀR

Ad 25.

The Arabic text, with a Persian paraphrase, of a treatise on the rights and privileges of the Imams from the house of 'Alī The full title of the original work is *Kitābu'l-asrār fī imāmatī'l-a'immatī'l-athārī* (see f 3v) The translator who merely calls himself Muhammad 'Ābid without any further details (cf f 3v), dedicates his work to a prince, whose name is unfortunately erased in this copy An examination by the magnifying glass shows that there are clear traces of محمد .. احمر As the prince in question, judging from his titles, was a Timuride, it may be with some probability suggested that his name was Muhammad Shāh (b Khujasta-Akhtar) (1131-1161/1719-1748) The author, therefore perhaps may be identical with Muhammad 'Ābid who about that time wrote a commentary on Rūmī's *Mathnawī*, see R 591 The work is not mentioned by Brockelmann nor in *Kashfū'l-huqūb* Copied in 1147 AH Beg

افتتاح هر کتاب و ابتدای هر باب بحمد حکیمی الهی

Ff 451 S 250×150, 195×90, ll 17 Or pap Calligr Ind nast Cond good  
Slightly injured by dampness Bad vignette

## 1126.

التحفة الحسبية

AT-TUHFAṬU'L-HUSAYNIYYA

Ac 3.

A treatise on the elementary principles of Shi'ite doctrine, by Muhammad Bāqī b Muhammad Akmal Bahbahānī Isfahānī, d. 1205/1791, cf R 34 Judging from the laudatory tone of the preface and the high-sounding epithets added to the author's name, the work must have been edited by a different person (whose name is not mentioned) Copied long before the author's death, in 1177 AH, by Muhammad Amīn Beg

الحمد لله ..... ترجمه میرطالعان درجاء عالیه آخرت مخفی بماناد الهی

Ff 83, S 200×125, 155×80, ll 13 Or pap Ind nast Cond. rather bad  
Injured by the 'repairer'

1127.

(رسالة اصول دين)

(RISĀLA-I-USŪL-I DIN)

Ad 15

An exposition of the elementary dogmas of Shi'ism, chiefly emphasizing the teaching about the *imamut*. There is no author-name, proper title, or date of composition. In the text there are almost no references to the authorities of the author, and it is therefore impossible to identify this treatise. The style is quite modern. On the fly-leaf its authorship is ascribed to Muhammad Bāqir Bahbahānī (see No. 1126) and this seems quite admirable. The work itself occupies only ff. 1-32v and the remainder of the book consists of a *tahmila* containing tradition about Muhammad and the Imams. Copied in the beg. of the XIXc. AH. Beg.

الحمد لله الذي جعل اصول ديني بعد اسب الهم

H 52 x 201 x 130, 110 x 80, II 11. Or. pap. Ind. mod. nast. Cond. good

1128.

مبيل المنة

SABĪLU N-NAJAT

Ad 23

A concise exposition of the principal Shi'ite dogmatic and observances in a *muqaddima* and two *matlahs* by Ahmad b. Muhammad b. Muhammad Bāqir Bahbahānī, the grandson of the author of Nos. 1126-1127. It was composed in 1225/1810 and is dedicated to Muhammad 'Alī-Khān Qājār, perhaps one of the numerous sons of Fath-'Alī Shāh (1211-1250/1797-1834). Copied at Calcutta 1227 AH, by Bāqir 'Alī Beg.

الحمد لله الذي جعل ارواب الصلوة الهم

S 220 x 145, 150 x 75, II 13. Or. pap. Ind. modern nast. Cond. good

## C. Controversy and description of various religions

1129.

راغبين قاطعه

BARĀHIN-I-QĀTĪ'A

Ad 4

A Persian paraphrase of the famous controversial work *As-sawā'iq al-muhriqa*, composed, in Arabic, by Shihāb al-Dīn Ahmad al-Haytamī al-Makkī surnamed Ibn Hajar, d. 973/1566. The author of the Persian version is Kamāl al-Dīn (b.) Fakhr al-Dīn Jahūmī. He completed it in 994/1586 (cf. f. 2v) and dedicated it to Ibrāhīm 'Ādil-Shāh (II) (987-1035/1579-1626). It is divided

into three *muqaddimas*, ten *bābs* and a *khātima*, and deals chiefly with the refutation of the Shi'ite doctrine of the illegal usurpation of the Khalfate by the three first successors of Muhammad (see EIO 2571, etc. *Ind lib* Bl 113 Copied towards the end of the XIc or beg of the XIIc AH Beg

الحمد لله الذي فصل بيننا ومحمدًا صلى الله عليه وآله

Ff 427 S 250 × 150, 180 × 95, ll 19 Or pap Ind nast Cond good Slightly injured by dampness CFW 1825

## 1130.

نوارق مسرقه

BAWĀRIQ-I-MUSHRIQA

Ad 5

Another Persian paraphrase of the same *As-sawā'iqul-mushriqa* of Ibn Hajar. The translator, Muhammad 'Iwād al-Hisānī Lāhūrī, commenced it in 1134/1722 and completed it in 1140/1728 (chronogram كنى هديت ملندر حان). He dedicated it to Qalandar-Khān, a local official. Copied in the XIIc AH Beg

مکاهد حمده مر - مبدیرا که شوارق مسرقه هدايه - و د الح

Ff 544, S 335 × 205, 240 × 125, ll 25 Or pap Ind nast Cond good Index

## 1131.

ترجمه مجتصر نواقض الروافض

TARJUMA-I-MUKHTASAR-I-NAWĀQIDU'R-RAWĀFIQ

Ad 8

An abridged Persian paraphrase of *An-nawāqid fī raddi'l-rawāfid*, composed, in Arabic, in 987/1579 by Ashraf Mu'īnu'd-Dīn Mirzā Makhdūm Shīrāzī, d 995/1587, see Brockelmann, *Gesch d A Lit*, vol II, pp 442-443. The author of the Persian version states in his preface that he contemplated the undertaking of his work in 1093/1682 when he was at Mekka, but that he had not completed it until 1122/1710 (cf f 3). Like the work of Ibn Hajar, the present one deals chiefly with a refutation of the Shi'ite principles. Copied in the XIIc AH Beg

حمد سجد و شکر سجد نثار درگاه داتى که الح

Ff 141, S 190 × 100, 145 × 60, ll 13 Or pap Ind nast Cond good

## 1132.

(مختصر ، رد الروافض)

(MUNTAKHAB-I-RADDU'R-RAWĀFIQ)

E 111

A very short extract from a controversial work by 'Abdu'l-'Azīz Akbarābādī. The title of the original treatise may have

been *Raddu'r-rawāfiḍ*. This extract is included in a *maẓmū'a* containing different treatises, transcribed as stated in the colophons of some of them, in 1082 AH. Although the handwriting of the present extract is different from that of the dated ones, the paper is probably the same, and so it is possible that it was transcribed and therefore also compiled before the end of the XIc AH. Beg

حرری کہ بر وجودس ناطقہ را دارید و سخنی کہ الہ

Bd v. Ff 89-90 For measurements etc. see No 339 Marginal notes and glosses

1133.

مظہر الحق

MUZHIRU L-HAQQ

E 182

A refutation of heresies, especially of those of the Shī'a, from a strictly Sunnite point of view. The author, a fanatical Sunnite, does not leave any writer unsuspected of heterodoxy, and therefore refers only to a very few books mostly the earliest so-to-say, canonical compositions. Amongst those of later origin the latest is *Tafsīr-i-Husaynī* (cf Nos 959-967), referred to a few times. His treatise may prove very interesting for a student of modern Sufism, because there are occasional attacks on the Sufis which show a good knowledge of the subject. The work is divided into 136 *bābs*. Very unfortunately the name of the author and the exact date of composition are not mentioned, the title is given on f 10. Copied in the beg of the XIIc AH, so that the work must have been composed either in the Xc or the XIc AH. Beg

الحمد لله الذي ابدل على عدة الكتاب الہ

S 260 × 150, 180 × 95, ll 15 Or pap Ind nast, different hands Cond good

1134.

دستان مدادہ

DABISTĀN-I-MADHĀHIB

Ad 24.

The well known treatise on the religious and philosophical doctrines of the Eastern nations. The author's name and the date of composition are even at present not yet precisely known, although they have been often discussed by various scholars. In the present copy, in the colophon, the author is called Dhū'l-Fiqāi-Beg, with the *takhallus* Mu'ayyad (or Mubad?). The work must have been written shortly after 1063/1653. See GIPh 280, 366, EIO 2542-2547, B1 63-64, EB 1791, P1 271-272, R 141 sq, Aum 126, etc. Lithographed in Tih-rān, 1260 AH, and also a great many

times in India Translated into English by D Shea and A Troyer, 3 vols, Paris, 1843 (Oriental Transl Fund), old partial text editions and translations F Gladwin, Calcutta, 1789 (the *first* chapter) F Dalberg, Wurzburg, 1809 (the same), Leyden, Calcutta, vol XI of the 'Asiatic Researches,' pp 406-420 (the *ninth* chapter) The present copy dates from the XIIc AH Beg

ای نام دو سر دفتر اطفال دستان الح

Ff 276, S 250×160, 210×110, ll 17 Or pap Coarse and vulgar Ind nast, different hands Cond tol good Worm eaten Some folios are misplaced, others left partly blank

1135.

حجۃ الہند

HUJJATU'L-HIND

Oa 9

A refutation of Hinduism, in the form of a fairy tale The author calls himself 'Umar Mihrābī (in some copies Ibn 'Umai, or 'Alī-Shāh Mihrābī), but the date of composition is not known The work must have been compiled not later than the XIc AH, because one of the copies in the India Office library is dated 1084/1673 See EIO 2715-2716, Pr 111, R 29, etc Copied in 1136 AH by one Shahīd b Yūsuf Beg as usual

الحمد لله . . اما بعد حمد الله عرو حل حاله و نعم رسول الح

Bd v Ff 4v-93v, S 210×145, 170×105, ll 15 Europ pap Ind nast Cond tol good Slightly injured by repairs

1136.

The same

D 139

Another copy of the same work, dating from the XIIc AH Beg as in the preceding copy

S 210×145, 165×100, ll 19 Europ pap Ind nast Cond tol good Slightly worm eaten and repaired Scrappy notes on the last two folios

1137.

The same

Aa 2

An extract from the same work, included into a large *majmū'a*, dating from the XIIc AH Beg as in two preceding copies

Bd v Ff 168v-17b For measurements, etc, see No 928

1138.

رسالة صالحية

RISĀLA-I-SULHIYYA

Ad 12

A defence of the Shi'ite doctrine, the rights of the house of 'Alī to the Imānat, and especially the privileges of his descendants, the Sayyids. It is written in ornate prose, with many eulogies of the Imams, especially Mahdī, in verse. The author does not mention his own name, but several times calls himself (cf f 2v) a descendant of the famous Sufie saint of Persia, Nī'matu'l-lāh Walī (d 834/1431). He can not have been writing, however, earlier than the Xc AH, because he refers several times to the *Raudatu'l-ahbāb* (see above, Nos 53-58). Copied towards the end of the XIc or the beg of the XIIc AH. Beg.

الحمد لله الذي هدانا لهذا وما كنا لنهتدي اليه

Ff 17, S 260×160, 220×125, ll 15 Or pap Ind nast Cond good

1139.

سراج العوائد

SIRĀJU'L-'AQĀ'ID

Ad 16

A treatise containing denunciations of heresies chiefly the doctrine of the Shi'ites. It is an autograph dated 1185 AH, of Amīnu'd-Dīn Ahmad Siddīqī Alwāī, already mentioned as the author of some other works (see above, Nos 1053, 1093). It is a compilation from various well known books, and contains apparently not a single word of fresh material. The sects, which had ceased to exist centuries ago, and the others which were still extant, are mixed together in the most confusing way. It is dedicated to Sūāju'd-Daula Anwaru d-Dīn-Khān Mansū Jang Beg.

تأليف آندار که نعواض فکر رسا در روی کار آید الحج

Ff 73, S 225×115, 175×65, ll 21 Or pap Bad Ind nast Cond not good  
Worm eaten and repaired

## D. Religious Miscellanies.

1140.

زبدة المکاشفة

ZUBDATU'N-NUKĀT

D 210

Verbose eulogies of Muhammad, the first four Khalifs, various prayers, etc, by Zaynu'd-Dīn b Qādī Mahmūd (see f 6v). This treatise is dedicated to Ibrāhīm 'Ādil-Shāh (there were two princes with this name, the first who ruled 941-965/1535-1557 and the second, 987-1035/1579-1626) (see f 4). The full title of this

work is *Zubdatu'n-nukāt fī halli'l-mushkīlāt*, it is divided into a *mugaddima*, two *maqālas* and a *khātima* Copied towards the end of the XIIc AH Beg

بسمحمدک یا من سرخ صدورنا لادراک العلوم الحج

S 195 × 120, 110 × 55, ll 11 Or pap Bad Ind nast Cond good Many glosses and notes on the margins

1141.

(مجموعه)

(MAJMŪ'A)

Oa 60.

Several short notes dealing with various details of prayer. Then uniformity suggests that they are extracts from one and the same original work, the title of which, however, is not given All are included in a *majmū'a*, dating from the end of the Xc or beg of the XIc AH

1 (*Risāla-i-bānq-i-namāz*) (ff 192v-198) Rules concerning the *adhān*, the upkeep of mosques, etc Beg

الحمد لله ... در بیان وصلب بانک نماز الحج

2 (*Risāla-i-namāz-i-bāmdād*) (ff 198v-202v) On the spiritual advantages of prayer before dawn Beg

الحمد لله ... در وصلب بامداد نماز الحج

3 (*Risāla-i-namāz'hā-i-nāfla*) (ff 202v-206v) On additional prayers and then spiritual advantages Beg

بسم الله ... در بیان نمازهای نافله الحج

4 (*Risāla dar namāz-i-hājāt*) (ff 206v-207) A short note on prayers with definite objects in view On f 207 there is the beginning of an incomplete *risāla* on the customs to be observed when travelling Beg

این رساله ایست نوشته سد ار برای آداب سفر الحج

Bd v Ff 192v-207v For measurements, etc, see No 1036

1142.

(مجموعه)

(MAJMŪ'A).

M 11

A scrap-book chiefly composed of fragments and notes of religious contents, too small and unimportant to deserve separate description Transcribed apparently in the XIc AH

1 Stray quotations from the poetry of 'Irāqī, Zahīn-i-Fāryābī, Bahāī, etc (ff 1-7v) Fol 8 left blank.

2 *Zubdatu'l-usūl* (ff 9-11) A very short treatise on the principal dogmas of Muhammadanism in Arabic, by Muhammad 'Āmilī, surnamed Ibn Khātūn, d 1011/1602, see Brockelmann, *Gesch d Ar Lit*, vol II p 321 Beg

قد بلعنى مدكم ايها الاحباب السلام

3 Stray verses, notes extracts etc. from various Persian and Arabic works on theology and tradition (ff 11v-23)

4 *Min kalimāt mulūk'l-Furs* (ff 23v-25) Apocryphal sayings of Faḥīdūn and other ancient Iranian sages

5 Scraggy extracts from various Shi'ite religious writers (some of them from Ibn-Bābūya) (ff 25v-28v).

6 A petition (*'arīda*) from Pīr Muhammad Mūsā to Jahān-gū, who is here called بادشاه دهلوی (ff 29-29v)

7 Scraggy notes and extracts of religious and magical contents, from the *Tafsīr-i-kashshāf*, *Kashlūl*, *Hayātu'l-haywūn*, etc (ff 29v-44v)

8 A brief note on the biography of Nāṣir-i-Khusraw, with a short account on the Isma'īlite rulers of Alamūt (nothing new, probably based on *Raudatu's-Safā* or *Habību's-siyar*) (ff 45-48) Beg

ندد من احوال ناصر - مرو، اصل او اصفهانسب و در باب او سخن

دسيار گفته اند السلام

9 A short extract from the *diwān* of Khāqānī, see above, Nos 456-458 Beg as in No 456 (ff 49v-55)

10 Notes containing various Traditions (ff 55v-60)

11 A short extract from *Al-mulḥūṭu'l-a'zam fī tafsīr i'l-Qur'ān*, by Haydar al-Husaynī al-Āmulī (ff 61-63) It deals with the secret mystical names of Muhammad and of various saints gives the dates of the deaths of the Khalifs, etc

12 Extracts from *Riwadu'l-manāzin fī 'ilmu'l-awwāl wa'l-awākhir* (ff 63-78v), by Abū'l-Walīd Muhammad Ibn-Shahna al-Halabī, d 815/1412, which is in its turn, an extract from the famous work of Abū'l-Fidā, see Brockelmann, *Gesch d Ar Lit*, vol II, p 141 It contains succinct accounts of the early Muhammadan dynasties

13 Several letters sent between one of the Qutb-Shāhs and an 'Ādil-Shāh (ff 80-89)

14 A letter of Akbar to one of his sons (ff 90-90v)

15 Short and scraggy notes and extracts of religious contents, mostly on various subjects of Tradition (ff 91-116v)

ff 116, S 200 x 125, 165 x 90, II 30 Or pap Ind nast, different hands Cond good

1143.

(مجموعه)

(MAJMU'Ā)

Aa 2

Scrappy notes of religious contents and prayers, included in this *majmū'a*, cf also above Nos 928, 971 etc Transcribed in the beg of the XIIc AH The articles to be mentioned here are

1 A note on the punishment of the people who violate the fast of Ramadān فصل در عقوبت روزه حوران ماه رمضان (f 139v)

2 Prayers of various kinds, with explanations of their particular effects and advantages (ff 176v-178v)

3 A versified note on prayers The note has a heading Beg  
مخدواهم یاری ر بونا اله ، الحج  
(ff 179-179v) The author's name is not given

Bd v For measurements, etc , see No 928

1144.

فوائد المظامیة

FAWĀ'IDU'N-NIZĀMIYYA

M 127

A treatise on the influence and advantages of various particular prayers, on the magical effect of some *sūras* and verses of the Coran, on special forms of *dhikr*, and different *na'āfil* (additional prayers) The author calls himself Muhammad 'Ubaydu'l-lah b Hadrat Muhammad Shāh He dedicated his work to Āsaf-Jāh (d 1161/1748), the title of the work is apparently an allusion to the latter's name Nizāmu'l-Mulk Copied towards the beg of the XIIIc AH Beg

یا من یحمد دانه دانه می دانه الحج

S 225 × 140, 170 × 95, ll 15 Or pap Ind nast Cond tol good

1145.

(مجالس در فضیله و جهاد)

(MAJĀLIS DAR FADLIYYAT-I-JIHĀD)

M 86

Sermons on the subject of *jihād*, on the religious advantages to those who partake in it, curses on the heads of unbelievers, etc Many *hadīths*, Coranic verses, etc are quoted There is no introduction or *khātima*, and the name of the author is not given, but from its general style and tone it appears clearly that these orations are a production of some one connected with Tīpū's court The first part of the same volume, in which this collection is included consists of *Mu'ayyidu'l-mujāhidin* versified sermons on

the same subjects, by Zaynu'l-Ābidīn Shūstārī (see Nos 882-883), and it would not be surprising if both should be found to belong to the pen of the same writer Copied in the beg of the XIIIc AH Beg

الحمد لله . . . ايها الناس اعلموا ، اى كروة مردمان الحج

Bd \ Ff 48v-86 For measurements, etc see No 883

## 1146.

مثمر المواد

MATHMARU'N-NAWĀDIR

Ab 15

A collection of explanations of the mystical meanings and magical powers of various epithets of God, the names of the first four Khalifs, the twelve Shī'ite Imams, etc , with many genealogical tables and drawings Composed by Muhammad Ghīyāth, who dedicated it to Tipū, nawwāb of Mysore The work is a remarkable mixture of piety and superstition, which sometimes closely approaches blasphemy In addition to to the 99 'names' of God, there appear equally 99 'names' of Abū Bakr (!), 'Umai (!) 'Uthmān, and 'Alī etc Copied in the beg of the XIIIc AH Beg

الحمد لله الخالق الباري المنصور له الاسماء الحميدة الحج

Ff 60, S 200 × 120, 165 × 90, ll 17 Or pap Ind nast Cond good Index On ff 1-3 there are double vignettes Ff 56-60 left blank On ff 54v-55 there are drawings of the 'sandals of Muhammad,' often used for amulets Here, however, they are not filled in with the necessary formulas CFW 1809

## 1147.

راد المجاهدين

ZĀDU'L-MUJĀHIDĪN

E 101

A treatise on *ḡhād* on various eschatological, theological and moral matters, propitious days, lucky hours, etc Comp in 1209/1794, by Ghulām Ahmad by order of Tipū, nawwāb of Mysore This work is described in detail, and the headings of its 15 *fasls* are given in EIO 2621-2622 Copied in 1222 of the Muhammadi era or 1210 AH, by one Husayn At the end there are several notes of religious contents, and prayers Beg

الحمد لله الذى علم الانسان ما لم يعلم الحج

S 185 × 125, 145 × 80, ll 11 Or pap Ind nast Cond tol good Notes on fly leaves

## 1148.

تفنگ ، نامه

TUFANG-NĀMA

M 88

A treatise, in catechetical form, on the mystical origin (from David, father of King Solomon) of the rifle, the necessary prayers

and incantations to be recited while manipulating it, etc Judging from the style, etc , it was composed for the perusal of the victorious troops of Tīpū, nawwāb of Mysore The author does not mention his name. Copied in 1210 AH at Danpadrājpūr (?) by Qādir Shāh Sirāju'd-Dīn (b ) Jalāl Beg

الحمد لله ..... يدانكه راة روان انادند و كوشه سندان راويۀ مطابق السج

Ff. 6, S 200 × 135, 165 × 60, ll 13 Europ pap Ind nast Cond tol good

## VIII. SUFISM.

*Note* —In this section only those treatises on Sufism are included which are written in prose. The versified ones have already been described in the section on Poetry, and some others, containing chiefly biographical material, in the section on Biography.

1149.

کشف المحجوب

KASHFU'L-MAHJŪB

E 142.

The famous early Persian treatise on Sufic doctrine, by Abū'l-Hasan 'Alī b 'Uthmān b 'Alī al-Jullābī al-Ghaznawī al-Hujwīnī, who died *ca* 465/1073 at Lahore (where a shrine, supposed to be his grave, is still much revered). The work is fully described in EIO 1773, and is accessible to European readers in an English translation by R. Nicholson, 1911, Gibb Memorial Series vol XVII. A critical edition by the late V. Zhukovsky is not yet made public. The work was lithographed a great many times in Lahore and other places in India, in the Persian original and also in a Hindustani translation. A good lith edition appeared at Samaiqand in 1914. For the principal references concerning the book and the author see Br Lit Hist, II, 288, GPh 364, EIO 1773-1777 EB 1245, P1 287, Ros p 291, R 343, FI III 440 sq., St No 40 on p 39, etc. Cf also Notices et Extraits, XII, 360. The work is divided into 40 *bābs*, but the division is not quite systematic. The present copy was transcribed in the 24th year of Aurangzib's reign, i.e. 1092 AH. Beg as usual.

ربنا ائنا من لدنك رحمة  
الحمد لله الذي كسبه ، الاولاد اله

Ff 249, S 220 × 120, 160 × 75, ll 19 Or pap Ind nast Cond very good Notes and glosses on the margins

1150.

The same

E 143

Another copy of the same work, dating from the XIIc AH. It is incomplete at the beginning, and opens with the passage found on f 7 of the preceding copy.

Ff 357, S 210 × 120, 150 × 70, ll 17 Or pap Ind nast Cond tol good Slightly injured by worms and dampness

## 1151.

The same

E 141

Another copy of the same work, dating from about the middle of the XIIc AH Beg as usual, see No 1149

Ff 236, S 250 × 185, 170 × 100, ll 17 Or pap Ind nast Cond good

## 1152.

The same

E 144

Another copy of the same work, transcribed at Sikākul, Haydarābād, in 1245 AH Beg as usual, see above, No 1149

Ff 384, S 235 × 155, 160 × 90, ll 15 Or pap Ind nast Cond good Slightly worm-eaten

## 1153.

مناجاة عبد الله انصاری

MUNĀJĀT-I-‘ABDU’L-LAH ANSĀRĪ

Oa 61

The well known short collection of invocations to God, which is probably a genuine work of Abū Isma‘īl ‘Abdu l-lah b Muḥammad Ansārī (see concerning him and his works above, No 234), d 481/1088 There are apparently several versions of the same work See GIPh 282, Bl I 81-83, EIO 1779, R 35, Fl III 497, Dorn C 254, cf also P1 3, Leyden C IV 349 Notices et Extraits, XII, 352, etc Lith a great many times in Persia Copied apparently in 1106 AH (the 37th year of Anangzīb's reign), because other treatises, included in the same *maḥmū‘a* and written by the same hand, are so dated Beg as usual

ای ر درت بدلان را نوی درمن آمده الح

Bd v Ff 1v-8v, S 220 × 125, 170 × 85, ll 15 Or pap Ind nast Cond tol good  
Some notes on the *tarīqat* at the end

## 1154.

The same

E 94

Another copy of the same work, dated 1127 AH Beg as in the preceding copy On ff 17v-20v there are some notes and poetical quotations from Firdausī, Bahārī, and a few others

Ff 20, S 210 × 115, 175 × 85, ll 15 Or pap Coarse Ind nast Cond good

## 1155.

The same

E 223.

Another copy of the same work, dated 1135 AH, transcribed by Haydar b Sadrī'd-Dīn Muhammad Jabl 'Āmilī Hasanī Beg as in the preceding copies

Bd v Ff 1v-10v, S 230 × 130, 160 × 80, ll 15 Or pap Ind nast Cond rather bad

## 1156.

The same

E 95.

Another copy of the same work, dating from the XIIc AH. Before the usual beginning (the same as in the preceding copies) there is

مباحث اسرار بدیم بارگاه عقاری ابو اسمعیل حواحه عدد الله انصاری الحج

Ff 11, S 165 × 105, 130 × 75, ll 13 Or pap Ind nast Cond good

## 1157.

The same

Oa 3

Another copy of the same work, dating from the XIIc AH, transcribed by Jamāl-Khān Lūdī. Before the usual beginning (see No 1153), there is a short passage beg

بدام آن حدادی که نام او راحب روح اسب الحج

Bd v Ff 1v-12v, S 250 × 145, 165 × 75 ll 13 Or pap Ind shikasta nast. Cond good CFW 1809

## 1158.

KANZU'S-SĀLIKĪN

کنز السالکین

E 147

A long treatise, in prose and verse, on the principles of Sufic doctrine, ethics etc. The author mentions his *takhallūs*, in almost every poetical passage, as Ansāī, Pīr-i-Ansāī, Pūr-i-Ansāī etc. Moreover, a very rare case in Persian literature, he often mentions his *takhallūs* even in the prose parts, and frequently addresses

himself as 'Abdu'l-lah or Ansāī, or, at the beginning of various Ans and paragraphs uses the expression "Shaykh 'Abdu'l-lah, It is mys " It is not an exaggeration to say that the author's found appears at least once on every page of the work. We

Ff 357, before, have to think that the treatise is a most genuine Slightly injured

production of the famous Sufi, Abū Isma'īl 'Abdu'l-lah Ansārī, who is the author of the preceding work (Nos 1153-1157). But a more careful examination brings to light several matters which inspire serious doubts as to the genuineness of this authorship. As compared with the style of the *Tabaqāt* of Ansārī (see above, No 234) this work shows a great difference: (1) in the language, which is here far more modern, (2) in a very profuse use of Sufic symbolism, which did not exist (at least in so developed a form) in Ansārī's time and does not appear in the *Tabaqāt*, (3) instead of the invariably precise references to sources of tradition or information, which we have in the *Tabaqāt*, and which are only natural in the work of such an extremely erudite writer as Ansārī was, we find here generally only vague allusions to 'some saints,' etc., and it is obvious that the author intentionally avoided references to known persons, (4) and lastly, in several places we find eulogies of Abū Hanīfa and Shāfi'ī, while no mention is made of Hanbal, to whose school Ansārī belonged. Besides, whereas there are no Persian poetic quotations in the *Tabaqāt*, the present book consists, for at least one-third of poems of a style which obviously cannot be that of the Vc AH. These general observations can be strengthened by two striking facts. On ff 288-288v there is a fantastical story connected with the death of Mahmūd of Ghazna. Ansārī, who was a contemporary of that prince and perhaps, one of the most honest and judicious personages to be met in the whole of Persian literature could not tell such nonsense. The story could only have come into existence when the time of Mahmūd had long ago come to belong to the realm of legend. On ff 11-11v there is another interesting story, quoted from 'historical books' narrating an anecdote about Hindū-Shāh, who was besieged at Nishāpūr by his brother Sultān Muhammad, and, on the advice of 'Najmu'l-a'imma' surrendered to the latter. There can be little doubt that the event alluded to in this story can only be the one which took place sometime in 597-599/1200-1203, and belongs to the period of the contest between 'Alāu'd-Dīn Muhammad, the Khwārizm-Shāh (596-617/1200-1220), and his nephew, Hindū-Khān b. Malik-Shāh b. Takash (see W. Barthold, *Turkestan* vol II p 375 of the *Russian* edition, 1900). The divine in question may be identical with the famous Najmu'd-Dīn Kubrā, who perished later at the hands of the Mongols.

All these very suspicious details of the book only suggest its being a comparatively modern composition, an intentional or unintentional forgery. It is divided into 25 *fasls* all with more or less elaborate headings. They deal with

- 1 صفات و احوال ابدالار بودن (f 4v)
- 2 حقایق عمل (f 40)
- 3 صفات عمل و عس (f 62v)
- 4 صفات عالم (f 49v)

- طواه ، 8 (f 120v) حوانی 7 (f 110v) کورستان 6 (f 70)  
 (f 158v) آمردن انسان 10 (f 130) کون و مکان 9 (f 126v)  
 در فرستادن آتس ددیدا 12 (f 168v) در بیان سال که بجهل رسد 11  
 اسم داف 15 (f 252) روح 14 (f 234) عناصر 13 (f 215v)  
 فقر 18 (f 279v) محبت 17 (f 272v) شب برآب 16 (f 269v)  
 (f 297) فصله ، روز جمعه 20 (f 290) عدانه الله 19 (f 285v)  
 (f 304) فصله ماه شعبان 22 (f 302v) فصله ماه رجب 21  
 فصلیه رساله 25 (f 311) مال 24 (f 306) فصله ماه رمضان 23  
 (f 318)

Another copy is mentioned in Bh 165, cf also St No 48 on p 40 The present transcript was collated with its original in 1100 AH, probably shortly after completion of the copying Beg

الحمد لله .. (أما بعد) چندین کوید اصعه ، عباد عدد الله

انصاری الحج

Ff (360), S 235×125, 155×70, ll 15 Or pap Ind nast Cond good In the beginning folios are badly misplaced An index and notes on the initial fly leaves Fol 2 is placed amongst the fly leaves

## 1159.

The same

E 96

Another copy of the same work, incomplete at the beginning It opens with the text found on f 2v, line 8 of the preceding copy

..... دسمن ایسان سرای لعب اسب الحج

Only the first 9 *fasts* have their headings 1, on f 3, 2, on f 19, 3, on f 23, 4, on f 29v, 5, on f 36, 6, on f 55v, 7, on f 61v, 8, on f 64v, 9, on f 66v The others are not properly distinguished Transcribed in the beg of the XIIc AH Marginal notes

Ff (184), S 280×140, 230×90, ll 19 Or pap Ind nast, different hands Cond good

## 1160.

کمپای سعاده

KĪMIYA-I-SA'ĀDAT

E 151

The well known Sufico-religious treatise by the famous theologian Zaynu'd-Dīn Abū Hāmid Muḥammad b Muḥammad al-

Ghazālī at-Tūsī, d 505/1111 It probably deserves the epithet of the most popular Persian Sufic treatise in the East, and was printed and lithographed many times in India and elsewhere See B1 Lit Hist, II, 295, GIPh 364, BI I 85-91, EIO 1781-1791, Br 30, EB 1429-1430, Pr 288-289, R 36-39, Aum 61-62, Mehren 5, Doin C 256, Dresden C Nos 4 and 255 *Ind lib* Bh 166-168, St No 1 on p 49, (GC I 843) Translated into English by H A Homes, Albany, N Y, 1873 The work is divided into four *rukns*, with a preface (in four *‘inwāns*) The present copy was transcribed by Hasan Kātīb b Mullā Hājji Muhammad Zanīkūī (سکری), in 954 AH Beg as usual

سپاس و ستائس فراوان بعدد ستارگان و قطرات دُرّان البحر

S 260 × 150, 180 × 100, ll 19 Or pap Ind nast Cond not good Worm eaten  
Notes on the margins Four good vignettes

## 1161.

The same

E 152

Another copy of the same work, dating from the end of the XIc or the beg of the XIIc AH Beg slightly different from that in the preceding copy

سکرو ستائس البحر

Ff (524), S 235 × 160, 175 × 85, ll 19 Or pap Ind nast, different hands Cond good

## 1162.

The same

E 149

Another copy of the same work, dating from the XIIc AH, a portion of it is dated 1154 AH (see f 360) Beg as in the preceding copy

Ff (485), S 300 × 175, 220 × 110, ll 16 Eur and O1 pap Modern Ind nast Cond rather bad Some folios, especially ff 203-307 are entirely perished Others injured by worms and dampness Notes

## 1163.

The same

E 153

The *first* half of the same work, containing the preface, the *first* and the *second rukns* Copied in the XIc AH Beg as in two preceding copies

S 225 × 125, 155 × 65, ll 22 O1 pap Good Ind nast Cond good Slightly worm eaten Two vignettes

## 1164.

The same

E 150

Another copy of the *first* half of the same work, containing only the first two *rukns*, without the preface Copied in 1138 and 1139 AH, Aurangābād, by Muḥammad Akbar b Hasan Beg abruptly

رکن اول در عبادت الہ

Ff (210), S 305 × 200, 220 × 130, ll 15 Or pap Coarse Ind nast Cond good

## 1165.

ترجمہ مہاج العابدین

TARJUMA-I-MINHĀJU'L-ĀBIDĪN

E 202.

A Persian paraphrase of an Arabic work by the same Ghazālī (see Nos 1160–1164), dealing with various topics of the theory of Sufism, cf Brockelmann, *Gesch d Ar Lit*, v I, p 423 The name of the translator is not given in this copy, but, as stated in EIO 1865–1866, where other copies of the same work are described, this Persian version comes from the pen of Yūsuf Bud'ī of Irch, who d in 834/1430–1431, an Indian Sufic shaykh of the Chishtī affiliation See EIO 1865–1866, cf R 1079 It is divided into seven '*uqbas* (the headings are given in EIO 1865) Transcribed towards the end of the XIIc AH Beg

حمد مرحدایرا کہ ملک حکیم اسب و ہواد کردم الہ

S 220 × 120, 160 × 80, ll 13 Or pap Vulgar Ind nast Cond not good Injured by dampness

## 1166.

تہذیب الدین فی العبادۃ

TAMHĪDĀT-I-'AYNU'L-QUDĀT

Oa 20

A treatise on the principal problems of Sufic theosophy, by Abū'l-Ma'ālī (or Abū'l-Fadā'il) 'Abdu'l-lah b Muhammad al-Miyā-najī al-Hamadānī, with the surname 'Aynu'l-quḍāt, a disciple of of Ahmad Ghazālī, the brother of the famous philosopher Muḥammad Ghazālī His death (by execution, on the charge of heresy) is usually placed in 533/1138–1139 (there are in his book suspiciously numerous allusions to his tragic end) See Bl I 92–93, EIO 1793–1794, EB 1247, Fl III 413–414, cf R 411, Dorn C 249, etc The work is also called *Zubdatu'l-haqā'iq fī kashfi'd-daḡā'iq* It is divided into ten chapters, each with the heading *مہد اصل* but without any particulars as to the contents In the present copy they are found I on f 3, II (lacuna ?), III

on f 18v, IV on f 27, V on f 30v, VI on f 44, VII on f 63, VIII on f 73v, IX (lacuna ?) X on f 111 Transcribed in 1056 AH by Shāh Nūru'l-lah Nabīna-i-Qādīrī, at a place called بلنكه  
There is a special heading in the beginning

هذا الكلام (sic) سلطان العارفين و الاولياء... ابو المعالى عيسى الهذلي

The text begins as usual

ساس آنخدای را که آفرید عالم را نه از اصلی اله

Bd v Ff 1v-165, S 170×110, 130×75, ll 15 Or pap Ind nast Cond bad  
Injured by worms, dampness, and especially repairs

## 1167.

The same

E 49

Another copy of the same work Although it is slightly incomplete at the beginning (it opens with the text found on f 3 of the preceding copy), and seems to be more modern than No 1166, it is much better preserved and clearly written Transcribed probably towards the end of the XIc AH The *tamhīds* are found I on f 1v, II on f 8, III on f 16, IV on f 23v, V on f 26v, VI on f 39, VII on f 55v, VIII on f 65, IX on f 77, X on f 96v At the end there are various prayers, notes, etc Beg abruptly

.....حسن الخلقين رب العالمين اله

S 205×120, 140×60, ll 15 Or pap Ind nast Cond good Slightly injured by worms

## 1168.

سحر الحقائق

BAHRU'L-HAQĀ'IQ

E 26

A commentary on the *Tamhīdāt* The author gives his name only in the form of Allah-Nūi (ff 3, 47v, 63, 74, 80v), without any further details He refers (see f 6) to his spiritual guide, Nizāmu'd-Dīn 'Umarī, who still lived at T'hānīsar at the time when this commentary was in process of composition This shaykh was the well known disciple of Jalālu'd-Dīn Qutbu'l-'Ālamīn Mahmūd T'hānīsārī (d 989/1582) He died in 1035-1036/1626-1627 (see the *Sawāṭir-u'l-anwār* in EIO 654, column 337) It seems therefore most probable that this work was composed sometime in the beginning of the XIc AH There was an old and very brief commentary on the same *Tamhīdāt*, by Muḥammad Husaynī Gīsūdīnāz (d 795/1394) It will be described further on in this Catalogue The present copy only contains the com-

mentary on the first five *asls* (the last is incomplete) 1, on f 10v, 2, on f 47v, 3, on f 63, 4, on f 74v 5, on f 81 The title is given on f 7 Transcribed towards the end of the XIc or the beg of the XIIc AH Beg

هو هو لنس سواة احد منكرود نلس موحداں وحدت الح

On ff 1v-4 there is a kind of introduction to the commentary, or even possibly a short separate treatise, in ornate prose dealing with Sufic matters The author does not mention his own name or the title of his note Beg

هو هو لنس سواة ندانكه انس معراب متضمن اسرار الح

Fr 91, S 245 x 135, 210 x 90, ll 32-34 Or pap Ind nast Cond good

## 1169.

انس المائبين

UNSU'T-TA'IBĪN

E 20

A rare exposition of the principles of Sufism, its ethics, and other cognate matters, by Abū Nasr Ahmad b Abī'l-Hasan Nāmīqī Jāmī, i e the well known poet Ahmad-i-Jām, who d in 536/1141 (see concerning his biography and his poetical works Nos 245 and 436 in this Catalogue) The shaykh, as stated by all his biographers, and even mentioned by himself in the preface to his work, was *ummī*, i e a man of insignificant education The fact of his having been able to produce this and other works he explains by various supernatural causes, special Divine guidance, etc (with all of which, judging from his biographies, he was quite familiar) Most possibly the explanation may be found in the much less miraculous collaboration of his better educated and more literary disciples And the form of the work supports this explanation, because every separate paragraph or chapter is uniformly introduced by the same expression, which probably does not come from his own pen

قال السدر الامام شرح الاسلام ودرس الله روحه العرير الح

With regard to its contents this rare work is most disappointing It contains only vague and stereotypic discussions of well known matters, giving nothing original There are no references to the author's contemporaries, no mention of his sources of information, etc The only real value which this treatise has is its linguistic form It presents very interesting peculiarities, parallel to those to be observed in the language of Ansārī's *Tabaqāt* (see above, No 234)

The treatise is divided into 45 *bābs* Then headings are given

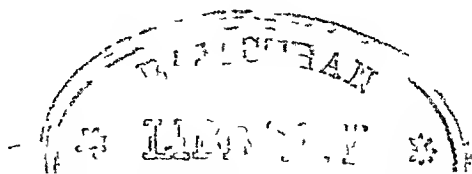
می پرسند که عمل چیست و عامل in the form of lengthy questions All the others are in the same style It will therefore be more economical to mention here the subjects only

- توحد و موجد 3 (f 9v) معرفت و عارف 2 (f 7) عقل و عاقل 1  
 6 (f 16v) مدار و مدارى 5 (f 13v) سبى و جمعى 4 (f 12)  
 هوا و هوادار 8 (f 26) احلاص و مخلص 7 (f 21v) بونه و تائب  
 9 (f 37v) پسر کسب که افتادار را سايد 10 (f 32v) علم و عالم 9 (f 29)  
 11 (f 41v) طلب و طالب 12 (f 40) مرید کسب و مرید را چه باید کرد  
 15 (f 47v) راه و مرکب راه 14 (f 45) سریع و حصب 13  
 صوفی و درویش 17 (f 54) مودق و مودق 16 (f 51) نار و یزیدی  
 19 (f 61) مدندی و مدندی 18 (f 58) مرون میدان معکرة و کرامات  
 21 (f 75) دنیا، حاص و دنیا، عالم 20 (f 63) و مخوفه  
 23 (f 79) رهد و راهد 22 (f 77) فداى و فاع و در راه خدا فداى  
 25 (f 88v) تقوى و متقى و انسى 24 (f 84v) شاید یا نه  
 27 (f 93v) بقویص و مقوص 26 (f 90v) متوکل  
 30 (f 106) فقر و فقیر 29 (f 102v) صبر و صابر 28  
 32 (f 116v) وف و خداوند وف 31 (f 112) و خداوند دیده  
 33 (f 120v) عشق و عاشق و در راه خدا عشق ساند، نه 32 (f 118v) و واحد  
 35 (f 131) سماع و سماع شاید یا نه 34  
 36 (f 140v) و ماله کیست انس  
 38 (f 150v) مؤمن و مسلم 37 (f 146) خاطر حذر، خاطر سر بچه  
 40 (f 161v) ندک لغت و ندک لغت 39 (f 153v) نار دانم  
 42 (f 174) در محبت و ناصح 41 (f 165) شاید یا نه  
 44 (f 182) مکائد انلس 43 (f 176v) و مدعى کاذب  
 45 (f 201v) ادب با اهل

Of these *bābs* the most interesting is perhaps the 40th, as shedding some light on the psychological grounds of Sufic erotic symbolism. The full title of the book, *Unsu't-tā'ribīn wa su'āṭu'l-lah mubīn*, is given on f 2. Copied apparently towards the end of the XIc or beg of the XIIc AH. Beg

الحمد لله ..... قال الصدر الامام .. ابو محمد احمد .. الدامعى الح

Ff 213, S 225×140, 150×90, ll 17 Or pap Ind clear nast Cond good  
 Slightly worm-eaten





1173.

The same

Oa 34

Another copy of the same work, dating from the end of the XIIc AH Beg as in the preceding copy On the margins there is another, *versified*, paraphrase of the same *Ghauthiyya* by an author who does not mention his name Beg of the versified translation

حمد محمودی کہ خود حامد هموست

هر زمان هر حمد ~ خود عامد هموست

Bd v Fr 57v-73, S 210 x 145 160 x 85, ll 11 Europ pap Ind nast Cond tol good Injured by dampness

1174.

شرح رسالہ ذوق

SHARH-I-RISĀLA-I-GHAUTHIYYA

F 117

A Persian translation of, and a commentary on the same *Ghauthiyya* (see Nos 1172-1173), by 'Walī b Muḥk Shāh as-Sīd-dīqī al-Qādnī (الکرنادری), a follower of the Qādnī order (and apparently not the disciple of 'Abdu'l-Qādn himself) There are no indications as to the date of composition See EIO 1797-1798 Copied about the middle of the XIIc AH Beg

حمد ناصح و ندای متعدد مر حضرت معینی را الخ

Fr (68), S 200 x 115, 155 x 80 ll 13 Or pap Ind nast Cond tol good Slight ly injured by repairs

1175.

The same

Oc 4

Another copy of the same work, transcribed in 1156 AH at ساؤنور, by Bālkishan Beg as in the preceding copy

Bd v Fr 152-206v For measurements, etc, see No 987

1176.

رسالہ معروف کتب نفس

RISĀLA-I-MA'RIFAT-I-KASB-I-NAFS.

Oc 5

A short treatise on the rules for ascetic training ascribed to the authorship of the founder of the Indian Chishtī affiliation, Mu'īnu'd-Dīn Chishtī Sijzī, son of Hasan b Ahmad b Tāhīr, d

632/1235 The general style of the work is not in contradiction with the antiquity ascribed to it, but there are no specific guarantees that it was really written by this particular saint Transcribed in the XIIc AH being included in a *maǧmū'a* Beg

س"ه از گفتار حضرت حواحه معین الدین سکری الح

Bd v Ff 93-97 For measurements, etc, see No 66

1177.

مرصاد العباد

MIRSĀDU'L- IBĀD

E 177

The well known treatise on the theory and practice of Sufism, by Abū Bakī 'Abdu l-lah b Muhammad b Shāhwar surnamed Najmū'd-Dīn i-Dāya d ca 654/1256 He completed this work in 620/1223, at Sīwās, in Asia Minor, as stated at the end of the book It is divided into five *bābs* and its full title is *Mirsādu'l-ibād min al-mabda' ilā l-ma'ād* Ser Bī Lat Hist, II, 195-196 Bl I 96, EIO 1804-1805 RS 17 EB 1218, R 38-39 Fl III 117, 453, Notices et Extraits XII p 116 Cf also St No 70 on p 43, etc Lith in Tehran 1314 There is also an old lith edition (Persian) of extracts from this work Transcribed towards the end of the IXc or beg of the Xc AH Beg as usual

حمد بیحد و ندایی بی حد نادشاهی را که وجود هر موجود بتسک

حد اوسب الح

Ff (114), S 210 x 155 200 x 115, ll 23 Or pap Good Khorasani nast Cond tol good Slightly damaged by dampness and repairs

1178.

The same

E 176

Another copy of the same work, transcribed in 1118 AH Beg as in the preceding copy but in addition there is the usual glorification

الحمد لله رب العالمین الح

S 245 x 155, 180 x 100, ll 15 Or pap Ind nast Cond tol good Slightly damaged by repairs

1179.

(سائل = وزیر سعی)

(RASĀ IL I-'AZĪZ NASAFĪ)

Ob 4

Two treatises on Sufism by 'Azīz b Muhammad an-Nasafī, who d in 661/1263, at Abaiqūh, see EIO 1806 R 1095 etc

Both are included into a large *maḥmū'a*, dating from the XIIc AH They are

1 *Kashf-u'l-haqā'iq* (ff 6v-134v) A large treatise on Sufism, being a summary of 400 volumes of various works of Sa'du'd-Dīn al-Hamawī (d 650/1253) See EB 1249, cf EIO 1806 It is divided into seven *risālas*, each subdivided into several *bābs* (the headings are given in full in EB 1249) They are as follows 1, on وجود (f 6v) 2, on انسان (f 30v) , 3, on سلوک (f 60) , 4 on توحید (f 80) , 5, on معاد (f 96) , 6, on آحرب دنیا و آخرت (f 118v) , 7 در بیان آنکه هفت آسمان و هفت زمین کدام است (ff 123v-134v) Beg

رساله اول از کتاب کشف الحقائق در بیان وجود الهی

2 *Magsadu'l-aqsā* (ff 134v-175) The well known treatise on the principles of Sufism See BI I 99, EB 1250, Pt 1053, R 834, Gotha C Nos 6, 11, Leyden C V, 42, 43, cf EIO 1806 Lith in Tehran It forms the basis of E Palmer's Oriental Mysticism Cambridge 1867 Beg

الحمد لله . . جلدن کوید اصعه . معناه و حادام فخرای عزیز بن محمد

نسقی الحج

Bd v Ff 6v-175, S 180×110, 125×55, ll 17 Or pap Ind nast Cond good  
Notes on the fly leaves

1180.

معصود الاقصی

MAQSADU'L-AQSĀ

Ob 11

Another copy of the same work as No 1179 (2), dating also from the XIIc AH Beg as in the former copy It is included in a *maḥmū'a*

Bd v Ff 84v-109v, S 310×180, 210×115, ll 23 Or pap Ind nast Cond tol good

1181.

راحة العلوی

RĀHATU L-QULŪB

E 73

Discourses of the famous Chishtī samt, Farīdu'd-Dīn Ganj-i-Shakarī, whose original name was Mas'ūd Ajūd'hanī, d 664 or 665/1265-1266 His utterances were collected during the period from the 15th Rajab 655/1257 to the 2nd Rabi'u'l-awwal 656/1258 by his disciple Nizāmu'd-Dīn Ahmad Badāūnī, who completed

the work shortly after that date Another copy in Bh 170 Cf St No 23 on p 37 Copied in 1077 AH (? suspicious) Beg

بعد سباس و مدب آفرندگان و درود بر سرور آفرینش الهی

Ff (90), S 215×135, 165×85, ll 15 Or pap Good Ind nast Cond good  
Notes and glosses on the margins and fly-leaves

## 1182.

اوصاف الاسراف

AWSĀFU'L-ASHRĀF

E 25

A short treatise on the principles of Sufism, dealing with the various stages of spiritual progress, by Nasīru'd-Dīn Muhammad b Muhammad b Hasan Tūsī d 672/1274, at Baghdād See Br Lit Hist, I, 486, EIO 1809-1810, P1 35, 274, R 829, Fleischer, No 348 etc Cf St No 80 on p 44 Lith several times in Persia The work is divided into 6 *bābs*, the headings of which are given in EIO 1809 Copied about the middle of the XIIe AH Beg

سباس بعباس بار حدائی را سبب آنکه الهی

S 180×105, 1.5×60 ll 11 Or pap Ind nast Cond tol good

## 1183.

طوالع السموس

TAWĀLĪ U'SH-SHUMŪS

E 126

A huge, most verbose and unsystematical work on various forms of *dhikr*, containing long discussions on the mystical meaning of various sacred formulas, the attributes of God, etc There is no subdivision into chapters, or other arrangement, but the discussions follow each other without apparent order The author's name is given in the colophon as Hamīdu'd-Dīn Nāgūnī There were several Sufic saints with this name in the VIIc AH Two are mentioned in *Safīnatu'l-awliyā* (EIO 647), i.e. No 111 (col 286) who died in 673/1274 at Nāgūnī and No 149 (col 290), who died in 643/1246 There is no doubt that there were also many other persons with the same name, who are not mentioned in the *tadhkiras* At all events the work cannot have been composed later than the VIIc AH, because it is many times quoted in another Sufic treatise, *Shamā'il-i-anqiyā wa dalā'il-i-atqiyā* (see further on, No 1197), whose author, Ruknu'd-Dīn 'Imād, wrote it not later than 732/1331 The work, however is not mentioned by Hājji Khalifa Cf St No 3 on p 35 Copied in 964 AH (? somewhat suspicious) Beg

التم ادبی اسألك بالمسئنة العارمة و بالوجود العائص الهی

Ff 365, S 265×150, 190×100, ll 25 Or pap Ind nast Cond good

## 1184.

The same

E 127

The second half of the same work Copied in the beg of the XIIc AH Beg abruptly

الهی بحلال قدسک و بجمال انسک الحج

Ff 266 S 270 × 160 185 × 95, ll 18 Or pap Ind nast Cond good

## 1185.

لمعات

LAMA ĀT

E 168

The well known treatise on Sufism by Fakhrū'd-Dīn Ibrāhīm b Shahrīyān Hamadānī with the *takhallus* 'Irāqī, d 686 or 688/1287-1289 cf above, Nos 522-523 See besides references given under No 522, also R 594 etc The present copy is dated 868 AH (the date is apparently genuine) Besides the original text, it contains also a commentary, on the margins, by an author who does not mention his name with a preamble (ff 1v-4) beg

سپاس و ستائش روزگاری را که روزی امعاف الحج

On ff 4v-6 there is another preface, also without the name of the author, beg

سپاس حدایرا که روس کرداند داب و حدیث الحج

The text of the *Lama'āt* begins on f 6v

الحمد لله الذي نور وجهه حديث الحكيم الحكيم الحج

Ff (28) S 210 × 130, 135 × 85 ll 17 Or pap Ind nast Cond good

## 1186.

The same

E 170

Another copy of the same work, but without the commentary Transcribed in the XIIc AH Beg as in the preceding copy

Bd v Ff 9v-1v For measurements, etc, see No 632

## 1187.

دقائق الحقائق

DAQĀ IQU L-HAQĀ IQ

E 69

A treatise on various questions of ethics and Sufic doctrine in 80 *fasls* in prose and verse The author calls himself Ahmad

Rūmī He was a disciple of the great Jalāl d-Dīn Rūmī and flourished about 700/1299 See RS 18 R 39-40 (called here *Haqā'iq-i-daqā'iq*) *Ind lib* Bh 188, etc The versified passages are written in *mathnawī* verse in imitation of Rūmī's *Mathnawī* The treatise is very verbose and contains apparently very little original material Copied in 1133 AH by Mīzā-Beg Beg of the prose introduction

الحمد لله . هذا رسالة من كلام أحمد زوهي

Beg of the first of the versified passages

تعداد ناد 'م رحمى رحى م' دست کبر مود ورن دروفا سم

S 250 x 155 220 x 120, ll 13, two columns in the centre and one on the margins - Or pap Good Ind nast Cond good Slightly injured by worms

## 1188.

روحة الارواح

NUZ'HATU'L-ARWĀH

E 206

The well known treatise in ornate prose and verse, on the usual Sufic topics It was completed in 711/1311-1312 by Ruknū'd-Dīn Husayn b 'Ālīm b Abī l-Hasan al-Husaynī Ghūrī surnamed Mīr Fakhr u-s-sādāt Husaynī d some time after 720/1320 (see above Nos 556-557) The work is divided into 28 *fasl* (their headings are given in EIO 1821) See Bl I 102-107 EIO 1821-1828 EB 1255-1256, Pl 292-294 R 40 608, Fl III 418 Mehien 7 Doin C 437 Kiaff 190, etc *Ind lib* Bh 171 St No 92 on p 29, (GC I 1042) Copied in 994 AH by one Mustafā Beg without the preface found in the majority of copies

توهمس جو ديدم زوسن آوار ' سخن را هم ديدم س کردم آغار

Ff (56), S 190 x 115 125 x 55 ll 15 Or pap Ind nast Cond not good Injured by repairs CFW 1969

## 1189.

The same

E 205

Another copy of the same work, dating from the end of the XIc AH This MS does contain the preface, which begins as usual

الحمد لله قال سيدنا و مولانا السيد الاحل الامام

S 215 x 120, 140 x 70, ll 15 Or pap Good Ind nast Cond tol good Slightly damaged by dampness CFW 1809

## 1190.

The same

E 207

Another copy of the same work, dated 1170 AH. It does not contain the preface and begins as No 1188.

Ft 95, S 210×120, 140×65, ll 15. Or pap. Ind. nast. Cond. good. Index. Many marginal notes and glosses forming almost a complete commentary. CFW 1809.

## 1191.

شرح نزهة الأرواح

SHARH-I-NUZ HATU L-ARWĀH

E 124

A commentary on the preceding work, by Abdu l-Wahid Ibrāhīm Husaynī Balgāmī, who completed it in 985, 1578. See EB 1257 Bh 172 cf EIO 1821. Copied towards the end of the XVc AH. Beg.

ب شرح ای مدبری و یسرای ایزدی اسج

S 230×145, 175×90 ll 17. Or pap. Ind. nast. Cond. tol. good. Some folios perished. CFW 1809.

## 1192.

فارج الاقراح

FĀRIHU'L-ATRĀH

E 118

Another commentary on the same *Nuz hatu l-arwāh*, by Hāmid b Ishāq, surnamed Majhan, who does not give the date of composition of his work. It must have been finished however before 1064/1654, in which year the present MS was transcribed by 'Abdu'l-Rahman b Mu'min. The work seems to be of Indian origin. Beg.

حمد محمد بن اطمعی را که نسیم اطمس چون در فصا اعم

At the end there is *Du'ā-i-hizbu'l-balā*, a prayer in Arabic with Persian explanations.

S 215×130 160×80, ll 17. Or pap. Ind. nast. Cond. good. Many glosses on the margins. Several folios are misplaced, those found at the end belong to the preface. CFW 1809.

## 1193.

مکمل نظام الدین

MAKTŪB-I-NIZĀMU'D-DĪN

M 27

A letter by the famous Chishtī shaykh of Dihlī Nizāmu'd-Dīn Awhiyā, whose original name was Nizāmu'd-Dīn Muhammad b Ahmad b 'Alī al-Badā'ūnī al-Bukhārī, d 725/1325. It is addressed to Hīsamu'd-Dīn, also surnamed Awhiyā, who lived in

Gupta The letter deals with *tauhīd* and other Sufic matters its genuineness is however open to doubt Transcribed amongst other entries, in a *maǧmū'a* in 1132-1133 AH, because almost all of them are so dated Beg

کتاب کدر آ محمداً الف

Bd v. Ff 134v-136 S 110x210 *biyād* Or pap Ind chik nast Cond tol good

## 1194.

The same

Or 5

Another copy of the same epistle dating from the end of the XIIc AH Beg as in the preceding copy

Bd v. Ff 121-127 For measurements etc. see No. 66

## 1195.

(مجموعه فوائد)

(MAJMU' A-I-FAWĀ ID)

E 137

A collection of instructive utterances of Nizāmu d-Dīn Awliyā (see above Nos. 239 1193-1194) chiefly consisting of quotations of various works on Sufism (ار حمله فوائد ار عا عوط ب نظم ادس و ار) arranged in 69 *bābs* under various subjects The works quoted here are mostly such as are very well known *Kashfu'l-mahjūb Tamhīdāt* of 'Aynu l-quḍāt, *Misādu l-'ibād*, various treatises of 'Abdu l-lah Ansārī, Muhammad and Ahmad Ghazālī Qushayrī Abū l-Layth Samarqandī and others The compiler who was probably a disciple of Nizāmu d-Dīn does not mention his name Transcribed in 1041 AH by Kamāl Hsaiī Beg

سبحان الله و الحمد لله و لا اله الا الله الف

Ff (140), S 230x135 140x80, ff 15 Or pap Ind nast Cond tol good

## 1196.

حکم نامه شرف الدین

HUKM-NAMA-I-SHARAFU'D-DĪN

E 60

A brief autobiography with occasional discussions of various Sufic topics, by Sharafu'd-Dīn Abū 'Alī Pānīpat'hī, surnamed Bū 'Alī Qalandar, d. ca. 725/1325 It is difficult to determine whether the work is genuine However, the names of various contemporary princes are often referred to in it, such as the princes Jalālu'd-Dīn (Fīrūz II 689-695/1290-1296), 'Alāu d-Dīn (Muhammad I 695-715/1296-1316), also Khidī-Khān Sūfī-Khān, etc

Copied towards the end of the XIIc or beg of the XIIIc AH  
Beg

این حکماء مددی مروت سبع المسائح شرح سره ، الدین الحج

Ff 7, S 215×125, 170×80, ll 13 Or pap Coarse Ind nast Cond tol good  
Slightly injured by worms

# 1197. شمائل انما و دلائل انغیا

SHAMĀ'IL-I-ANQIYĀ WA DALĀ'IL-I-ATQIYĀ F 125

An interesting treatise on the principles of Sufism, ethics, etc  
The author, Rukn(u'd-Dīn) 'Imād, composed it at the request of  
his spiritual preceptor Burhānu'd-Dīn Gharīb, d 732/1331 See  
EIO 1836, cf St No 5 on p 35 The work is divided into four  
*qisms* (for then headings see EIO 1836), but has also another  
division into 93 (not 91 as in the India Office copy) *buyāns* It  
consists of a very great number of quotations from numerous early  
works on Sufism and ethics, with short introductions by the com-  
piler The list of the sources is given in the preface Copied at  
Aurangābād, in 1130 AH by Tikchand, son of Talūkchand Beg

مدیحه کتاب ، سم الله الدی اکرم الاعضاء سمانکم ، ستائس و مدای

سکد الحج

S 260×165, 180×100, ll 13 Or pap Ind shikasta nast Cond good Index  
Copious notes on the fly leaves at both the beginning and the end

# 1198.

The same

Oa 19

An extract from the same work, dating from the XIIc AH ,  
transcribed by Shīr 'Alī It has a special heading *Zubdatu'sh-  
shamā'il* The authorship of the original work is here ascribed to  
Nūru'l-lah (cf f 30) Beg

الحمد لله . بدان هداک الله فی الدار من الحج

Bd v Ff 29v-170v, S 170×100, 120×60, ll 11 Or pap Ind nast Cond tol  
good

# 1199.

مصباح الهدایة

MISBĀHU'L-HIDĀYAT

E 181

An abridged and condensed Persian version of the famous  
Arabic work on the principles of Sufism, '*Awārifu'l-ma'ārif* The

author of the Arabic original is Shihābu'd-Dīn Abū Ḥafṣ 'Umar b Muhammad b 'Abdī'l-lah al-Bakī as-Suhrawardī d in Baghdād in 632/1234. The translator who calls himself (f. 1) 'Izzu d-Dīn Mahmūd b 'Alī al-Qāshānī (sic, i.e. Kāshānī) died in 735/1335. The work is divided into 10 *bābs* (for their headings see EIO 1837) and its full title is *Uṣbāhu'l-hidāyat wa miṣtāhu'l-lifāyat* (f. 1). See Bl I 108, EIO 1837, P. 290 etc. Cf St No 53 on p. 41. See also Notices et Extraits, XII, pp. 322-352 and 377-391. Besides this Persian version of the 'Awānī there are several others (enumerated in EIO 1837). Copied in 1039 AH. Beg

حمدی که لهجات صدق و بعضی احاطه الح

Ff (323) S 215×140, 135×75, ll 15 Or pap Ind nast Cond good Notes on the margins

## 1200.

سilk سلوک

SILK-I-SULŪK

E 105

A short treatise in ornate prose with numerous poetical quotations, on the usual topics of Sufism, divided into 151 brief chapters, here called *silk*. The author is the well known Dīwān d-Dīn Nakhshabī d ca 751/1350-1351 (cf above Nos 307, 335, 336). See Bl I 110, EIO 1838-1839, etc. Lith Dihlī, 1313 AH. Copied in the beg of the XIIc AH by Islām Murtadā Shāhī Beg.

حمدی که از عطر و زوائج او اولنا معطر کردد الحج

S 230×140, 175×90, ll 13 Or pap Ind nast Cond tol good Slightly injured by worms CFW 1825

## 1201.

The same<sup>r</sup>

E 107

Another copy of the same work, dated 1156 AH, transcribed by Sayyid Husayn surnamed Sāhib Pīrān, and Muḥammad 'Uthmān. Fol. 3 is the initial one misplaced. Beg as in the preceding copy.

S 200×110, 150×65, ll 14 Or pap Ind nast Cond good Many marginal notes and glosses

## 1202.

The same

E 106

Another copy of the same work, dating from the XIIc AH. Beg as in the preceding copies (Nos 1200-1201).

Ff (113), S 230×155, 160×85, ll 15 Or pap Ind nast Cond good

1203.

The same

Oa 43

Another copy of the same work, dating from the XIIc AH. It is included in a *maḥmū'a* Beg as in the preceding copies (Nos 1200-1202)

Bd v Ff 33v-146 S 225 × 140, 165 × 90, ll 13 Or pap Ind nast Cond tol good

1204.

دلیل العاشقین

DALĪLU'L-'ĀSHIQĪN

E 70

Sayings of a Sufic shaykh who lived at Dihlī towards the end of the VIIIc /XIVc, as may be concluded from the allusions to the known persons mentioned here. Nizāmu'd-Dīn Muhammad Badā'ūnī of Ghuyāthpūr i.e. Nizāmu'd-Dīn Auliyā, is very often referred to, but as already dead. The earlier Chishtī shaykhs are also often mentioned. But, at the same time, it is clear that the saint, whose utterances are collected in this work, did not himself belong to the Chishtī affiliation. Very unfortunately the initial leaves probably only two, are lost, and neither the name of the saint (here invariably only called *مخدوم عظمه الله*), nor that of the compiler is given. The beginning—only one leaf—(in which the title *Dalīlu'l-'āshiqīn* is mentioned) is written by a modern hand, and has probably nothing to do with the original.

Many persons are referred to in the text, but unfortunately their identification requires special research in hagiological literature. Those better known are Sadru'd-Dīn Multānī (d 709/1309), Najību'd-Dīn Firdausī (f 77, etc), cf No 259 (98), Ruknu'd-Dīn Firdausī (ibid, 97) (f 31v), Sayyid Alāu'd-Dīn Jīwairī (often), the *murshid* of the shaykh Diyāu'd-Dīn Sunāmī (f 12v), Sharaḥu'd-Dīn Tawāma (ff 13v-14), Qādī Minhājū'd-Dīn (f 78v), and others.

The present work may be identical with the *Raḥīqu'l-'ārifīn*, a collection of the utterances of the famous saint Hisāmu'd-Dīn Mānikpūrī (or Māngpūrī), cf EIO 654 (23), col 333, whose period of life probably coincides with that of the Makhdūm in the present work.

Transcribed apparently in the Xc AH, in a peculiar form of handwriting, which was cultivated in India in that century. The orthography is rather archaic, and the language is quite simple.

Beg (as given in modern handwriting)

حمد بسند و سلس بعد مرصعی را الح

II (120), S 215 × 145, 150 × 85, ll 15 Or pap Ind old nast Cond good

1205.

مکتوبات احمد منیری

MAKTŪBĀT-I AHMAD MUNYARĪ

E 192

The *second* collection of the well known letters on various topics of the theory and philosophy of Sufism by Sharafu'd-Dīn Ahmad b. Yahyā Munyarī who died in Bihār in 782/1380-1381. This collection containing 151 epistles (then headings are given in EIO 1844) was completed by Zayn Badī Arābī in 769/1367-1368. See EIO 1844-1845 etc. Cf. St. No. 64 on p. 12. The present copy was transcribed in 989 AH by Ahm. b. Sayyid Ahmad Husaynī. It is incomplete at the beginning and opens abruptly (these words are found on p. 1 line 2 from the top of the next copy)

بسم الله الرحمن الرحيم

S 250 x 155 150 x 85 H 16. On pap. Peculiar old Ind. mast. (and tol.) Good. Slightly damaged by dampness. Index on ff. 1-5.

1

1206.

The same

E 193

Another copy of the same work dating from the end of the XIc or beg. of the XIIc AH. According to a statement in the preface it must have contained 152 letters but the text gives only 150 (there may be a mistake in numeration). Beg.

الحمد لله الذي رزقنا المسائل هذه

S 250 x 135 165 x 75 H 15. On pap. Ind. Calligr. mast. Good. Good. Pad. vignette.

1207.

The same

E 33

The *fourth* collection of letters by the same Ahmad Munyarī containing 27 (not 28, as in EIO 1847) epistles. The editor who does not mention his own name, states in the preface that these letters, discussing particularly deep and difficult topics of Sufism were not intended to be made public. But after the death of the author, he, the editor, selected from them number those which were more safe from the danger of being misunderstood, and arranged them into the present work. See EIO 1847. Copied in the XIIc AH. The collection has a kind of a heading

هذا كتاب تكملة في شرح مکتوبات احمد منیری

Beg of the text itself

الحمد لله      بداندکه این حد مکاتبات معروف است

Bd v S 215 × 125, 160 × 80 ll 15 Or pap Ind nast Cond good

1208.

ارصاد السالكين

IRSHĀDU'S-SĀLIKĪN

Oa 67

A very short pamphlet on Sufic matters, by the same Ahmad b Yahyā Munyarī as mentioned before See EIO 1849 Its full title is *Irshādu's-sālikīn wa buihānu l-'ārifīn* Copied in the XIIc AH Beg

هذا رساله ارصاد السالكين و بيهان العارفين

Bd v Ff 36v-38 For measurements, etc see No 1080

1209.

حلاصة الالفاظ جامع العلوم

KHULĀSATU'L-ALFĀZ JĀMI'U'L-'ULŪN

E 63

A very interesting and rare work on Sufism of an encyclo-pædic character It is a careful account of the discourse, utterances, remarks etc, of the famous Indian Sufic shaykh, Sayyid Abū 'Abdī'l-lah Jalālu'd-Dīn Husayn b Ahmad Bukhārī Husaynī surnamed Makhdūm-i-Jahāniyān, d 785/1384 for the period from the 8th of Rabi'ū'l-ākhir (Sunday) 781/1380 to Tuesday the 17th of Muharram 782/1381 (cf f 4) The author, Abū Abdī'l-lah 'Alāu'd-Dīn 'Alī b Sa'd b Ashraf b Alī al-Qurayshī al-Husaynī, a disciple of the saint, collected the utterances of the latter with the utmost care and attention (cf f 6) He notes all circumstances in which this or that instructive saying was heard All the matter was gathered during the short stay of the saint at Dihlī, when the author of this work almost continually attended the shaykh since his arrival (8th of Rabi'ū'l-ākhir 781 AH)

The work touches on the most different topics of Sufic lore but deals chiefly with the questions of the Sufic interpretation of the principles and practices of orthodox Sunnism Quite naturally in such a kind of composition, the work is utterly unsystematic, the subjects being only arranged in a chronological order As we learn on f 7v, the saint himself was not only aware of the work of his disciple, but even encouraged it, and paid special attention to avoid misunderstanding of his words by the author of the compilation We have all reason to think that this collection was completed and finally arranged shortly after the shaykh's departure from Dihlī, probably within the same year 782/1381 Cf Hājji Khalifa, No 3924 (vol II p 560)

It may not be superfluous to mention the most exemplary exactness accuracy and completeness of the statements of the compiler so rare in Persian and especially Sufic literature. The work is written in comparatively good, simple and unpretentious Persian and most probably exactly these good qualities of the work secured for it almost complete oblivion amongst the bombast-loving contemporaries of the author.

The present copy was transcribed in 1111 AH by 'Abdu'r-Razzāq Beg

الحمد لله الذي سلكني سلك اداده المخدوم الف

S 255 x 160, 200 x 105, II 15 Or pap Ind nast Cond good. It belonged some-  
times to Claude Martin whose seal appears on several folios.

1210.

(مناقب، مخدوم جهانیان)

MANĀQIB-I-MAKHDUM-I-JAHĀNIYĀN)

M 113

A fragment of a large work containing sayings of the same Sayyid Jalālu'd-Dīn Bukhārī surnamed Makhdūm-i-Jahāniyān (see No 1209). The work was originally arranged in numerous *maylises* but here only the end of the 45th the whole of 46-76, and the beg of the 77th *maylis* are found. The compiler is perhaps a grandson and in any case a descendant of the saint, because he often calls him <sup>حَدِّم</sup> 'my grandfather'. It is difficult to say if the present fragment belongs originally to the *Khazāna-i-fauā'id-i-Jalālī*, dealing with exactly the same matters, of R 85, 1058 etc. Transcribed in the XIIe AH. Beg abruptly.

مخدوم جهانیان بدر دست مبارک الف

Bd v (last 20 folios in the volume), S 220 x 160 160 x 75, II 15 Or pap Ind  
nast Cond good

1211.

رساله علی همدانی

RISĀLA-I-ALĪ HAMADĀNĪ

E 83

A very short Sufic treatise apparently the same as the one described in R 829 where its title is given as *Dah qā'ida*. Its authorship is attributed to Sayyid Shihābū'd-Dīn 'Alī b Muḥammad Hamadānī, the famous saint who introduced Islam into Kashmīr d 786-788/1384-1387. But as Rien proves, the treatise, divided into 10 *qā'idās*, is merely a Persian paraphrase of the Arabic work by Najmu'd-Dīn Ahmad b 'Umar al-Khīwaqī, surnamed Najmu'd-Dīn Kubrā, d 618/1221. See Brockelmann,

Gesch d Arab Lit, v I p 440 The present copy was transcribed in the XIIc AH Beg

آمد و بدای نامتداهی بروردکاری را که استحکام فواید اسلام الح

Ff 9, S 240 × 135, 165 × 80, ll 11 Or pap Calligr Ind nast Cond good

## 1212.

انیس العنواء

ANĪSU'Ī-GHURABĀ

Oa 61

A treatise on various points of Sufic doctrine, called *Anīsu'ī-ʿunafā* in the next copy It is identical with the work described in EIO 1880 The author calls himself (f 67) سک عمور بحارہ دور, which may be an allusion to his full name Nūru'd-Dīn It is not clear why H Ethé admits the possibility of his being identical with 'Abdu's-Samad b Afdal Muhammad, the editor of the *Mukātabāt-i-ʿAllāmī*, which he completed in 1015/1606–1607 The work contains a great many allusions to the eminent Chishtī saints, the latest of them apparently being Nasīru'd-Dīn Chirāgh of Dihlī (d 757/1356) The book may have been compiled not long after this date Transcribed in the 37th year of Amangzib's reign, or, as given here, 1102 AH, by Wisāl-Beg Mansab-dāi Beg

آمد و بدای مرصعی را که فصل داد مباحث انرا الح

Ed v Ff 21v–67 For measurements, etc, see No 1163

## 1213.

The same

E 24

Another copy of the same work, dated 1170 AH Beg as in the preceding copy Many notes and glosses on the margins

Ff (50), S 220 × 135, 155 × 80, ll 15 Or pap Ind vulgar nast Cond good  
A prayer on the fly-leaf

## 1214.

لطائف اشرفی

LATĀ'IF-I-ASHRAFĪ

E 166.

A rare and very interesting encyclopædia of Sufism, in 60 chapters (*latīfas*), with its full title *Latā'if-i-Ashrafī dar biyān-i-tawā'if-i-Sūfī*, by Nizām (probably for Nizāmu'd-Dīn b) Hājji Ghairīb Yamanī<sup>1</sup> He based it chiefly on the pious utterances and

<sup>1</sup> The *nisba* Yamanī probably does not imply the author's origin from Yaman, i.e. Southern Arabia, but his connection with some particular Sufic affiliation of that name in India The same may be said about the *bug'a-i-Yamanī*, in which he

instruction of his spiritual guide, Sayyid Ashraf Jahāngīr Samnānī, a saint of high repute, who lived chiefly in Bengal and was buried at كنجورده near Jaunpūr (see *Gulzār-i-abīār*, No 259 in this Catalogue, ff 47v-48). The author gives a detailed description of the death of the shaykh, and it is obvious that he wrote his book after the saint had passed away. Unfortunately there is some contradiction in the different sources as to the date of that event. Our author gives the date as 27th Muharram 798/1396 (or 799/1397) as in the copy belonging to the Imperial Library, Calcutta, see Bl 175). This seems to be the most probable date if we admit the correctness of the statement of the author that he became a disciple of the saint in 750/1350 (f 2 the same date in the British Museum copy, see R 1042). On the other hand, various authorities (*Tabaqāt-i-Shāhjahānī*, *Alhikān al-akhīyān*, *Riyā du'l-awliyā*) state that the saint was still alive in 840/1437, see R 412. The author of this treatise must, in that case, have been far beyond 100 years of age when he composed his lengthy work. In R 412-413 there is a description of a collection of letters by the same shaykh, arranged and edited by his son, 'Abdu'r-Razzāq, who compiled his work in 869/1465 (chronogram مکتوبات) some of the epistles date from the beginning of the IXc AH.

The work, containing much material for the biography of the saint, deals with almost every possible point of Sufic doctrine and practice and seems to fully deserve careful study. Here follows the list of the headings of the 60 *latīfas*, mostly abbreviated, because many occupy too much space to be copied in full.

۱. مقدمه (f 6v) در بیان فوائد اسماع کلمات مسامح الهم  
 ۲. (f 18) وحید و ارباب مراب او ،  
 ۳. (f 28) در معروف و لایم ولی و اوسام او ،  
 ۴. (f 49v) معروف عازم ، و معروف جاهل ،  
 ۵. (f 58v) معروف صوفی و ملامتی و اصدا ، این طائعه الهم  
 ۶. (f 90) معروف معکرة و کرامه الهم  
 ۷. (f 97) اهلب سخی و شرائط امدائی الهم  
 ۸. (f 149v) اصطلاحات بصوفه ،  
 ۹. (f 178v) معروف راه سلوک سلسله الهم  
 ۱۰. (f 191) شرائط بلعن ادکار مختلفه الهم

was initiated by Ashraf Jahāngīr as a Sufi, and which apparently was also in India, not in Yaman (as stated in R 1042), because there is no mention of that country in the book.

- لطیفه ۱۰ (f 216v) د فکر و مرافده و جمع تعرفه ،
- ۱۱ (f 221) مساعده و وصول و رؤیت صومعه الحج ،
- ۱۲ (f 226v) ارادت و سوانط و نمان مرید الحج ،
- ۱۳ (f 242v) حلق و قصر ،
- ۱۴ (f 243v) مددء حیوانات مسائلی که در اصل چهارده بودند الحج ،
- ۱۵ (f 255v) سلسلهٔ حیره الامرا الحج ،
- ۱۶ (f 305) معانی کلمات سطحات الحج ،
- ۱۷ (f 316v) آداب صحبت و ربات مسائلی و امور الحج ،
- ۱۸ (f 325) معانی زله ، و حال و امثال آن ،
- ۱۹ (f 330) معانی ابناء متعرفه در محکام متعرفه الحج ،
- ۲۰ (f 337v) سماع و استماع مراسم اصحاب صمد الحج ،
- ۲۱ (f 358) مسائل احتیاط و فضا و قدر الحج ،
- ۲۲ (f 367) ترک اورنگ سلطنت و اعراض از سریره ملک و سدرن طریق سفر و التماس بعضی مسائل ضروری راه تشخیص مصدح بحضرت مخدوم جهانان و اندان حکایت حصرت سید شریف الدین مدنی و رسیدن بحضرت علاء الدین و وصول بمصد و احوال مقامات خود را و القاب حکطاب جهانگیری ،
- ۲۳ (f 376v) بعضی مقام . بطهران . و ذکر ارادت سید کندر سرور بری ،
- ۲۴ (f 384v) دیدن امرا و سلاطین قرا و مساکین را الحج ،
- ۲۵ (f. 391v) ایمان و دلائل ابناء صانع الحج ،
- ۲۶ (f 397v) ارباب نظر و نهان و اصحاب کسه ، الحج ،
- ۲۷ (f 403v) دلائل وحدت وجود الحج (مکتوب کمال الدین عند الرزاق (f 113) حواف مکتوب وی که رکن الدین علاء الدوله بر طبر آں نوشته نکاشان فرستاد (f 416)
- ۲۸ (f. 421v) در بیان بونه ،
- ۲۹ (f 424v) معروف ، نمار ،
- ۳۰ (f. 427) معروف ، روزه ،

- ۳۱ (f 428v) در بیان رکنه ، اطعته
- ۳۲ (f 430) در بیان حج و حیات ، ،
- ۳۳ (f 437v) اوصاف ، اصناف امام که متعرق سده بمداهب کبیره الح ، ،
- ۳۴ (f 441) فوائد سفر و شرائط او ، ،
- ۳۵ (f 444) عرائب روزگار و عکائب آثار که حصرب ایسان دنده اند الح ، ،
- ۳۶ (f 452) طریق اطعام و صنادب الح ، ،
- ۳۷ (f 464v) شرائط اعتکاف ، و معدی حلوب الح ، ،
- ۳۸ (f 470v) وصائوه ، صنیع و سام الح ، ،
- ۳۹ (f 488) عقیق و مرائب او ، ،
- ۴۰ (f 492) وزع و رهد و عقیق ، ،
- ۴۱ (f 493) توکل و تسلیم و رضا الح ، ،
- ۴۲ (f 495v) بعد از خواب ، ،
- ۴۳ (f 497) نخل و سخاوت و زرق و دحدره ، ،
- ۴۴ (f 498v) منجاهده و ریاض الح ، ،
- ۴۵ (f 502) در بیان رسوم حلق ، ،
- ۴۶ (f 503v) تذکرو وعظ و حسن حلق الح ، ،
- ۴۷ (f 506) مؤمن و مسلم ، ،
- ۴۸ (f 507v) امر معروف و نهی منکر الح ، ،
- ۴۹ (f 510v) معروف امام و بیان اولا و استبرا الح ، ،
- ۵۰ (f 512) معروف نفس و زوج و فلک الح ، ،
- ۵۱ (f 515) ذکر دلیل و علم و بیان رندل گردانیدن الح ، ،
- ۵۲ (f 519) نسب ندوی و اندکی سیر مصطفوی الح ، ،
- ۵۳ (f 565v) در بیان حلقاء الراشدین و بعضی صحابه و تابعین و ائمه ، ،
- اندکی عسره الح
- ۵۴ (f 590v) در ذکر بعضی شجره که مسرب صافی صوفیه و طائفة علیه ، ،
- شربتکی داشتند ،
- ۵۵ (f 601v) صدور برجی و اراق . ار حصرب قدوة الکبرا الح ، ،
- ۵۶ (f 609) تفویض مقام و تعلید ولایت . نه عدد الرراق الح ، ،
- ۵۷ (f 612) در بیان اوده و قلعه حادس و قصه ندوی الح ، ،
- ۵۸ (f 615) شرح دعوات بعضی اسماء عظام الح (Iagic) ، ،

لطبعة ٥٩ (f 627v) بدريل في الهمي . . در حسن سفر حصرت ايسانوا الحج  
 ,, ٦٠ (f 631v) صدور عصي انعاس استعان بدستب عدا الزواي الحج

The poets whose biographies are given in the 54th *latīfa*, are  
 1 Rudagī (f 591v) 2 Sanāī (مدائى) (f 592) 3 'Attāi (f 593)  
 4 Sa'dī (f 593v) 5 'Iṭāqī (f 594) 6 Amī Husaynī (f 595v)  
 7. Auhadī Isfahānī (f 596v) 8 Khāqānī (f 596v) 9 Nizāmī  
 (f 598) 10 Maghūbī (d 789/1387) (f 598v) 11 Hāfiz (f 599)  
 12 Hasan Dihlawī (f 600v) (Apparently these particular bio-  
 graphies are almost literally reproduced in Jāmī's well known  
*Nafahātu'l-uns*, see Nos 248-251 in this Catalogue)

Transcribed in the middle of the XIIc AH Probably this  
 particular copy is referred to in St No 1 on p 34 Beg

الحمد لله الذي سرى العارفين بتسريته العرفان الحج

Ft (634), S 250 x 150, 185 x 85, ll 17 Or pap Ind nast Cond tol good Slight  
 ly repaired

1215.

مرآة العارفين

MIR'ĀTU'L-ĀRIFĪN

E 174

An exposition of the theory of Sufism as to its principal  
 doctrines, by an author who in his numerous poetical passages  
 calls himself Mas'ūd H Ethé conjectures (EIO 1854) that the  
 latter is identical with the well known poet Mas'ūd-i-Bak, whose  
 original name was Ahmad b Muhammad Nakhshabī Shūkhān, and  
 who was put to death in 800/1397-1398 See EIO 1854, for his  
 poetical works cf above, No 595 The book is divided into 14  
*kashfs*, each followed by a *nukta* with a *khātima* at the end  
 Then headings are given in full in EIO 1854 The present copy  
 was transcribed towards the end of the XIc or the beg of the  
 XIIc AH Beg

الحمد لله الذي حلل آدم على صورته الحج

S 230 x 125, 135 x 60, ll 15 Or pap Ind nast Cond good Vignette

1216.

نكر السعادة

BAHRU'S-SA ĀDAT

E 28

A detailed treatise on the religious duties, moral principles  
 and Sufic virtues incumbent on a Muslim The work deals with  
 the matters discussed in it chiefly from the theological point of  
 view, and the Sufic element is not as strong as in other similar  
 compositions The author, Muhammad b Muhammad, called

Shairi, Shamsu'd-Din Muhammad b  
Din Abū Tāhī Muhammad b Ya'qūb Fīrūz-  
ī, d 817/1414 (see Brockelmann, *Gesch d A Lit v II*,  
p 181-182), and others Therefore the work must have been  
completed before 817/1414 It is mentioned by Hājī Khalifa,  
No 1663 (vol II, p 18), who states, however that it was com-  
pleted in 901/1492 The latest author who is often referred to in  
the work is 'Abdu'l-lah Yāfi'i, d 768/1367

The work is divided into 12 *bābs* 1, on باب (f 4v) 2, on  
علم (f 45), 3, on طهارت (f 80v), 4 on شمار و ارکان آن (f 105)  
5, on رکوع (f 134), 6, on روزه (f 149) 7, on حج (f 160v), 8, on  
در پیدا کردن (f 183), 9, on حلق و حوی و نکو (f 226v), 10  
آداب قرآن خواندن (f 257), 11, on احلاص و دعوی (f 283), 12  
(or در ادکار و الاوب) (f 295v) Copied towards the end of the Xc or  
beg of the XIc AH Beg

الحمد لله ذي العظمة والكبرياء و الطول الخ

Ff (331), S 255 × 150, 210 × 110 ll 23 Or pap Veiv good Khorasani nast  
Cond good A vignette (faded)

## 1217.

The same

E 29

The first 6 *bābs* of the same work, corresponding to ff 1v-160v  
of No 1216 Beg as in the preceding copy Transcribed in the  
beg of the XIIIc AH On ff 1v-29 there is a detailed index, or  
rather an abstract of the work

S 220 × 140, 150 × 85, ll 15 Or pap Modern Ind nast Cond good

## 1218.

در الخط

FASLU L-KHITĀB.

E 135

A large treatise on Sufism, of an encyclopædic character,  
dealing with a great many Sufic subjects which follow each other  
without any system It is based on many standard works and re-  
presents the Sufic doctrine as it was cultivated in the Naqshbandi

order The author, an eminent Naqshbandī shaykh, Muhammad b Muhammad b Mahmūd al-Hāfizī al-Bukhārī, surnamed Khwāja Muḥammad Pāisā, died in 822/1420 The title of the work appears in different forms in various copies, as *Faṣlu'l-khitāb fī'l-muḥādḍāt*, or *Faṣlu'l-khitāb li-waṣli'l-aḥbāb*, etc See EIO 1855, Pr 294, R 863, Fl III 421, etc *Ind lib* Bh 173 Copied in 1112 AH (?), by Muhammad Bāqī Beg

الحمد لله الدال لحقه على وحدانيته الح

Ff (329), S 255 × 140, 140 × 85, ll 21 Or pap Ind nast Cond good CFW 1809

1219.

(مجموعه رسائل كيسودار)

(MAJMU' A-I-RASĀ'IL-I-GĪSUDIRĀZ)

E 114

A collection of treatises by the famous saint of India, Sayyid Muhammad b Yūsuf Husaynī, surnamed Gīsūdīrāz, who died at Gulbaiga in 825/1422, the author of many works on the theory of Sufism Copied, probably by the same hand throughout the volume, by 'Abdu'l-Imām b Husayn b Jalāl Sādiqī Husaynī Astrābādī, at Bhāgnagar in Haydarābād, during the years 1054, 1055 and 1056 AH, as shown in different colophons

1 *Sharḥ-i-Tamhīdāt* (ff 1v-94, many leaves misplaced) A commentary on the *Tamhīdāt* of 'Aynu'l-Qudāt Hamadānī, see above, Nos 1166-1167 The work more properly deserves to be called a glossary, because it contains nothing beyond explanations of the Arabic terms and sentences met with in the *Tamhīdāt* Copied in 1054 AH Beg

آن خداوندی که ابعاد سالکان و مدبران الح

2 *Istiqāmatu'sh-sharī'at bi-tarīqi'l-haqīqat* (ff 94v-103) Sufie interpretation of the dogmas, observances, etc, of orthodox Islam The work was composed in 792/1390 See EIO 1861, 1862, EB 1267 (1), etc Beg

الحمد لله المتكلى على المطيع والعائى الح

3 *Asmā'u'l-asān* (ff 103v-179v) An exposition of the doctrine of Sufism supported by the mystical interpretation of numerous Coranic verses, *hadīths*, etc It is divided into 115 *samās* See EIO 1861, etc Copied in 1055 AH Beg

الحمد لله حالى الليل و الديار و حائل الظلمات الح

Bd v Ff 1v-179v, S 190 × 285, 160 × 240, ll 20 (*brīyād*) Or pap Ind nast Cond tol good Worm-eaten and repaired Many folios misplaced, especially at the beginning of the volume

## 1220.

ASMĀRU'L-ASRĀR

E 17

Another copy of the same treatise as the last one in the preceding No Transcribed by Pādshāh-Qulī Jalāir, at Ahmād-ābād, in 1035 AH from another MS dated 951 AH Beg as in No 1219(3)

Ff (172), S 245 × 140, 175 × 95, ll 17 Or pap Ind nast (ond, good Index on the fly leaves

## 1221.

(رسائل کیسودراز)

(RASĀ'IL-I-GĪSŪDIRĀZ)

M 27

Treatises by the same Gīsūdīrāz, included in a *maǧmū'a*, which was transcribed, as stated in the colophons of various parts of it, in 1132 and 1133 AH

1 (*Risāla dar tasawwuf*) (ff 119v-120v) A very short treatise, or rather a note of a Sufic nature by Gīsūdīrāz Transcribed in 1133 AH Beg

ما پیر را و مصطفی را و حدایرا یکی دیدیم و یکی دانستیم الح

2 *Sharh-i-bayt-i-Amīn Khusraw Dihlawī* (ff 129v-131) Commentary, by the same Gīsūdīrāz, on a distich from Khusraw Dihlawī (see above, Nos 558-571) Transcribed in 1133 AH Beg

شرح لب امر حسرو الح

3 *Risāla-i-adhkār-i-khānuāda-i-Chishtīyya* (ff 136v-142) A short treatise on the forms of *dhikr*, adopted by the Chishtī affiliation Transcribed in 1133 AH Beg

دكان درسی که ادکار الح

Bd v S 110 × 240, *biyād* Or pap Ind shikasta nast Cond tol good

## 1222.

خاتمه

KHĀTIMA

E 62

Another work on the theory of Sufism, by the same Gīsūdīrāz, in his usual style. As other compositions by him, it is based on mystic interpretations of the Corān, of *hadīths*, etc See EIO 1856-1858, etc Cf St No 20 on p 37 Copied towards the end of the XIc AH by Darwīsh Haydar On the first seven

folios there are some fragmentary prayers, etc Notes on some Sufic spiritual pedigrees, etc, are also given at the end Beg (f 7v)

ار رسوم مستمرة و عادات ملتزمة سبيل انسان الحج

Ff (21b), S 165×105, 115×75, ll 11 Or pap Ind nast Cond tol good

## 1223.

وجود العائنين

WUJŪDU'L-‘ĀSHIQĪN

E 215

A short Sufic treatise by the same Gīsūdīrāz, explaining some principal points of doctrine See EIO 1858-1860, etc Cf St No 18 on p 37 Copied towards the end of the XIIe AH Beg

ابن رسالة وجود العائنين كفتار سيد محمد كسودرار الحج

Bd v Ff 1v-11v, S 205×125, 150×70, ll 13 Europ pap Ind nast Cond tol good

## 1224.

The same

Oa 32

Two copies of the same work, included in the same *majmū'a*, dating from the XIIe AH The *first* copy, on ff 34v-41v, is not dated, the *second* copy, on ff 54v-61v, is dated 1140 AH It was transcribed by Shaykh Bandagī a disciple of Tayyib Ganj Bakhsh The *first* copy is incomplete at the end Beg as usual (cf EIO 1858)

سناس بسعد و ستانس بی عدد مراد مطلق الحج

Bd v S 225×125, 155×75, ll 14 Or pap Ind vulgar nast Cond tol good

## 1225.

The same

Oc 1

Another copy of the same treatise, dating from the end of the XIIe AH Beg as in No 1224

Bd v Ff 66v-73 For measurements, etc see No 987

## 1226.

The same

Oc 2

Another copy of the same work, also dating from the XIIe AH Beg as in No 1224

Bd v Ff 1v-11, S 215×150, 200×105, ll 10-12 Or pap Ind nast Cond tol good

states that after  
the eminent  
‘nu’d-Dīn  
اسرار الاسرار

## 1227.

The same

E 21

Another copy of the same work, dating from the XIIIe AH Beg as in No 1224

Ff 10, S 200 × 140, 120 × 85, ll 13 Emop pap Ind nast Cond good

## 1228.

حدائق الانس

HADĀ'IQU'L-UNS

Oa 49.

A treatise on various questions of gnosis, by the same Gīśūdīnāz. It was completed by him as stated here, on the 31d Dhū'l-qa'da 825/1122, i.e. only 13 days before his death when he was, as he mentions here, aged 105 years. The treatise is divided into 10 *hadīqas*. See EIO 1869 (5), etc. Copied in the XIIe AH Beg (f 63v)

حمد سعد و دانی سعد مر حالمی را اله

On ff 94v-111 there is another short treatise dealing with the same mystical matters, but chiefly with the question of the vision of God. It belongs to the authorship of the same Gīśūdīnāz (in the text he mentions his name several times as Muhammad-i-Yūsuf Husaynī), and it seems to be rather an extract from a larger work of which the title is not mentioned here. Beg

فصل ، دانکه امام رضى الله عنه اله

On ff 112-114 there is a short parable, being a version of the popular Persian tale about 'the prince who did not exist.' It is not improbable that it also is by Gīśūdīnāz. It is incomplete at the end.

Bd v Ff 63v-114, S 170 × 110, 100 × 60 ll 11 Or pap Ind nast Cond good

## 1229.

عشق نامه

‘ISHQ NĀMA

E 131

A rhetoric treatise, in very bombastic style, dealing with the subject of divine love, with many symbolical, mystical, cabbalistic, etc., explanations, the same work as the one described in EIO 1869 (3). Cf St No 15 on p 37. H. Ethé, in his note on this treatise, states that the author is not known. In the present copy the name of the compiler appears, however, several times (ff 6v, 15-99, 112) as Muhammad Husaynī, and therefore the authorship of Gīśūdīnāz seems to be beyond dispute. The title is not given in

foho text, but appears on the fly-leaf Copied in the beg of the  
Suffic AH at Nahrwāla Beg

(f) الحمد لله مصفى السمس مدور العمر ماهر الملك الف

Ff (112), S 235 x 175, 165 x 100, ll 15 Or pap Ind nast Cond tol good

1230.

ترجمة آداب المريدين

TARJUMA-I-ADĀBU'L-MURĪDIN

E 45

A Persian paraphrase, with explanations, of the Arabic work on Sufism *Ādābu'l-murīdīn*, by Diyāu'd-Dīn 'Abdu'l-Qāhir Sulhawardī (d 562/1168, see Brockelmann, *Gesch d Arab Lit*, v I, p 436) The author of the Persian version is the same Gīsūdīrāz. He completed his work in 813/1410. See EIO 1863, etc Cf St No 18 on p 37 Copied in 1076 AH (the seventh year of Aurangzīb), by Qutb Jaunpūrī, at Shahjahanābād Beg

الحمد لله الذى رحمه بالكمال على حقه التفصيل الف

S 265 x 165, 185 x 100 ll 17 Or pap Coarse Ind nast Cond good Slightly worm eaten

1231.

ملفوظات، كيسودراز

MALFŪZĀT-I-GĪSŪDIRĀZ

E 114

A detailed collection of the discourses of the same Gīsūdīrāz, for the period from the 18th Rajab 802/1399 to the 22nd Rabī'u'l-ākhir 803/1400, collected and edited by his disciple Muhammad b Muhammad Akbar Husaynī, see R 347 of EIO 1856. As all similar works this collection is of a rather encyclopaedic character: there are many discussions on theosophical, theological and other matters, occasional references to various Sufic saints, biographical information concerning Gīsūdīrāz himself, etc. The work was probably completed in 803/1400, it has the title *Jāmi'u'l-kalam*, or *Jawāmi'u'l-kalam*. Copied in 1056 AH Beg

الحمد لله الذى حصص عامه نوع الانسان بحقه حسن الملعوط الف

Bd v Ff 180-298 For measurements, etc, see No 1219

1232.

مکتوبات، کيسودراز

MAKTŪBĀT-I-GĪSŪDIRĀZ

E 189

A collection of 61 letters of the same Gīsūdīrāz, and 11 others by some of his descendants, arranged and edited in 852/1448

(cf f 2) by Abū'l-Fath 'Alāu'd-Dīn Kālpūnī Qumayshī. The latter states in his preface that, seeing that some of his friends collected and edited the larger works of Gīṣūdīnāz, he decided to do the same with regard to the saint's minor compositions, i.e. letters of general Sufic character. After some search he collected at Gulbarga these 61 letters of the shaykh, which he edited for the purpose of instruction in the principles of Sufism. Transcribed in the beg of the XIIc AH. This copy often preserves the archaic peculiarities of the original orthography. Beg

حمد بی حد و نیای بی عدد مرحد او ندی را کی مراسلات کلام الهی

Ff (111), S 245 × 160, 170 × 100 ll 15. Or. pap. Ind. vulgar nast. Cond. tol. good. On the last two folios there are some poetical quotations and notes.

## 1233.

(عماد، کیسودزار)

(MAKTŪB-I-GISŪDIRĀZ)

E 12

A letter on Sufic matters by the same Gīṣūdīnāz. Copied in the XIIc AH. Beg

الحمد لله يا الهى بحسب رسالت الهى الهى

Bd v. 200v-202, S 235 × 140, 190 × 100, ll 21. Or. pap. Ind. nast. Cond. good.

## 1234.

بهر اله نامی

BAHRU'L-MA'ĀNĪ

E 31

A collection of 36 letters on various points of Sufic doctrine composed during the years 824 and 825 1421-1422 by Muhammad b. Nasīr'd-Dīn Ja'far al-Makkī a disciple of Gīṣūdīnāz. The headings of the letters, with other details are given in EIO 1867-1869. Cf St No 61 on p. 42. Copied in 1015 AH. Beg

آنندای که انکس سدرین دوس ار موارث دلم الهی

S 250 × 140 175 × 85 ll 17. Or. pap. Good. Ind. nast. Cond. good.

## 1235.

The same

E 32

Another copy of the same work, dating from the end of the XIc or beg of the XIIc AH. transcribed by Bābu'l-lah Muhammad Walīyū'l-lah 'Abbāsī Hāshimī. Beg as in the preceding copy.

S 230 × 125, 155 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1236.

The same

E 30

Another copy of the same work, dating from the XIIc AH  
Beg as in No 1234

S 255 × 145, 165 × 70, ll 12 Or pap Ind nast Cond good

1237.

The same

E 33

Another copy of the same work, transcribed in 1178 AH at  
Taipātū (ترباطور), by 'Abdu'l-Ghafūr b Muhammad Husayn  
Beg as in No 1234

Bd v S 215 × 125, 160 × 80 ll 15 Or pap Ind nast Cond tol good Slightly  
repaired

1238.

کمز العاصمین

KANZU'L-'ĀSHIQĪN

E 148

A treatise on the usual topics of Sufism, in 10 *maylises*, by  
Muhyī'd-Dīn Tūsī, who calls himself a descendant of the famous  
Muhammad Ghazālī. He apparently died in 830/1427, cf R 1078.  
The work is chiefly based on Ghazālī's well known *Ihyā' 'ulūmī'd-  
dīn* and *Kīmīyā-i-sa'ādat* (see above, Nos 1160-1164). Copied  
towards the end of the XIc or beg of the XIIc AH, at  
Ahmadābād Beg

الحمد لله ساس و ستائس فراوان بعدد ستارگان الح

S 185 × 115, 120 × 65, ll 15 Or pap Good Ind nast Cond good Slightly  
worm eaten

1239.

وسائل نعمة الله ولي

RASĀ'IL-I-NI'MATU'L-LAH WALĪ

Nd 16

A collection of 75 short treatises on various topics of Sufic  
doctrine, dealing almost exclusively with theosophical, cabbalistical  
and mystical speculations. In many of them the authorship is  
explicitly attributed to Ni'matu'l-lah Walī, in others only his  
*takhallus* (Ni'matu'l-lah) appears in numerous poetical passages,  
and only a few very short treatises, or rather notes, contain neither  
the name nor the *takhallus* of the author. But, as their general  
style seems to be uniform with that of the rest, there cannot be

much doubt that the whole collection belongs to the pen of the same writer. A similar collection is described in R 831-833. Cf St No 10 on p 36. The author, who calls himself (f 145) Shāh Nūrū'd-Dīn Nūrmatu'l-lah b 'Abdī'l-lah b Muhammad b 'Abdī'l-lah al-Husaynī al-Kumānī d 834/1431, is the founder of the famous Shī'ite Sufic order of Nūrmatu'l-lahīs. His life is described in the *Jāmi'-i-Mufīdī* (the extract, containing it, was lithographed at Tehran some 15 years ago), and in the modern compilations such as *Riyādu'l-ārifīn*, *Bustānu's-suyūhat* and *Tarīḡu'l-haqāiq*. Cf also Bī Lit Hist III, 463 sq. GIPh 299 etc.

It is remarkable that the author obviously avoided any reference to his sources. Such apparent 'independence of thought' is in fact, a popular device of Oriental authors of little education who prefer not to expose the real scantiness of their erudition. Only very few names are generally mentioned (besides the author's son and the shaykhs of his *salsala*) Ghazālī (f 290) Junayd Baghdādī (ff 330, 409), Hallāj, Ibrāhīm Khawwās (f 409), Ibn 'Arābī Abū Sa'īd b Abī'l-Khayr, and a few others. Some treatises have a title but the majority have none and it is often not easy to determine what is their chief subject.

Transcribed in XIIc AH. The copy is incomplete at the end.

1 *Risāla-i-tahqīq* (f 1v). A short treatise on mystic realities, apparently the same as the one described in R 832 XVI (where it is called *Risāla-i-tahqīqāt*). Beg

الحمد لله الذي حلل الإنسان الح

2 (*Sharh-i-bayt-i-Abū Sa'īd*) (f 16). A commentary on a verse from Abū Sa'īd's poetry (cf above, No 426). Two more treatises of similar contents are given in this volume on ff 316 and 318 (Nos 51 and 52). Beg of this commentary

قال السامع المكنى صاحب الكرامات الح

3 *Kashfu'l-asrār* (f 17v), called in the heading *Risāla-i-dā'na*. A short treatise on *tauhīd* and cognate matters in five *bābs*, the same as the one described in R 832 XX. Beg

الحمد لله الذي تحلى دأته لدأته بأحديه جمعة الح

4-7 Short treatises, or rather notes, on various theosophical and Sufic matters: on the nature of spirit (f 27v), on some mystical aphorisms of Abū Sa'īd al-Khadhīrī (f 30), another very short Sufic note (f 33) with the heading *Risālatu'l-khalaf*, a note on the properties of the carnal self (*nafs*).

8 *Risāla-i-nasīhat* (f 36). Admonitions of Nūrmatu'l-lah addressed to his son Khalīlu'l-lah. Beg

حلل الله من اى نور ديدة كه مملد دددا مردم ددده الح

9 (*Tafsīr-i-āyāt-i-fātiha*) (f 40) A very short note explaining some selected verses in the first *sūra* of the Coran

10 *Risāla-i-umūz* (f 41) A treatise on the degrees of animation, in a pantheistic sense Beg

الحمد لله الكواكب بطور الوحد الح

11 *Risāla-i-fātiha* (f 48v) Another short commentary (cf f 40) on the same first *sūra* of the Coran This treatise is apparently the same as the one described in R 829 VIII Beg

الحمد لله الذي نور قلب اوليائه الح

12 *Risāla-i-Ikhlās* (f 55) A short mystical commentary on the 112th *sūra* of the Coran Beg

هو هو لا اله الا هو الح

13 *Risāla-i-mukāshafāt* (f 57v) A treatise on various difficult or secret points of Sufico-pantheistic doctrine It is apparently the same as the one described in R 833 XXIII Beg

نا حقيقى من اس و من هو الح

14 *Risāla-i-ta'rifāt* (f 74) Definitions of various Sufic abstract conceptions and technical terms Beg

الحمد لله الذي خلق الاسماء بعد ربه الح

15 *Risāla-i-marātib* (f 86), called also *Ar-rindriyya*, again dealing with various degrees of emanation, different matters of gnosis, etc It is the same as the one described in R 833 XXIV Beg

سخن ار دوق ردد مكنوم الح

16 *Risāla-i-barāzikh* (f 103v) on various eschatological matters, explained in a mystical way Beg

حمد مدعم بر معمم واح اس شرعاً و عقلاً الح

17-20 Short notes on the meaning of the letters found at the beginning of different chapters of the Coran (*Risāla-i-huūf*, f 115), another note on the same mysterious letters (f 116v), cabbalistic discussions concerning the letters of the alphabet (*Risāla-i-hā*, f 123), on some special Sufic paradoxes (*Risāla-i-dhaugriyya*, f 128)

21 *Shāh-i-su'āl-i-Kumayl* (f 130) Mystical interpretations of the questions ascribed to the early Shi'ite saint Kumayl ibn Ziyād Cf R 832 XIV Beg

الحمد لله ... روايت اس كه كمثل من زياد الح

22-25 Short notes on some principles of mystic doctrine (*Risāla-i-usūl*, f 134), on the world of the unseen (*Risāla-i-ghaybiyya*, f 138), on the conception of existence (*Risāla-i-wujūd*, f 140), some elementary points about gnosis (*Risāla-i-nasihat-i-āmm*, f 141v)

26 *Risāla-i-nisbat* (f 141v) Ni'matu'l-lah's spiritual pedigree, by himself

27-28 *Risāla-i-tawakkul* (f 146), a short note on a Coranic verse, a brief explanation of the expression *Subhāna'l-laha* (f 147)

29 *Risāla-i-khayālīyya* (f 148) On various Sufico-psychological matters Beg

الحمد لله حق حدة و الصلوة و السلام الى

30 *Risāla-i-nukāt* (f 154) Various Sufic aphorisms Beg

الحمد لله الذي اظهر الاسماء الى

31 *Risāla-i-dhawiqīyyāt* (f 162v) Another collection (cf above 20) of Sufic paradoxes on different subjects Beg

الحمد لله على نعمائه و شكره على آياته الى

32 *Risāla-i-fuyūdāt* (f 170) A short treatise on divine blessings etc, of No 1210 (3) Beg

الحمد لله الذي اظهر اسماء طوره الى

33 *Maḡma'u'l-asān* (f 174v) On some deep points of Sufic doctrine Beg

الحمد لله . ارماء و رماء و رماء و رماء الى

34 *Risāla-i-nukāt* (f 179v) Another collection of Sufic aphorisms, cf above (30) Beg

قال رسول الله .... من بعد حسا الى

35 *Biyān-i-hiwās* (f 183) On carnal desires and impulses. Cf No 1240 (4), where it is called *Wājibīyya* Beg

هو الدال على داته بداته لداته الى

36 *Risāla-i-biyān-i-nafs* (f 186v) On the evil properties of the carnal self Beg

الحمد لله . . اهل حق ان حنان سخن كفتد الى

37 *Risāla-i-ba'āzikh* (f 196v) On sins and their punishment, with a mystical interpretation of these matters Cf also above (16) Beg

الحمد لولي الحمد و به يستعين الى

38 *Maḥmū'u'l-latā'if* (f 202v) On various Sufic topics, and especially on the effects of some particular prayers Beg

إِنَّا نَتَكَلَّمُ لَكَ مَحْضًا مَبْدَأًا الْحَمْدُ

39-46 Several short notes on the principles of Sufic doctrine (f 239), on the essence of the Deity (f 242), on gnosis (f 244), cabbalistic discussions on letters (f 255v), on emanations of the Divine essence (f 256v), on the attributes of God (f 271), again on the cabbalistic meaning of letters (f 278), on spirit (f 289)

47 *Jāmi' u'l-latā'if* (f 296v) A collection of Sufic maxims, apparently the same as No 1240 (1), and the one described in R 832 XIV Beg

بِسْمِ اللَّهِ الْأَعْظَمِ وَ لَهُ الْمَعَادُ الْحَمْدُ

48-49 Short notes on the divine light, cf No 1240 (5), etc (f 301v), on the epithets of God (f 303v), probably the same as the one described in R 832 XVIII

50 *Risāla-i-sajda* (f 313v) On some eschatological matters Beg

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ الْحَمْدُ

51 *Risāla-i-hūrā'īyya* (f 316) A commentary on a quatrain from Abū Sa'īd b Abī'l-Khayr (see above, No 426) Cf EIO 1919 (2) ER 1298 (22 and 27), Pr 47, R 862 Beg

حُورًا بِطَارَةِ نَكِيرٍ مَعَهُ رَدَّ الْحَمْدُ

52 *Risāla-i-hūrā'īyya* (f 318) Another commentary on the same quatrain perhaps an earlier or later version Beg

أَحْمَدُهُ عَلَى أَعْيَانِهِ الْعَمَمِ وَ أَحْسَانِهِ الْكَسِيمِ الْحَمْدُ

53-65 Short notes on *tauhīd* (f 321v), on manifestations of the Deity (f 324v), remarkable utterances of some ancient Sufis (f 328v), on some mystic revelations (f 330v), on the Divine essence (f 333v), on some details of Sufic doctrine (f 338v), another very short note of similar contents (f 351v), another note (f 352v), another note (f 358), a short note, called in No 1240 (2) *Risāla-i-uwaladīyya*, here without a heading (f 366v), three more Sufic notes on ff 370v, 397v, 402v, dealing with various matters connected with the mystic path, etc

66 *Risāla-i-nasīhat* (f 413v) Another collection of Ni'mat-u'l-lah's admonitions to his son, cf above (8) Beg

يَا وَلِيَّيْ اَعْرَكَ اللَّهُ فِي الدَّارَيْنِ الْحَمْدُ

67 *Risāla-i-mi'āṭ* (f 415v) On the mystical interpretation of Muhammad's *mi'āṭ*, cf No 1240 (8) Beg

حمد بن عایب و بنی بنی بنی

68-72 Short notes on some Sufic principles called *Risāla-i-jārūbiyya* (f 417), cf No 1240 (6) on the Divine essence (f 418v), some Sufic reflections (f 420), more Sufic thoughts (f 422v) questions and answers on various points of Sufic doctrine (f 423v)

73 A short note, without a heading, explaining some selected traditions (f 431v) At the end there is added a note on the date of the death of Ni'matu'l-lah, giving it as Sunday the 21st of Ramadān (? here سبته الله) 834 AH

74 (*Risāla dar sulūl*) (f 439) On the mystic path, and other cognate matters Beg

الحمد لله الذي عن الاعيان بعينه

75 (*Risāla dar ma'ārif*) (ff 466v-488v) On gnosis, mystical realities, etc Incomplete at the end Beg

سپاس بنی میاس و حمد بنی حد

Ff 488, S 255 x 155, 200 x 100, II 17 Or pap Ind vulgar nast Cond tol good

## 1240.

(رسائل رعمة الله ولي)

(RASĀ'IL-I-NI'MATU'L-LAH WALĪ)

Oa 71

Another collection of the mystic works of Ni'matu'l-lah Walī, much smaller than the preceding one It dates from the XIIc AH, and contains only 11 treatises Incomplete both at the beginning and at the end

1 (*Laiā'if*) (f 1) The same treatise as (47) (ff 296v-301v) of the preceding copy, incomplete at the beginning

2 *Risāla-i-waladīyya* (f 8) The same as No 1239 (62)

3 *Risāla-i-fuyūdat* (f 13) The same as No 1239 (32)

4 *Risāla-i-wājibīyya* (f 18v) The same as No 1239 (35)

5 *Risāla-i-mushkilāt* (f 24) The same as No 1239 (48)

6 *Risāla-i-jārūbiyya* (f 26v) Apparently a slightly different version of No 1239 (68), beg as in that copy

7 *Risāla-i-nukta* (f 28) A Sufic treatise, the same as the one described in R 828 VI, where it is called *Nūlāt-i-'ashara* Beg

الحمد لله الذي عن اعدان العالم

8 *Risāla-i-mi'rājīyya* (f 35v) The same as No 1239 (67)

9 *Risāla-i-tahqīqāt* (f 37v) The same as No 1239 (1)

10 *Sharh-i-abyāt-i-Fusūsu'l-hikam* (f 58v) A commentary

on some poetical quotations in the famous work of Ibn al-ʿAṭabī  
The treatise is probably the same as the one described in R 831  
IV Incomplete at the end Beg

الحمد لله و الصلوة على رسول الله صلى الله عليه وسلم

11 A fragment of Sufic contents (ff 96 116v) It may be simply a collection of misplaced leaves belonging to the preceding treatises

Ff 116, S 240 × 130, 180 × 95, ll 13 Or pap Ind nast Cond good

1241.

کما ، سنين

KITĀB-I-SITTĪN

E 140

A mystical interpretation of the 12th *sūra* of the Coran, dealing with the story of Joseph The title in its full form appears on f 2 as *Kitāb sittīn jāmiʿuʿl-latāʾif (uʿ)l-basātīn* The work is arranged in 60 *fasls* Unfortunately a few folios are lost at the beginning as well as at the end, and although these losses are partly restored in a more modern handwriting, these portions cannot be regarded as quite authentic because their style and language are different Besides, there are almost no references either to earlier works or persons in the book, even no *takhalluses* in the numerous poetical quotations. All this makes it very difficult to determine in what period the commentary was written The only name (besides those of a few ancient Sufic saints), which could be discovered in a cursory examination, is found on f 2, that of Tājuʿd-Dīn Sayfuʿn-nazar Jamāluʿd-Dīn Abū Bakī b Ahmad b Muhammad b Zayd at-Tūsī He is referred to as the chief *āwī*, and may perhaps even be the author (حدثنا الشيخ الامام الاحل) The language of the work is rather archaic, with Khorasani peculiarities, and the book cannot have been composed later than the end of the IXc or beg of the Xc AH, because the present copy dates from that time Beg (restored in a more modern handwriting)

سپاس مرحد اوردنی را که قادر بر کمال است ، الح

Ff (216), S 245 × 165, 180 × 105, ll 21 Or pap Old Khorasani and Ind nast Cond tol good Slightly injured by dampness

1242.

طائفة ، شاهي

LATAʿIF-I-SHĀHĪ

E 167

A treatise on various forms of *dhikr*, on prayers, invocations, etc, as well as on theosophical, magical, cabbalistical and other

speculations, connected with Sufic doctrine. The author, who calls himself Muhammad b Jalāl (see f 5), was a disciple of the famous Sufic saint of Gujrat and descendant of Makhdūm-i-Jahāmyān (see above, No 1209), Shāh-‘Ālam, whose full name was Sayyid Sirāju’d-Dīn Muhammad Manjham b Burhānī d-Dīn ‘Abdī’l-lah Qutbī’l-‘Ālam al-Husaynī al-Bukhārī. He died at Rasūlābād, a dependency of Ahmadābād, on the 20th Jumāda II 880/1475. The author very often quotes the treatises of Shāh-‘Ālam: the first, comp between 851/1447 and 863/1458 (see f 57) with the title *Mafātīh khazā’im’l-lah* (also styled *Fathu’d-dhākhin*), and the other, called *Zīnatu’l-mafātīh*. He reproduces the text of the initial pages of both works. The treatise is divided into 63 *latīfas*, in commemoration of the number of years of the lives of both Muhammad and Shāh-‘Ālam (see f 5v). It is clear, therefore, that the treatise could only have been written after the saint’s death. But in the text blessings added to his name often imply that he was still alive at the time of composition. There are no definite indications for it, but the possibility is not excluded that the treatise was commenced within the shaykh’s life time, but completed after his death. Cf EIO 2626. Copied in the XIIc AH. Beg

الحمد لله كما يدعى لكرم وجهه ردا و عر حاله اله

Ff (164), S 200 × 125, 125 × 70, ll 11. Or pap. Good. Ind. nast. Cond. tol. good. Injured by repairs. Notes on the fly leaves and on margins.

## 1243.

وظائف ساهی

WAZĀ’IF-I-SHĀHĪ

M 143

Another treatise, of contents practically identical with those of the preceding one in the same style. Many chapters are so similar that it is difficult to believe that there is no connection between the two works. This treatise is divided not in 63, but 84 *wazīfas*, and some additional minor matters are dealt with. The author calls himself Jarrar b Jalāl d-Dīn Muhammad Maq-sūd-‘Ālam-Shāhī Ridawī. He may be the brother of the preceding author (unfortunately the latter does not give his full name). He also was a disciple of the same saint, Shāh-‘Ālam, whom he eulogises profusely. It is certain that this work was written after the death of the shaykh, because not only is he always referred to as already deceased, but also the exact date of his death is given. The present copy, transcribed in the XIIc AH, is slightly incomplete at the end and breaks off at the beg of the 84th *wazīfa*. Beg

الحمد لله الذي جعل الدليل و النهار اله

Bd v. For measurements, etc., see No 1210.

1244.

نقد النصوص في شرح نكت العنبر

NAQDU'N-NUSŪS FĪ SHARH NAQSHI'L-FUSŪS E 212

A Persian commentary on the Arabic treatise, *Naqshu'l-fusūs* which is an extract, made by Ibnu'l-'Arabī, from his own famous voluminous work on Sufism, *Fusūsu'l-hikam*. The commentator is the celebrated Persian poet, Nūru'd-Dīn 'Abdu'r-Rahmān Jāmī (see above, Nos 612-639). It was completed by him in 863/1458-1459. See Bl I 126, EIO 1357 (10), EB 894 (11), 895 (5), 966 P1 232, R 594, Doyn C 371, etc. Copied in the XIIc AH. Beg

الحمد لله الذي جعل معاني قلب دوى المم الح

Ff (133), S 210 × 115, 150 × 70, ll 19. Or pap Ind nast Cond tol good. Copious notes on the margins.

1245.

(مناقب وخواصه احرار)

(MANĀQIB-I-KHWĀJA AHRĀR)

E 196

Pious utterances, admonitions, etc (together with many biographical details) of the famous Naqshbandī saint of Turkestan, Nāsiru'd-Dīn 'Ubaydu'l-lah b Mahmūd Ghijduwānī, surnamed Khwāja Ahlā. He was born in 806/1404, and died on the 1st of Rabī'u'l-ākhir 895/1490 (see ff 100v and 168v). The present copy, dating from the XIIc AH, was probably transcribed from an incomplete original, because it begins and ends abruptly. Therefore neither the original title, nor the name of the author, nor even of the shaykh himself are mentioned. And although the latter can be restored easily from the context, the former two cannot be determined without a collation with a complete copy. The work, being rich in dates, contains many interesting historical allusions to the state of Turkestan in the shaykh's time. Cf St No 21 on p 37. Beg

الحمد لوليه و الصلوة على نبيه . . حصر ايشان قدس الله روحه العرس

منعز مودد الح

Ff (169), S 210 × 120, 155 × 70, ll 15. Or pap Ind nast, different hands. Cond tol good, although in some places rendered illegible by repairs.

1246.

ارشاد السالكين

IRSHĀDU'S-SĀLIKĪN

E 15

A treatise on various forms of *dhikr*, prayers, invocations, etc, by Bahā-i-Nat'hū (as he calls himself on f 1v), or Bahāu'd-

Dīn Nat'hū of Jaunpur, who died before 900/1494, as stated in R 413-414, where a collection of his letters, with the title *Sahā'ī-fu't-tarīqat*, is described. Many persons are referred to in the text, such as Muhammad Nūrbakhsh (f 6), Husayn Balādestī (f 26v), Muhammad 'Īsā (d 870/1467, cf R 414), and others. Transcribed in the XIc AH. Beg.

الحمد لله على ما دور العلوب العارفين الح

Ff (46), S 190 × 120, 145 × 80, ll 17. Or pap Ind nast Cond not good. Injured by dampness and repairs.

## 1247.

مكتوباً من عبد الله قطب

MAKTŪBĀT-I-'ABDU'L-LAH QUTB

E 190

A collection of Sufic letters, dealing with various topics of mysticism, written by 'Abdu'l-lah Qutb b Muhyī to his numerous friends. He lived in Persia, probably in Shīrāz, where he at least stayed for some time, towards the end of the IXc and beg of the Xc AH. One of his letters is dated 888/1482 (f 180v).

يوم الجمعة حادى عشر رجب المرجب سنة ٨٨٨ كه نائى يوم وصول به شترار اسب

On f 129 he mentions that since the time of Muhammad 900 years have elapsed, on f 135, in connection with some Messianistic speculations, he refers to 999 AH as still in the future. The majority of the letters are very short, and only a few of them have a heading showing their chief subject. See EIO 1881, Bh 177. Cf St No 88 on p 44. Copied in 1019 AH. Beg.

من عبد الله قطب بن مكدي الى احوال الابدس

Ff (170), S 180 × 95, 140 × 60, ll 29. Or pap Neat Ind shikasta-nast Cond not good. Injured by repairs. Good vignette.

## 1248.

The same

E 194

Another copy of the same collection, transcribed in 1050 AH by 'Ināyatu'l-lah b Mu'īn'd-Dīn 'Alī Fīrūzābādī. Beg as in the preceding copy.

S 190 × 105, 125 × 60, ll 17. Or pap Good Ind nast Cond tol good. Slightly repaired. Good vignette.

## 1249.

شرح زورائى

SHARH-I-ZAWRA'Ī

Oa 29

A commentary, in Persian, on an Arabic treatise of mystico-theosophic contents, with the title *الرواء الكاشفه عن دوائى احوال*.

المعداء و المعاد This original work was composed in 870/1465 by the famous Persian philosopher Jalālu'd-Dīn Muhammad b As'ad Dawānī, d 907/1501 See Brockelmann, *Gesch d Ar Lit*, vol II, pp 217-218, cf EIO 1922(22) The author of the commentary calls himself Shujā'u'd-Dīn Husaynī, but does not give the date of the composition of his work It was completed, however, not later than 1029/1620, because the present copy was transcribed in that year Beg

سپاس و ستائس و سپاس آفراسود که همه ستاس و ستائسها الح

Bd v Ff 81v-99 For measurements, etc, see No 1101 Many lacunas Good vignette

## 1250.

البجانب، العربي

AL-JĀNIB AL-GHARBĪ

Ob 9

A collection of extracts, mostly containing the difficult and obscure passages, from the famous Sufic compositions of Ibn al-Arabī, with a detailed Persian explanation The author calls himself (f 74) Abū'l-Faṭḥ Muḥammad b Muzaḥḥarī'd-Dīn b Hamīdī'd-Dīn 'Abdī'l-lah, surnamed Shaykh-i-Makkī, a disciple of Abū 'Abdī'l-lah Muḥammad b 'Alī b al-Gharbī He dedicated his work to the Turkish Sultān Salīm I b Bāyazīd, 918-926/1512-1520 The present copy was transcribed in 924 AH, at Adrianople, by Abū'l-Faṭḥ b Muzaḥḥar, i e, apparently by the author himself Beg

ربنا اتم لنا دورنا و اعمر لنا الح

In addition to this chief treatise, occupying ff 1v-80, the present volume contains several short notes of Sufic contents, transcribed by the same hand

1 صورت خوانی که . . دسوی نوشته بر سخندان . . ابن عربی (f. 80v) Letters on Sufic matters, by Abū'l-Qāsim al-Baydawī (d 685/1286), Ibn Hajar 'Asqalānī (d 825/1422), and a few others, in the same style

2 *Sharḥ-i-su'āl-i-Kumayl b Ziyād* (f 83v), in Arabic Explanations of a philosophical question ascribed to the legendary Shi'ite saint Kumayl b Ziyād The authorship of this commentary is attributed to 'Abdu'r-Razzāq b Abī'l-Ghanā'im al-Kāshī (d 730/1330) Beg

الحمد لله و بعد و هذا شرح سوال کمال بن زیاد الح

3 (*Malḥūzāt-i-Najmu'd-Dīn Kubrā*) (f 87v) Utterances of the celebrated Sufic shaykh, Najmu'd-Dīn Kubrā (d 618/1221), in Arabic Beg

قال الشيخ الامام المتوفى الهادي . . بحم الدين الكدر الح

4 *Sharh-i-bayt-i-Amīr Khusrāw* (f 91v) The well known commentary on a distich from Amīr Khusrāw, by Jāmī, see above No 612 (13) Beg as in that copy

5 *Hill-i-abyāt-i-Mathnawī-i-sharīf* (f 94v) A Turkish commentary on various paradoxical verses from the *Mathnawī* of Rūmī, by Amīr al-Bukhārī Beg

الحمد لله الذي نور قلبه العاصم الح

6 A few fragmentary notes of Sufic contents several Sufic aphorisms, a commentary on some verses from Hāfiz (f 102v), a fragment of a commentary on the *Gulshan-i-āz* (see above, Nos 553-554), etc

7 *Risāla dar 'adl* (f 112v) A treatise on justice as the chief principle of government, in a *muqaddima*, three *maqālas*, and a *khātima*. It is dedicated to the Aq-Qoyunlū prince Ya qūb (884-896/1479-1490). The name of the author is not mentioned Beg

سپاس بی حداس مالک الملکی را که بادشاه نفس ناطقه الح

8 Scrappy notes in the same style as of those mentioned above (6), dealing with various Sufic matters (ff 119v-128v)

Ff 128, S 155 × 105, 110 × 60, ll 17 Old Europ pap Neat Turkish nast Cond good On the fly leaf there is a note Charles de Landolf Brousse 1779

## 1251.

(رساله در تصوف ۱)

(RISĀLA DAR TASAWWUF)

TE 57

A treatise, in bombastic ornate prose with many poetical passages, dealing with mystic love and cognate matters, apparently the same as the one described in EIO 1872. Neither the title, nor the author's name, nor the date of composition are given. At the beginning, which is versified and written in Turkish, there appears the *takhallus* Fudūlī (d 963/1556 or 970-976/1562-1568, see above, No 667). It is not improbable that the treatise belongs to the authorship of that well known writer. The treatise is very poor in references to other works on Sufism, and, besides a few early books, the only comparatively late Sufic composition which is mentioned (on f 6v) is the *Maḡālisu l-'ushshāq*, by Sultān Husayn Mūzā the Tirmidī (873-911/1469-1506) composed by him in 908-909/1502-1504, cf EIO 1870. A good copy dating from the very end of the XIIc AH. Beg of Fudūlī's poetry

مد ادبار العشق للعاصم المصباح الهدی ' سالک راه حقیق عسکه ایلمر اقدار

Ff (43), S 225 × 150, 160 × 85, ll 11 Europ pap (watermarks J Ruse, 1801) Calligr Ind nast Cond good CFW 1807

1252.

اوراد - ثوبیہ

AWRĀD-I-GHAUTHIYYA

Oa 74

A treatise (also called *Jawāhir-i-khamsa*), on the principal forms of Sufic practice etc. The author calls himself Hājji Hamīd, surnamed Muhammad Ghauth Gwāhiyāi, d 970/1562. Cf St. No 57 on p 41. Transcribed in 1126-1128 AH because various entries in the same *maḥmūd'a*, in which this treatise is included, are so dated. Beg

سلسلہ سائیس مرحالعی را کہ ار کام عدم الحج

Bd v Ff 5v-130, S 220 × 125, 150 × 75, ll 13. Or pap Ind nast Cond good

1253.

سبع سانیل

SAB' SANĀBIL

E 102

A treatise on the principles of Sufic doctrine and ethics, composed in 969/1562, by 'Abdu'l-Wāhid Ibrāhīm Mazār-'Ālī. It is divided into seven *sanbila*, dealing with 1, عقائد و مباحث (f 2v), 2, مرییدی و مرییدی (f 20), 3, ترک و فدا (f 48v), 4, حقائق وحدت (f 77v), 5, روح و رجا (f 61), 6, عقائد درویشان (f 82v), 7, معارف ار موائد (ff 97-127). The latter gives some information concerning the spiritual pedigrees of various affiliations. There are many poetical quotations, amongst which several are in Hindī (or some other Indian dialect), belonging apparently to the earliest known specimens of Indian poetry in Muhammadan transcription. Cf St No 45 on p 40. Copied in the XIIc AH. Beg

حمد خداوردی را کہ رده کرداند ارادی ملوک الحج

Ff 127, S 250 × 140, 205 × 70, ll 22. Or pap Ind nast Cond tol good

1254.

جوامع الکلم

JAWĀMI'U'L-KILAM

E 55

A short treatise on the principles of Sufism, consisting chiefly of copious quotations from well known works, in prose and verse, of 'Abdu'l-lah Ansārī, Sa'dī, Husaynī Sādāt, etc. Its full title is given as *Jawāmi'u'l-kilam fi'l-mawā'iz wa'l-hikam*, but in the colophon it is called *Al-jawāhiru'th-thamīna*. The author is the celebrated Indian Sufic saint 'Alī b 'Abdu'l-Malik b Qādirkhān

al-Muttaqī al-Qādūī ash-Shādhilī Chushtī, d at Medina in 975  
1567 Cf R 356 where a work on his biography is described  
Cf St No 81 on p 44 Copied in the XIIc AH, by Faqīr ‘Alī  
Akbar Beg

الحمد لله . شمسى كورد احمد بناد الله اله

Ff 37, S 195×120, 155×80, ll 15 Or pap Ind nast Cond tol good Slightly  
injured by worms and dampness

1255.

( رساله در معرود ، دنیا )

(RISĀLA DAR MA‘RIFAT-I-DUNYĀ)

Oa 67

A short treatise on various theosophic matters and the  
principles of asceticism by the same ‘Alī Muttaqī (see the preced-  
ing No) It does not contain anything original and, as the  
preceding treatise, consists chiefly of quotations and repetitions of  
well known theories Copied apparently towards the end of the  
XIc or the beg of the XIIc AH, included in a *majmū‘a* Beg

الحمد لله الذي جعل الدنيا ومطره الآخرة اله

Bd v Ff 31v-51v For measurements, etc , see No 1080 Bad vignette

1256.

كنز جلالی

KANZ-I-JALALĪ

E 146

A collection of instructive Suheo-ethical anecdotes, compiled  
by Khwāja Mū b Amīn ‘Imād b Amīn Sayyid ‘Alī al-Husaynī  
al-Marwī, in 984/1576, and dedicated to Akbar (cf f 6) Copied  
in the middle or towards the end of the XIc AH Beg

حمد و سپاس هر صاحب الرجودی را اله

Ff 67, S 195×120 135×70, ll 15 Or pap Good Ind nast Cond not good  
Injured by worms, dampness and repairs Good vignette

1257.

( رساله در معنی ء حروف )

(RISĀLA DAR MA‘NĪ-I-HURŪF)

E 33

A short treatise on the cabbalistic meaning of various letters  
of the Arabic alphabet, mystical explanations of the various forms  
of *dhikr*, etc The author is the well known Indian Sufic saint  
Shah Wajihu’d-Dīn, surnamed Zinda-dīl d 990/1582 Copied in  
the XIIc AH Beg

سعد یاس انعام ، ه اسارت بلا اله اسب اله

Bd v For measurements, etc , see above, No 1237

1258.

The same

Oo 5.

Another copy of same work, dating also from the XIIc AH , included in a *ma'mū'a* Beg as in the preceding copy

Bd v Ff 77v-92 For measurements, etc , see No 66

1259.

عین المعانی

'AYNU'L-MA'ĀNĪ

F 134

A Sufico theosophical treatise, chiefly dealing with the attributes and the epithets of God, in their magical, cabbahistical, mystical and Sufic interpretation The work was composed in 997/1589, at Buihānpūr by one of the disciples of the local saint Lashkar Muhammad 'Ārif, surnamed 'Aynu'l-'urafā, whose full name is here (f 3) given as follows 'Īsā b Qāsim b Yūsuf b Rukn'd-Dīn b Ma'ūf b Shihābī'd-Dīn al-Ma'ūfī ash-Shihābī al-Jandī as-Sindī al-Hindī al-Berārī al-'Ishqī ash-Shattāī al-Qādīrī, who d 992/1584, cf above, No 259(100) The present work is a condensed version of an earlier composition by the same author, with the title *Raudat'u'l-husnā fī sharh asmā'i'l-lah'i'l-hasnā* Cf St No 32 on p 38 Transcribed by Muhammad Sibghatu'l-lah in the XIIc AH Beg

الحمد لله الدعاء تعنى حب مطلقه الح

Ff 292, S 230 x 125, 165 x 75, ll 15 Or pap Ind nast , different hands Cond good

1260.

تَرْغِيه ، شَهْبَنَدِيه

TARTĪB-I-NAQSHBANDIYYA

Oa 9

A short versified note on the prayers prescribed for the Sufis of the Naqshbandī affiliation, with a prayer in Arabic, and its Persian explanation at the end The author's name, or *takhallus*, Jumaylī or Jamīlī, may be contained in the final line of the versified portion (f 1v)

همدلی این سخن از قول استاد ، نظم آورد هر حاسب مرستاد ،

The Persian appendix to the prayer contains the names of many Sufic saints, and the latest Naqshbandīs are 'Ubaydu'l-lah Ahrār (d 895/1489), Khwāja Qādī (the first *khalīfa* of Ahrār), and Mullā Khwājagī Dihbadīnī(?) (the second *khalīfa* of Ahrār)

Transcribed towards the end of the X<sup>th</sup> or beg of the XI<sup>th</sup> c.  
AH Beg

ترتيب حصص حواشي مستندية كذا نظم اربعة اجزاء

Bd v Ff 1-3v S 210x145 180x100, II 11 Europ pap Coat: Ind nat  
Cond good

1261.

ادكار مادر

ADHKĀR-I-QĀDIRIYYA

Or 30

A treatise on various forms of *dhikr*, practised in the Qādiri affiliation of Sūfis. The author calls himself Jamāhī d-Dīn Mīr-  
b Hāmid b 'Abdī'l-Razzāq (d. 912/1535) b 'Abdī'l-Qādir Phānī  
(d. 910/1533). The latter was a famous Qādiri saint and the  
direct descendant of 'Abdū'l-Qādir. The author must therefore  
have lived in the end of the X<sup>c</sup> or the beginning of the XI<sup>c</sup> AH.  
The work is divided into three *bābs*. Copied by Amānī'l-Jah, in  
the XI<sup>th</sup> c. AH (1111 of the Bengali era). Beg

احمد لله والى السيم حمل الدين السيم

Bd v Ff 15v-125v S 210x165 175x100, II 11 Or pap Ind mast Coat  
good

1262.

مرآة الموحود

MARĀTIBU L-WUJŪD

Or 67

A treatise on pantheistic, Sufic, and general theosophic mat-  
ters, by Muhammad b Nūr d-Dīn Hafī Shīnāzī, who lived towards  
the end of the X<sup>c</sup> and the beg of the XI<sup>c</sup> AH. See EIO 192-  
(15). Transcribed towards the end of the XI<sup>c</sup> or the beg of the  
XII<sup>c</sup> AH. Beg

احمد لله الدين . امه الى نحو السيم

Bd v Ff 101v-113 (ff 109 and 110 hrs are left blank) For measurements, etc.,  
see No. 1080

1263.

نحاة الرشيد

NAJĀTU R-RASHĪD

F 204

A Sufico-ethical treatise richly interspersed with interesting  
historical anecdotes, controversial discussions, etc. It was com-  
posed in 999/1591 (the title, in the form *نحاة الرشيد* is a chrono-  
gram), at Lahore, by the well known historian and divine of  
Akbar's time 'Abdū'l-Qādir b Mīnlūk-Shāh Badā'ūnī d. in 1004-

1006/1596 1598 (cf above, Nos 118-121) The work is divided into many *fasls* but unfortunately in the present copy the headings are neither given in the preface nor filled in in the text. Transcribed in the XIIc AH Beg

الحمد لله عاين الدب و فادل التوف سيد العتاب الم

S 240 × 155, 185 × 90, ll 21 Or pap Ind nast Cond good

1264.

مسند

‘ISHQIYYA

E 87

A long treatise on the nature of Divine love and cognate matters, written in ornate prose, with copious poetical quotations. The title is given on f 4. The name of the author is not explicitly mentioned, but appears only in the form of his *takhallus* ‘Uthmān (f 2v, 3v, etc). H. Ethé (in EIO 2915, where another copy of this treatise is described) is convinced of the identity of the author with a Naqshbandī shaykh Khwāja ‘Uthmān, who died in 1005/1596-1597. This seems probable, because the latest references found in this book are those to Jāmī (frequently) and, as on f 94v, to a letter of Shaykh ‘Abdu’l-Quddūs, who died in 944-945/1537-1538. It is divided into four *fasls* (see for their headings EIO 2915). The present copy, dating from the XIIc AH, is incomplete at the end. Beg

الحمد لله سيدان الله ان فادركه حاك را الم

Ff (224) S 220 × 115, 170 × 80, ll 15 Or pap Ind nast, different hands Cond good

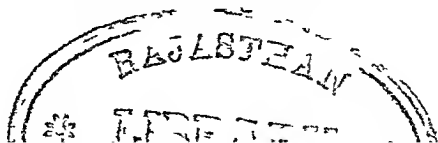
1265.

( رسائل محمد چسبی )

(RASĀ’IL-I-MUHAMMAD CHISHTĪ)

Ob 13

A collection of treatises of Sufic contents by Abū Sālih Muhammad b. Hasan Muhammad (d 982/1575, see f 92) b. Ahmad (d 966/1559) b. Nasīru’l-Dīn b. Majdī’l-Dīn b. Sirājī’l-Dīn b. Kamālī’l-Dīn. The latter was a cousin of the celebrated Chishtī saint, Nasīru’l-Dīn Chirāgh-i-Dihlī, and died in 756/1356 (see f 91v). This pedigree, with details concerning the author’s relationship with Chirāgh-i-Dihlī, is invariably repeated in the beginning of every *risāla* given in this volume, even the shortest. The author flourished in the beginning of the XIc AH, as some of his treatises were composed in 1003/1594 (see f 258v), and 1007/1599 (see f 251). This collection of treatises seems to be more complete than another copy of the same compositions described in



P1 277-278 Transcribed in the end of the XIc or the beg of the XIIc AH Folios were incorrectly bound together so that in various places, especially in the middle and towards the end of the volume, almost all treatises are broken and folios belonging to them are mixed with others The proper sequence of leaves is difficult to restore, because the catchwords are either damaged, or entirely absent on many of them

1 *Taqsimu'l-awwād* (f 1v), in *Arabic*, on prayers and other similar religious practices, prescribed to a Sufi Beg

حامداً لله العلى العظم المومن لعناده الع

2 *Risāla-i-chahār barādarān* (f 12), in *Persian* An allegorical Sufic story, containing a version of the popular Persian tale of 'the prince who never existed' Beg

الحمد لله . فلما رأى والدى الع

3 *Al-majālisu'l-hasīna* (f 16v) An interesting collection of anecdotes concerning the Chishtī shaykhs Beg

الحمد لله الذى هدانا لهذا الع

4 *Ādābu'l-murīdīn* (f 55v) Information concerning various Sufic affiliations, etc Beg

الحمد لله رب العالمين على كل حال و كل حس الع

5 *Rafīqu't-tullāb* (f 93v) A treatise on religious tradition Beg

حمد مر آن حالى را كه محمود الع

6 *Risāla-i-ilhāmāt* (f 104v) A short note on various revelations concerning Sufic doctrine Beg

حمد سعد و بنائى سعد مر حدائى را الع

7 *Risāla-i-hidāyat* (ff 110v-114 and probably 120-135) A treatise on various topics of Sufic doctrine, in ten *hidāyas* Beg

لله الحمد و المنة الحمد لله رب العالمين الع

8 *Risāla-i-man 'arafa'l-laha kalla lisānuhu* (f 114) A mystical treatise on various gnostic matters Beg.

الحمد لله ... اما بعد فعول العدد العبر الع

9 *Lidhdkātu'l-muntahīn* (ff 117v-135v and 153-168) A collection of 27 *lidhdkāt*, or short discussions of various details of Sufic theosophy Beg

رب يسرو نعم بالكبير، الحمد لوليه الع

10 *Risāla dar biyān-i-tauhīd* (f 135v) On the essence of God, His unity, etc , in three *fasls* Beg

الحمد لله اما بعد بس مكنويد شرح الاعتناء الحج

11 *Risāla-i-ṭalab* (f 138v) A short note on the rules prescribed for a darwīsh Beg

مفتاح حريته الرب الحكيم الحمد لله الحج

12 *Risāla dar biyān-i-rūh* (f 141) A very fragmentary note on the nature of spirit, and other cognate matters Beg

الحمد لله الخالق الودود و الصلوة الحج

13 *Rāhātu'l-murīdīn* (ff 168-185v, 407-412v, 405-406v, 301-312v, 429-436v) On various Sufic matters, mostly of a dogmatic and abstract character, in 40 *rāhas* Beg

الحمد لوائه مفعول العدد الكعبر الحج

14 *Risāla dar biyān-i-ṣḥād-i-akbar* (f 240) On the suppression of the carnal passions Beg

الحمد لله .. اما بعد بعد فعل عن السج الحج

15 *Fawā'idu'l-usūl* (f 246v) A note on the principles of Sufic doctrine, based on the teachings of Gīśūdirāz (see above, Nos 1219-1233) Completed on the 9th of Sha'bān 1007/1599 (f 251) Beg

الحمد لله .. اما بعد بعد نقل انه الحج

16 *Sharh-i-qissa-i-'aurat-i-gul-furūsh* (f 251) An allegorical story of Sufic content Beg.

الحمد لله . اما بعد فاعلم انه قال صاحب راز كسودرار الحج

17 (*Risāla dar biyān-i-insān*) (f 254) Another very short Sufic note on the virtues of an ideal character Completed on the 19th of Safar 1003/1594 (f 258v) Beg

ان الله خلق آدم على صورة الرحمن الحج

18 *Risāla fī ṣḥādi'l-akbar* (f 258v) A note, apparently incomplete at the end, on ascetic training Beg

الحمد لله اما بعد مفعول العدد الكعبر الععبر الحج

19 *Afsāna-i-dīwāna* (f 262) An allegorical Sufic story. Beg.

الحمد لله الذي جعل اوليائه عواصين في الذكر الحج

20 *Sharḥ-i-dar-yā-i-shahādat* (f 265) A very short note of gnostic content, based on the interpretation of a quotation from Amīr Khusrāw Beg

الحمد لله . قال افضل السعيا . امير ~ مرو الف

21 *Risāla-i-faḍl-i-lasb* (f 266v) On the utility of work or trade from the Sufic point of view Beg

الحمد لله اما دود بقول العدد الفعير الى رحمه الله الف

22 *Risāla-i-tullāb-i-l-halāl* (f 269) A very short note on various Sufic virtues Beg

الحمد لله الذي احب الحلال الف

23 *Ar-risālatu'l-musāhilat fi'l-mu'āmilat* (f 270) A very short note dealing with ascetic practices Beg

الحمد لله الذي يحب انه ساعله في المعامله الف

24 *A'jābatu l-ishq wāqi'atu l-fisq* (f 271) On mystic love Beg as in (21)

25 *Al-khawāt fi l-jalwat* (f 273v) Another short note of Sufic content Beg as in (21)

26 *Risālatu l-masjūd wa l-kā'bu wa l-aqsā* (f 275) On prayers Beg as in (21)

27 *Risālatu l-Qur'ān* (f 276) A short note on the properties of the Coran

28 *Jawāhiru l-hasīnat* (ff 277-300v 186-235v, 421-426v, 236-240v) A Sufic treatise, in Arabic dealing with various mystic matters Beg

السريعه التي هو الحسن من كان في الدنيا الف

29 *As-sabī fi sh-shuddat* (f 312v) On various moral virtues Beg as in (21)

30 *Al-muflis fi amāni-l-lah* (f 316) A treatise on the moral superiority of poverty in Arabic Beg as in (21)

31 *Al-jam' bayna'd-dunyā wa l-bagā* (f 317v) Another moral treatise in Arabic Beg as in (21)

32 *Manājiru l-'ushshūq* (f 319v) On mystical love, in Arabic Beg

الحمد لله الذي نور قلوب المساكين الف

33 *Tuhfatu s-sulūk* (f 338) On various virtues, in 27 *tuhfas*, in Arabic Beg as in (21)

34 *Al-hayrat fi dhāt-i-l-lah* (f 349) A short note on some details of the doctrine of *tauhīd*, etc, in Arabic Beg as in (21)

35 *An-nās bi'l-libās* (f 350) A short note on ethics Beg as in (21)

36 *Risālatu's-safar wa'l-iqāmat* (f 351) A short note on the customs and religious practices connected with travelling Beg as in (21)

37 *Nukatul-akhwān* (f 354v) A short treatise on various Sufico-ethical aphorisms Beg as in (21)

38 *Risāla-i-misbat* (f 356v) A very short note of Sufic contents

39 *Risāla-i-īmān* (f 357) On the nature of faith Beg as in (21)

40 *Risālatu'l-adhlān wa'l-murāqabāt* (f 361) On various prayers forms of *dhikr* mystical exercises and practices, etc Beg as in (21)

41 *Jawāhiru l-'ulūm fi'r-rūh* (ff 399v-403v) Aphorisms dealing with the nature of the spirit, etc, in Arabic, incomplete Beg

الحمد لله الذي علم الانسان الح

42 End of a treatise of Sufic contents (f 437)

43 *Risālatu l-ilm* (f 439) A short note of gnostic contents Beg as in (21)

44 *An-nihāyat hawu* (sic) *ai-nuḡū' ilā'l-bidāyat* (f 442) A short treatise on the mystical doctrine of the 'coincidentia oppositorum' Beg

حمد متواتر و بدای متکبر آن مدغمی که ابعام ال

Folios 145-152v and 427-428v belong to one of the Arabic treatises in this volume, but then proper position cannot be ascertained without special study

Ff 445, S 205 x 115, 140 x 60, 1113 Or pap Ind nast Cond tol good

## 1266.

شرح تكملة المرسلة

### SHARH-I-TUHFATU'L-MURSALA

E 16

A paraphrase of and a commentary on a short treatise, in Arabic with the title *Tuhfatu'l-mursala*, dealing with the elements of theosophy (*haqā'iq*) The original treatise was composed by Muhammad b Fadhl-lah (Burhānpūrī), d 1029/1620, see Brockelmann, *Gesch d Arab Lit* vol II p 418 The commentator does not mention his own name, but he wrote still during the lifetime of Muhammad b Fadhl-lah because he adds to his name (f 7v, the bottom) the blessings which imply the shaykh's being alive (مع الله الطالعين بعائنه و افاض على المسلمين بعائنه) Transcribed towards the middle of the XIIc AH, slightly incomplete at the end Beg

بدای دسار و سبلس دسمار مر کرداریرا که نالام ربانی الح

## Beg of the original treatise (f 8)

الحمد لله ... و قد فعل العدد المذهب المحتاج اليه

Bd v Ff 7v-14, S 260 x 115, 210 x 105, ll 20 Or pap Vulgar Ind nas Cond good Notes on the fly leaves

## 1267.

The same

Oa 42

Another copy of the same work a little older than the preceding one, and dating probably from the beg of the XIIc AH. The introduction is lost and the work begins abruptly with the initial words of the original treatise

"الحمد لله ... و قد فعل العدد المذهب المحتاج اليه"

Bd v Ff 91v-117v, S 230 x 130, 150 x 70, ll 12 Or pap Calligr Ind nas Cond good A vignette

## 1268.

مكتوبات احمد فاروقى

MAKTŪBĀT-I-AHMAD FĀRŪQĪ

E 191

The *third* vol of the well known collection of Sufic letters by a celebrated shaykh of the Indian branch of the Naqshbandī affiliation, Ahmad Fārūqī Sarhindī d 1031-1035/1625-1626. The letters, dealing with various theoretical matters of Sufic theosophy, etc were collected by the same disciple of the shaykh who collected the first two volumes namely Yār Muhammad Jadīd Badakhshī Tāfqānī. He completed his work in 1031/1622 (chronogram با), i.e. still within the lifetime of the shaykh who is referred to in terms implying that he was still alive. Cf EIO 1891 R 1058, etc Copied in the XIIc AH. Beg

"... و قد فعل العدد المذهب المحتاج اليه"

Ff (171), S 225 x 150, 170 x 105 ll 19 Or pap Peculiar Ind nast Cond good Injured by worms and repairs

## 1269.

المعرفة المحمودة

AL-MA'RIFATU'L-MUHAYYIRAT

E 116

A Persian paraphrase of and a commentary on a Sufic treatise in Arabic, by Muhammad Fīrūz Sūfī, who composed it in 1036/1627 (cf f 4v), with the title 'Aqā'idu's-sūfiyya. This work was

written at the request of Mahābat-Khān, son of Khān-Khānān  
(cf f 2)

بالتماس حاكبای حلق و فدای و رائكہ دلی صاحب خان ولد خان  
حاکمان الح

This Mahābat-Khān seems to be also the author of this commentary, written in bombastic style Transcribed in 1135 AH (the words صاحبنا علی probably refer not to the author of the book but simply to its proprietor) Beg

فلم وحدانی سون بدر آهنگ صریح درو رلنگا طبعان الح

Beg of the original Arabic treatise (f 3)

الحمد لله الذي وسع قلب الانسان الح

S 210×120 140×75, ll 15 Or pap Ind nast Cond rather bad Injured by worms

1270.

رسالة شطركما

RISĀLA-I-SHATHIYYĀT

E 79

A treatise on Sufic paradoxes, explained in the most mystical manner Composed in 1062/1652 by prince Muhammad Dāiā Shikūh, son of Shāhjahān when, as he states in the preface, he was 36 years old Cf Bh 179 Copied in 1104 AH Beg

احديس نحمدك محمد و محمود اوسب الح

S 220×120 185×80, ll 20 Or pap Ind vulgar nast Cond good CFW 1809

1271.

معارج الملوك

MA'ĀRIJU L-MULŪK

M 137

A treatise on Sufic eschatological and cosmological topics, in three *kalāms*, composed in 1066/1656 by Sultān Husayn Khā-mūshiyān Transcribed in the XIIc AH by one 'Abdu'r-Rahīm Beg

الحمد لله الذي خلق المرب و العنود الح

Ff (94), S 170×110, 125×75, ll 14 Europ pap Ind nast Cond very bad Injured by repairs, many pages are entirely rendered illegible CFW 1825

1272.

ممارل اربع

MANĀZIL-I-ARBA'

E 197

An elementary treatise on Sufism, for the use of beginners composed, in Lucknow, in 1067/1656, by Pir Muhammad It is



1275.

کتاب سعادت

GANJ-I-SA'ĀDAT

E 165

A rare comprehensive treatise on a moderate form of Sufism, in accordance with the traditions of the Naqshbandī affiliation. It was composed in 1073/1663 (chronograms on f 3v کتاب کدور , another بدست آورده معین آنروئی , etc ), and dedicated to Aurangzib (f 6), by Mu'īnu'd-Dīn b Sirājī'd-Dīn Khāwand Mahmūd b Sayyid Shai'if b Diyā b Mīn Muhammad b Khwāja Husayn b 'Alā'i'd-Dīn 'Attāi (d 802/1399). It is divided into *four rukns* and a *khātima*. *Rukn* I deals with controversial matters and attacks on Shī'ism (f 7), *rukṇ* II deals with the topics of *fiqh* (f 91), *rukṇ* III contains praises to Muhammad, the 12 Imams, etc (f 154v), *rukṇ* IV deals with Sufism, ethics, and the history of the Naqshbandīs. *Rukṇ* IV is divided into five *bābs*: 1, on علم و عمل (f 215), 2, on اصول (f 374), 3, on احساب (f 377v), 4, gives the biographies of 30 saints of Khorasan (f 395), 5, gives biographies of 22 Naqshbandī shaykhs of Turkestan (f 427). The *khātima* (f 489v) discusses the moral advantages of justice and clemency. A special section, *khatm-i-khātima* (f 530) deals with forgiveness of the rebels (اهل عصیان). These matters are most probably emphasised as a special pleading, and it is possibly exactly this section for which the whole book was written.

The Naqshbandī shaykhs mentioned here are such as are well known, and the latest of them are 'Ubaydu'l-lah Ahīār (f 464v), Muhammad Qādī (f 467), Mawlānā Khwājagī (f 468), Fathu'l-lah (f 469), Khwāja Ishāq (f 469), and the father of the author, Khāwand Mahmūd, who died in 1052/1642 (f 469v).

Another copy of the same work, much better and a little older than the present one, is preserved in the Asiatic Museum of the Russian Academy of Sciences (the title is there *Kanzu's-sa'adat*). The present copy dates from the beg of the XIIc AH. Beg

حمد و مدای سعادت و سنائس بی شمار مردانی را اله

Ff 555, S 260 × 175, 165 × 95, ll 17 Or pap Ind nast Cond good

1276.

شرح اسماء بالله

SHARH-I-AMANTU BI'L-LAHI

E 188

A short Sufic commentary on the expression اسم بالله , by Buhānu'd-Dīn b Kabīr Muhammad b 'Alī Buhānpūrī Gujrātī, surnamed Rāz-i-Ilāhī, d 1083/1672, a famous shaykh of the

Shattārī affiliation See EIO 1924 (9) etc Copied apparently in the same year (1185 AH) as the other treatises which are so dated, written by the same hand and included in this *maḥmū'a*. The last three folios contain various notes and prayers Beg. of the treatise

الحمد لله ذو الأول والآخرو الطاهر والداطن السميع

Bd v Ff 72v-87, S 150 x 100, 120 x 70 ll 11 Eur pap Ind nast Cond tol good

## 1277.

The same

(O) b s

Another copy of the same work, dating from the end of the XIIc AH Beg. as in the preceding copy, but with the addition of

الحمد لله رب العالمين السميع

Bd v Ff 1v, 9v-2 (upside down) S 205 x 125 115 x 70 ll 15 Or pap Ind nast Cond tol good Many glosses on the margins

## 1278.

دهوار الحيموة

THAMARĀTU'L-HAYĀT

E 52

Discourses of the same Buhānu d-Dīn Buhānpūrī, see the preceding Nos. The author of this work is the well known writer Āqil-Khān Rāzī, whose full name was 'Alī 'Askarī b. Muhammad Taqī b. Muhammad Qāsim Khwāfī, d. in 1108/1697. See EIO 1896, R 1091, ef Madī 118, St No 77 on p. 43 etc. For the poetical works of 'Āqil-Khān see above Nos 811-812. Transcribed in the XIIIc AH. Beg.

حمد الحقى والحقى لله الولى الولى السميع

S 185 x 95 140 x 65, ll 13 Or pap Ind shik-nast Cond good

## 1279.

كشكول

KASHKŪL

E 115

A collection of extracts from various standard Sufic works, aphorisms of different shaykhs, pious reflections, etc., compiled in about 1101/1690 (ef f. 2 where this year is alluded to as still current at the time of writing). This work has nothing to do with the famous *Kashkūl* of Shaykh Bahāī. The author does not plainly mention his name, but an important allusion is found on f. 20v, where he says أن را بیان کرده ایم در کتاب مرفوع. This *Munazza'* is

most probably identical with the one mentioned under No 812 above, an imitation of the *Mathnawī* of Jalālu'd-Dīn Rūmī by the same Mū 'Askarī 'Āqil-Khān Rāzī (see the preceding No ) Cf St No 22 on p 37 It is divided into a *muqaddima*, two *wasls*, and a *khātma* Copied in 1130 AH by Fakhru'd-Dīn Beg

الحمد لله به علمه و الصلوة من لديه الله السبح

Ff (75), S 160×100, 100×50, ll 11 Or pap Ind nast Cond not quite good Repaired

1280.

آداب الذكر

ADĀBU'DH-DHIKR

Oa 30

A treatise on the peculiarities of the form of *dhikr* adopted by various affiliations of Sufis It was composed in 1097/1686 (cf f 2v) by Ja'far Muhammad Abū Sa'īd Qalandarī Qādūrī Husaynī a disciple of 'Azīzu'l-lah Sharafu'd-Dīn Siddīqī Ibrāhīm-pūrī Qalandarī Qādūrī The work is divided into 10 *adabs*, nine dealing with the forms of *dhikr* (1) common to all affiliations, (2) peculiar only to the Qādirīs, (3) Qalandarīs, (4) Shattārīs, (5) Chishtīs, (6) Fīdausīs, (7) Suhrawardīs, (8) Madārīs, (9) Naqshbandīs, and (10) dealing with miscellaneous Sufic matters Transcribed in the XIIc AH (probably by Amānu'l-lah, as another treatise in the same volume) Beg

الحمد لله الذي جعل اولئائه اطباء العلوم السبح

Bd v Ff 1v-44v, S 210×165, 175×100, ll 14 Or pap Ind nast Cond good

1281.

(رساله در موانع نزول و عروج)

(RISĀLA DAR MARĀTIB-I-NUZŪL WA URŪJ) E 84.

A treatise on the essence of God, on emanations, and other theosophic matters, by Sayyid Muhammad Walīyyu'l-lah Qādirī The latter dedicated it to Sayyid Mutadā Husaynī, grandson of Sayyid Muhammad Madanī (f 2v) The author also mentions his brother Sayyid Muhammad Amīnu'l-lah (f 2) The date of composition is not given, but the work seems to be modern In a passage, in which the author gives his spiritual pedigree, he enumerates 18 generations between himself and 'Abdu'l-Qādir Jīlānī (d 561/1166) Therefore he may have flourished towards the end of the XIc or the beg of the XIIc AH Transcribed towards the end of the XIIc AH Beg

الحمد لله الذي حبه و اسند من حب الام و الاب السبح

S 195×115, 140×75, ll 11 Or pap Ind nast Cond good Slightly worm-eaten CFW 1825

1282.

معجم الاسرار

MAHRAMU'L-ASRĀR

Oa 72

A short treatise on the theoretical principles of Sufism, some forms of *dhikr*, etc, according to the views of the Qādiri affiliation. It was composed in 1110/1698 by 'Abdu'l-Karīm b Faiḍ Ansārī Qādiri, a disciple of Ahmad Qādiri of Lucknow. Transcribed by 'Abdu'l-Qādir b 'Abdī'l-Fattāh in 1163 AH. Included in a *maḥ-mū'a*. Beg

فل هو الله احد، دام أن هدای که از داب هستی اله

Bd v Ff 75v-110v For measurements, etc, see No 937

1283.

عروس عرفان

'ARŪS-I-'IRFĀN

E 129.

An interesting treatise on Sufic and ethical matters, interspersed with many anecdotes, often referring to the author's own time. It was composed in 1117/1705 (chronogram *کامیاب عروس* کامیاب عروس), by Mahmūd b Bāqī Muhammad Pīshagī Qādiri, who used in his Persian and Dak'hani poetry the *takhallus* Bahrī, and who is usually called Mahmūd Bahrī. He was an eminent Sufi and flourished in the first half of the XIIe AH (he wrote this work in his old age), living usually at Kūkī a small town in the province of Bijāpūr. His present work, divided into 10 *zīnars*, is not complete either in this copy or in the one described under the following No. In both copies approximately 10 of the initial folios are forged. An introduction is prefixed full of eulogies of Tipū, nawwāb of Mysore, in the usual superbombastic style cultivated by this patron of boundless flattery. Cf St No 95 on p 45. The bulk of the copy is transcribed in the XIIe AH, the beginning is of a more modern origin, written by a different hand. It opens with

سبحان من بعدد العرو والذمار و الکبریا اله

On ff 117v-120, there is a short appendix, by the same author, with the title *Dastūr u'l-'amal*, dealing with some especially useful precepts and advices to a Sufi. See EIO 1916. Beg

حق و ظلی عرف اسمہ کہ و مات کلیات اله

S 220 x 110, 165 x 70, ll 17 Or pap Ind nast Cond good

## 1284.

The same

E 130

Another copy of the same work, dating from the beginning of the XIIIe AH Beg as in the preceding copy The same appendix

S 235 × 145, 170 × 90, ll 17 Or pap Ind nast Cond good

## 1285.

مسور الخلاف و دسور الاجارة

MANSHŪRU'L-KHILĀFAT WA DASTŪRU'L-IJĀZAT E 85

A collection of spiritual pedigrees of early and later Sufic shaykhs, prayers, forms of *dhikr*, prescriptions concerning various feasts, etc, according to the tradition of the Chishtī affiliation. The author Hisāmu'd-Dīn Muhammad Fairukh b Rukn'd-Dīn Ahmad Chishtī completed it in 1129/1717 (as stated in the colophon). Transcribed at Haydarābād, 1156 AH. The copy is incomplete at the beginning, and opens abruptly.

الصلاة امير المؤمنين انى بكر انى محاب الله

At the beginning there is an Arabic prayer, with an explanation in Persian.

Ff (41) S 215 × 125, 165 × 85, ll 17 Or pap Ind nast Cond good

## 1286.

سک، جواهر

SILK-I-JAWĀHİR

F 33

A collection of Sufic letters of Shaykh Kalīmū l-lah, addressed to various people (the majority to Shaykhū'l-Islām Nizāmu'd-Dīn). They are often dated, and the latest dates found in them seem to be 1138/1725 (f 17v), 1140/1727 (f 16v, etc), 1141/1728 (f 20). The present collection was arranged and edited by Ahmad Kalīmī (cf f 2), apparently a disciple of the author of the letters. The epistles deal with the usual topics of Sufic theosophy, and contain apparently only very few references to contemporary Sufic life. Cf St No 87 on p 44. Transcribed in 1189 AH, in a bad and often almost illegible handwriting. Beg

حمد و ستاس که از - سر کد ارس اعلام کسان الله

Lf (22), S 190 × 120, 165 × 80, ll 15 Or pap Ind bad shik nast Cond very bad. The repairs have rendered many pages entirely illegible.

1287.

مظهر الاسرار

MUZHIRU'L-ASRĀR

E 183

A Sufico-theological treatise with copious quotations from the works of the early Sufic writers, such as Ghazālī, 'Abdu'l-Qādn Jilānī, Ibn 'Arābī, etc. The author calls himself Shāh 'Izmatu l-lah Qādnī. He may perhaps be identical with 'Izmatu'l-lah Balgrāmī, who died in 1142/1729. The style of the treatise is modern. Cf. St. No. 45 on p. 41. Copied in 1183 AH, by Ghulām Ahmad Beg.

الحمد من اظهر الاسرار وهو عندنا و الصلوة على محمد و آله

S 260 x 155, 175 x 95 ll 11 Or. pap. Ind. nast. Cond. good

1288.

الكميل سعاد

IKTHĪR I-SA ĀDAT

E 19

(The title is given twice in this peculiar form see f. 3v although in many passages of the text the author writes the same word quite correctly, اكسير). A condensed version of Ghazālī's *Kīmīyā-i-sa'ādat* (see above Nos. 1160-1164), prepared in 1143/1730, and dedicated to Muhammad Nizāmu l-Mulk Bahādu (t. 3) i.e. Āsaf-jāh, d. 1161/1748, by an author who does not mention his own name. Only in the poetical passages he gives his *takhallus* Sa'īd. The work is divided into 9 *bābs*. Transcribed in 1145 AH. Beg.

سپاس بندگان من امر دگر گاری را که سعه ، سما و موس رمزی است

S 235 x 125, 160 x 75, ll 15 Or. pap. Ind. nast. Cond. good. Notes and extracts on the five leaves.

1289.

رسالة جواهر

RISĀLA-I-JAWĀHIR

E 82

A treatise on the elementary principles of Sufism, with a controversial sub-current directed against the 'innovators,' chiefly Shi'ites. The work was completed in 1143/1730, as stated in the colophon and dedicated to Muhammad Nizāmu'l-Mulk Bahādu, the same as the one referred to in the preceding No. The name of the author does not appear. The treatise is divided into 9 *bābs*.

مرور بابت بن الح 3 , در بیان قد عز , رنه 2 , در بیان من عز , نفسه 1  
9 , موکل 8 , کسب 7 , احلاص 6 , اهل بدار 5 , درجات ذکر 4

Copied in 1149 AH در میان ممال عتائب که در حسن دل آورده اند  
Beg

حمد و تواتر و ندای منکبر مر آمدگار را که کلمای حسان آرای الح

Bd v Ff. measurements, etc see above No 1012

1290.

مسهد الوجود عین المقصود

MASHHADU'L-WUJŪD 'AYNU'L-MAQSŪD

E 179

A short treatise on various Sufico-cabbalistic pantheistic, and other cognate matters condensed from a larger work by Shāh Wajīhu d-Dīn 'Abdu'l-Qādir al-Hasanī al-Ja'fari al-Qādirī ash-Shāfi'ī. The author of the present abbreviated version is called Faiḍu'd-Dīn in the colophon. In numerous poetical passages he mentions his *takhallus* Faiḍ (cf another Faiḍ No 906, who may perhaps be identical with the present one). In both copies in this collection the present one and the other described under next No., apparently of different ages, the colophons give the same expression د، سنه الف و مائه و سنه و اربعين و مائه، which suggests that not these copies, but this abridged version was completed in 1146/1733. Copied towards the end of the XIIc AH. Beg

حمد وافر سرای وجودی را که محسن عسوس دم و حالص الح

Ff (46), S 165×110 115×55, ll 11 Or pap Ind nast Cond not quite good  
Repaired

1291.

The same

Oa 72

Another copy of the same work, dating from the end of the XIIc or the beg of the XIIIc AH. Beg as in the preceding copy.

Bd v Ff 136-160 For measurements, etc, see above No 937

1292.

لطائف، الوظائف

LATĀ'IFU'L-WAZĀ IF

VI 133

A Sufico-theological treatise on various forms of prayer and other pious exercises. It was composed in 1158/1745 (the title is a chionogram see f 5v). The work is divided into five *wazīfas* and a *khātima*. The name of the author is not clearly given. It may perhaps be Muhammad Ridā, the name written in a marginal

passage which has to be inserted in the text according to the mark drawn there Cf St No 91 on p 45 The copy, dating from the XIIc AH, may be an autograph, because there are numerous alterations, additions, etc, written on the margins by the same hand as that of the bulk of the text Beg

حمد لله وهدى بعد و سكر و سداس مذكور ار اساس الحج

S 200 × 100 140 × 65, ll 15 Or pap Ind vulgar shikasta nast often almost illegible Cond not good Worm eaten

1293.

تُرَادُّ، المَكَّة

THAMARĀTU L-MAKKIYYA

E 53

An exposition of Sufic theory and practice according to the views of the Qādiri affiliation with great emphasis on the magic and cabbalistic elements It was composed in 1198/1784 by Muhammad Rafi'ū'd-Dīn b Muhammad Shamsi'd-Dīn b Muhammad Tāpī'd-Dīn The work is divided into a *mugaddima*, on اعرول ايس (f 2), three *bābs* 1, on فروع ايس طريقة (f 6) 2, on اصول ايس طريقة (f 17) 3, on اعمال مسائيم ايس طريقة (f 20v), and a *lhātima*, on miscellaneous Sufic topics (f 73v) Copied by Abbās Ali Hindī, in the beg of the XIIIc AH, at Malwa Beg

الحمد لله الذي علم الناس ما لم يعلم الحج

Ff (104), S 220 × 160, 160 × 95, ll 15 Europ pap Vulgar Ind nast Cond tol good

1294.

(رسائل تہد اللہ خوبسکی)

(RASĀ'IL-I-'ABDU'L-LAH KHWISHAGĪ)

E 12

Two treatises by 'Abdu'l-lah Khwīshagī Chishtī, surnamed Khalīfa of Qasūi, near Lahore He is the same person as the author of the biographical work *Akhbār al-awliyā min lisāni l-asfiyā*, see above, No 273 on p 114 in this Catalogue He even gives his own biography in that work, but never mentions exact dates of the various events referred to in the narrative It is only clear that he lived towards the end of the XIIc or perhaps even the beg of the XIIIc AH The present copy dates from the end of the XIIc AH

1 *Tahqīqu'l-mahagiqīn fī tadqīqi l-mudagiqīn* (ff 6-141 on ff 1-5 scriappy notes of religious contents) A treatise on the most varied topics of Sufism, in 34 *bābs* 1 معانی ایمان (f 6v),

2 The same (f 11v), 3 کده داب و صعا (f 10), 4 اسم اعظم و اسم داب (f 14), 5 عنب و عنب (f 12v), 6 اسماء و مطاهر (f 18v), 7 مطهر جامع (f 16v), 8 مراتب و حدود (f 26v), 9 وحد و معدی ان (f 22), 10 اعتقاد (f 34v), 11 قرب (f 33), 12 معرف (f 36v), 13 اتصال (f 44v), 14 صراط مساعی (f 42v), 15 جمع و تعرفه (f 61), 16 اسرار (f 56v), 17 مجلی و اسرار (f 48v), 18 رؤیب خدا (f 74), 19 نور و مراتب آن (f 71v), 20 شهود (f 63), 21 عمل و حسن (no heading), 22 مکان و زمان (f 85), 23 روح (f 101v), 24 مکاتب حداد (f 92v), 25 شوق و اشتیاق (f 125v), 26 احوال (f 131v), 27 مسکنات مسکن (f 127v), 28 حداد (f 134), 29 Beg (f 6v), 30 حداد (f 137v), 31 مدصور حال (f 134), 32 حداد (f 137v), 33 حداد (f 134), 34 حداد (f 137v)

حمد متواتر و بنای منکسر حدادی را اله

2 *Fauā'idu'l-āshiqīn* (ff 144v-178v, ff 141v-144 contain scrappy notes) Another treatise on similar topics, based chiefly on the works of the mediæval Sufic writer Ruknu'd-Dīn 'Alāu'd-Daula Samnānī (d 736/1336) The work is divided into 24 *bābs*

1 حبس (f 144v), 2 قرب (f 147v), 3 طهارت (f 150), 4 حاکم (f 154), 5 نور سلطان و نور و صو (f 152), 6 الوان انوار (f 151), 7 سدر دل و عکائب (f 156), 8 ربع حکمت (f 155), 9 اسرار و صو (f 156v), 10 تجلی (f 162), 11 معدی نفس و دل (f 161v), 12 عکائب (f 164v), 13 ملک و ملکوت (f 162v), 14 اسرار کلمه کن (f 165), 15 شرائط حلوت (f 166), 16 محاسبه (f 168v), 17 سرسلوک (f 168), 18 طور که فوق طور عمل است (f 169v), 19 احاطه (f 171), 20 روح (f 172), 21 دل و حسن (f 173), 22 اسم اعظم (f 174), 23 صوفیان (f 175), 24 متعرفات (f 176) Beg

الحمد لله . . اما بعد بس منکورد بندۀ صعدہ ، اله

1295.

(رسالة ادوآنية)

(RISĀLA-I-AFGHĀNIYYA)

Oa 53

The *third daftar* from a book, the title of which is not given here, dealing with anecdotes concerning the Sufic shaykhs who belonged to various Afghan tribes. The title as above is given on the fly-leaf, the work is incomplete at the end. This treatise appears to be much the same in contents as the *Akhhbār u'l-awliyā min līsāni'l-asfiyā*, by 'Abdu'l-lah Kwīshagī (see above, Nos 273 and 1294). But the two works are not identical, the present one being much more condensed, and differently arranged as well as worded. There may be, however, some connection between them which might probably be established after a detailed collation of both. This *third daftar* is divided into three *fasls* 1 ذکر اولاد 2 در ذکر اولاد بنده 3 در ذکر اولاد عرسنی. But only the first *fasl*, probably incomplete, is given here. The work seems to be of modern origin. Copied towards the end of the XIIc or the beg. of the XIIIc AH. Beg.

دستور سوم در ذکر اولاد حال و اصحاب دوق و کمال اسم

Bd v Ff 92v-103v For measurements, etc., see No 257

*Sufic treatises of uncertain date, collections of fragments etc*

1296.

ذکر الحیوة

BAHRU'L-HAYĀT

E 27

An extensive treatise on the theory and practice of Sufism, in 65 *bābs* dealing with almost every point of Sufic doctrine. The author calls himself Badi'u'd-Dīn b. Jamāl'u'd-Dīn Chishtī. All the persons referred to in his book lived not later than the VIIc AH. He refers especially frequently to the shaykhs of the Chishtī affiliation but the latest of them are here Qutbu'd-Dīn Bakhtiyār Kākī (d. 633/1235) and Faīdu'd-Dīn Ganj-i-Shakar (d. 664/1265). The language is not so old as to admit the possibility of this work having been composed at that time. But it is not quite modern being rather simple and unpretentious. Cf St No 54 on p. 41. Copied towards the end of the XIIc AH by one Ahmad. The first two folios seem rather suspicious. There was probably a lacuna and they were written anew by the editor. Beg.

حمد حمداً دائماً حل حلاله بعد از سپاس آوردگار اسم

S 225 x 130 140 x 70, ll 15 Or pap Ind nast Cond good Two folios between ff 2 and 5 do not belong to the treatise

1297.

كتاب في معرفة

KITAB FĪ MA'ARIF WA ADHĪK

1300

When the word *ma'arifa* (knowl. of *Had.*) the epithet *ad-hik* (in the reports of the epithets of *God*) further to the name of the apparently the same as the one mentioned in 1101-1020. The title, the author's name, the date of composition etc. are not given. References are given only to the early writers on *Had.* (Ghazālī, Anwar, etc.). Only rarely, as on f. 211v, is a comparatively late saint referred to as Nāṣir'd-Dīn Kubā' (d. 618-1221). On the fly-leaf the work is called the *Tafqīd* of Khawāṣṣ Parī (see above No. 1218c). The same title and authorship are also ascribed to this work on a fly-leaf in another copy, dated 1035 AH, belonging to the Imperial Library, Constantinople (Bn 173. Cf. No. 2) on p. 38. This authorship, however, is very doubtful because there are in the text no reference to the shaykh of the Naqshbandī affiliation, and this would be incredible if the author was really Muhammad Parī, an eminent follower of that Sūfī order. Copied in 1120 AH. Bez.

كتاب في معرفة الله وادبائه

1120 AH (1708-1709) Constantinople, Imperial Library, Constantinople

1298.

كتاب في معرفة

MAJMA'U

1300

Two Sūfī theological treatises, apparently, judging from the language in which they are written, of old origin. Copied by Muhammad Sādiq, in the XIII<sup>th</sup> AH.

1. *Ma'ārif al-ḥaḥiq* (d. 1285). A collection on the Sūfī meanings of various Corānic expressions (such as *Maḥmūd*, etc.), by Bahā'ud-Dīn Mahmūd b. Bahā'ud-Dīn, and a copy of Hamīdud-Dīn Nāṣir. The date of composition is not given and cannot be only suggested. Bez.

كتاب في معرفة الله وادبائه

2. *Reshāḥ al-ḥaḥiq* (d. 1294). A collection of Sūfī interpretations of various terms of *Had.* For name and date of composition etc. see next entry. Bez.

كتاب في معرفة الله وادبائه

1294 AH (1877-1878) Constantinople, Imperial Library, Constantinople

## 1299.

حام جهان نما

JĀM-I-JAHĀN-NAMĀ

Oa 42

The well known Sufico-pantheistic treatise, divided into two *dā'nas*, with a commentary. The name of the author and of the commentator are not given. Although copies of this work are very common and the work itself seems to be very popular, there is no definite information as to the date of its composition. The name of the author is differently given in various copies as Muhammad b 'Izzī'd-Dīn Yūsuf surnamed Muhammad Shīrīn Maghūbī (i.e. the well known poet, see above, Nos 599-600), d 809/1406-1407, or, according to Hājji Khalīfa, vol II, p 499, Mīr Ghayāthu'd-Dīn Mansūr b Sadrī'd-Dīn Shīrāzī, d 948-949/1541-1543. The commentary is sometimes ascribed to Wajīhu'd-Dīn 'Alawī. See BI I 153 (5), EIO 1927, 2914 (4), B1 29, EB 1291 (4), 1298 (18), P1 43 1055, 1056, R 866, Fleischer No 220 (6), etc. Cf St No 4 on p 35. Copied in the beg. of the XIIc AH. Beg.

حمد سعد و سكر سعد سراى دانى كه وحدتس اله

Bd v Ff 1v-49, S 230 × 130 150 × 70 ll 12 O1 pap Coarse Ind nast Cond good Vignette CFW 1825

## 1300.

The same

E 115

Another copy of the same work, dated 1133 AH (or the second year of Muhammad Shāh's reign). Transcribed by Muhammad Fasihū d-Dīn. Beg. as in the preceding copy.

Ff (63), S 190 × 110, 135 × 70, ll 11 Europ pap Ind nast Cond rather bad. The paper almost entirely perished.

## 1301.

The same

Ob 8

Another copy of the same work, dating from the middle of the XIIc AH. Beg. as in No 1299. Marginal glosses.

Bd v Ff 85v-120v. For measurements, etc., see No 630.

## 1302.

The same

M 19

Another copy of the same work, dating from the end of the XIIc AH. Beg. as in No 1299.

Bd v Ff 67-66v (order reversed). For measurements, etc., see No 554.

1303.

رسالة سطاربه

RISĀLA-I-SHATTĀRIYYA

Oa 6

An exposition of the principles of Sufic theosophy, religious practices, prayers, *dhikr*, etc., according to the usages of the Shattāri or Qādūi, affiliation in India. It is apparently the same work as the one described in EIO 1913 (GC I 440). The author gives his name as Bahāu'd-Dīn Ibrāhīm al-Ansārī al-Qādirī al-Hasanī, but there is no indication as to the date of composition. It cannot be established even from internal evidence, because there are no references to the sources. The style, etc., suggest the Xc or the beg of the XIc AH. Copied in 1144 AH. Beg

الحمد لله .. بعد ار حمد و صلوة الح

Bd v Ff (1v-40v), S 225 × 125, 160 × 75, ll 14 Or pap Ind nast Cond tol good

1304.

رسالة سلطانیه

RISĀLA-I-SULTĀNIYYA

E 97

A treatise on the prayers and forms of *dhikr* used in Shattāri affiliation. The author is the same Bahāu'd-Dīn b Ibrāhīm al-Ansārī al-Qādirī al-Hasanī (see No 1303). He does not mention any dates nor gives references to well known persons or works. But on f 35v he gives the name of his spiritual guide as Sayyid Ahmad al-Majīlī(?) al-Qādūi, who was separated by only seven generations from 'Abdu'l-Qādir Jīlānī, and on f 55v he refers to one 'Alāu'd-Dīn Kantūnī. Copied towards the end of the XIIc AH. Beg

الحمد لله .. بعد ار حمد و صلوات منكويد بددة درویشان الح

Bd v Ff 22v-57v, S 245 × 135, 145 × 170, ll 11 Or pap Ind nast Cond good

1305.

هداية الاعمى

HIDĀYATU'L-A'MĀ

E 223

A Sufico-ethical treatise, in 18 *bābs*. The author calls himself Husayn Kashmīrī, and uses, in his numerous versified passages, *allus* Husayn. He refers almost exclusively to mediæval *shamsīs*; very frequently he mentions the famous saints of *shamsī*, such as Sayyid 'Alī Hamadānī, Nūru'd-Dīn Kashmīrī (cf above, No 260), various Chishtī saints of India, etc. Very frequently also, and with special reverence, he mentions Ahmad-i-Jām (cf above, Nos 245, 436, 1169). See P<sub>1</sub> 296-297, cf. St

No 11 on p 36 The copy was transcribed by Pī Muhammad Hāshimī Quraishī, in the XIIc AH At the end there is added a short note of religious contents Beg

الحمد لله الذي خلق السموات والأرض

Bd v For measurements, etc see above No 1157

## 1306.

در السكّاليس

DURRU'L-MAJĀLIS.

D 162.

A collection of religious legends and anecdotes with a Sufic moral, arranged in 33 chapters (for their headings see EIO 1882) The author calls himself Sayfu'z-Zafar Naubhārī In spite of the great popularity of this work, the date of composition is not yet established, even approximately, and no traces of information concerning the author have been discovered in historical and biographical works See GIPH 331 EIO 1762 1882-1889, Pr 980, R 44, Aum 58 Fl III 444, Leyden C J 359 etc (GC II 167) Copied in 1119 AH by Muhammad Husayn Incomplete at the beginning It contains an index and opens abruptly with

بسم الله الرحمن الرحيم

Ff (94), S 205×115, 170×90, ll 20 Or pap Ind nast Cond rather bad Injured by dampness and repairs Notes on the fly leaves

## 1307.

The same

d 3

Another copy of the same work, dating from the XIIc AH It is incomplete both at the beginning and the end, and is placed on the margins of a religious treatise (which will be described in its proper place)

Ff (192), *in margin* S 185×115, 160×90 Or pap Ind nast Cond not good Injured by dampness

## 1308.

The same

D 161

Another copy of the same work, dating from the end of the XIIc AH Beg as usual

حمد که از عنایب الهی بر زبان عارفان رود

Ff (76), S 245×130, 195×90, ll 21 Or pap Ind nast Cond tol good CFW 1909

1309.

سماط العشق

NISHĀTU'L-'ISHQ

Oa 4

A short treatise on the elements of Sufism, ascribed to the authorship of Shāh Mirān Jiw Buhānu'd-Dīn. It is difficult to say whether the author is identical with Muhammad Miṣyān-Mīr or Miṣyān-Jiw, d. 1045/1635, the famous spiritual guide of prince Dāiā-Shikūh. Cf. St. No. 75 on p. 43. Copied by Bālkishan in 1155 AH. Beg.

الحمد لله ... این رسالہ اسب ارشاد الطائس الیہ

On ff. 150v-151v there is a short note on Sufic rhetorical and symbolical terms, with the heading

اظهار اصطلاح اهل بصیرۃ الیہ

Bd v Ff. 146v-151v For measurements, etc. see above, No. 933

1310.

(مجموعہ)

(MAJMU'Ā)

Oa 40

Five very short Sufic treatises, or rather notes, written in very bombastic ornate prose. They may be parts of one work, and at any rate almost certainly belong to the pen of one author. No titles, dates of composition, author's name, etc. Transcribed in 1080 AH (see f. 8v). The *first* begins on f. 1, the *second* on f. 2, the *third* on f. 4, the *fourth* on f. 8v, the *fifth* on f. 9v. Beg.

دادار جهان آفرین طوائفہ ، ناس را الیہ

Ff. 10, S. 255 × 155, 220 × 125, ll. 15. Or. pap. Good. Ind. nast. Cond. good.

1311.

(مجموعہ)

(MAJMU'Ā)

Oa 67

Three Sufic treatises included in this volume. Copied towards the end of the XIc. AH (one of them, the second, is dated 1094 AH).

1 (*Risāla dar biyān-i-ma'rifat wa shari'at*) (ff. 22v-38v) A brief exposition of the usual elementary principles of Sufism. The author's name, the exact title, etc., are not given. Beg.

الحمد لله . فی بیان المعرفة و السریعة و الطریعة و الکفایة الیہ

2 *Mu'ātu'l-'āshiqīn* (ff. 52v-92) A rhetorical and bombastic discussion on 'mystical love,' عشق , in short chapters, each

beginning with *بسم الله الرحمن الرحيم* The author calls himself Fakhr 'Alī  
The title is given in the colophon Beg

منقول من ردة نوسي حراني و مدحوس كتاب دلي الحج

3 (*Risāla dar wahdat-i-waḥūd*) (ff 93v-106v) A short treatise on pantheistic matters The author does not mention his name It is apparently the same work as the one given in Nos 1328 (2), 1342 (3), and 1347 (7) Beg

الحمد لله . . . ددان ارشدك الله تعالى كه صوفيان الحج

Bd v For measurements, etc , see above, No 1080

### 1312. *مکتوبات سید عبد الرحمن*

MAKTÜBĀT-I-SAYYID 'ABDU'R-RAHMĀN E 188

Four letters on Sufic matters, by Sayyid 'Abdu'r-Rahmān (b Muhammad) al-Husaynī al-Qādrī, addressed to his son Sayyid 'Alī Muhammad Very unfortunately there is not the slightest allusion as to the date of composition, not only in this particular work, but also in the treatises by the associates of the author, which will be described presently The letters deal with the following subjects

- 1 *فی الروح* (f 1v) Beg  
حمد لله ، سرای فدای که حقائق الحج
- 2 *فی القلب* (f 25v) Beg  
سلس بدعایه ، و ستائس لا بهاب الحج
- 3 *فی الصلوة* (f 41v) Beg  
سپاس و ستائس مر آن کرم حواد الحج
- 4 *در بیان مقام محمودا و سلطانا امیرا* (f 57v) Beg  
الحمد لله بر صمد عتدب بدر الحج

On ff 22-24, 37-40, 55-56, 67-71 there are fragmentary notes, prayers, etc , by different hands Transcribed in 1185 AH

Bd v Ff 1-71, S 150×100, 120×70, ll 11 Europ pap Ind nast Cond tol good Some folios are loose

### 1313. *تجلیه رحمانی*

TAJALLIYYĀT-I-RAHMĀNĪ E 43.

An exposition of Sufico-pantheistic theosophy, in 25 *tajallīs* The author calls himself (f 3v) Sayyid 'Alī-Muhammad b Sayyid

'Abdu'l-Rahmān b Muhammad Husaynī Qādūrī He is obviously the same person as the one mentioned in the preceding No, i.e. the son of S 'Abdu'l-Rahmān, the author of the epistles. No indication as to the date of composition, nor even references to the sources. Cf Madī 121, St No 2 on p 35. Copied in 1129 AH. Beg

حمد بنعالم مر حان كدر وحدت را اله

F1 (166), S 195 x 110, 155 x 70, ll 13. Or. pap. Ind. shikasta-nast. Cond. not quite good. Injured by worms and repairs.

### 1314.

The same

E 44

Another copy of the same work, transcribed by Diyāu'd-Dīn Sa'īd in 1185 AH. Beg. as in the preceding copy. Several notes and prayers at the end.

S 150 x 100, 120 x 70, ll 11. Europ. pap. Ind. shik. -nast. Cond. tol. good.

### 1315.

نفس رحمانی

NAFAS-I-RAHMĀNĪ

Oa 42

Another treatise on similar theosophical speculations, also without any references to the sources and without indications as to the date of composition. The author calls himself Shaykh Mūsā b Shaykh Dā'ūd, a disciple of the same S 'Abdu'l-Rahmān Qādūrī, who was mentioned above (see Nos 1312-1314). See EIO 1918. Cf St No 4 on p 35 (GC II 184). A good copy, dating apparently from the beg. of the XIIc AH. Beg.

حمدی که در کرسدهای السن (السنه) کائنات اله

Bd v. Ff 50v-90, S 230 x 130, 150 x 70, ll 12. Or. pap. Ind. coarse nast. Cond. good. CFW 1827.

### 1316.

The same

E 211

Another copy of the same work, dating from the beg. of the XIIIc AH. Beg. as in the preceding copy.

S 225 x 135, 165 x 95, ll 9. Eur. pap. Vulgar Ind. nast. Cond. tol. good.

1317.

دافع الملحدین

DĀFI'U'L-MULHIDĪN

E 42

A short treatise dealing with the classes of people who under the appearance of a darwish conceal heresy, impiety and atheism. The author calls himself Ibrāhīm b. Fadhī'l-lah, who wrote, judging from various allusions in the text in India, not earlier than the XIc AH. Copied in the XIc AH. Beg.

سناس دی قدس سر و رب صمدیہ را کہ مرستاد قرآن الہی

Bd v Ff 178v-197v. For measurements, etc., see No 1291

1318.

نثار العاشقین

NITHĀRU'L-ĀSHIQĪN.

Oa 34

A Sufico-theosophic treatise in ornate prose and verse, by Sharafu'd-Dīn Husayn (cf f 2) with the *talhalls* Sharaf, who belonged to the Naqshbandī affiliation. In the colophon the work is ascribed to the authorship of Bū 'Alī Qalandar, who d ca 725/1325. But this is absurd because there are many quotations from Muhammad Pārsā, d 822/1420 (f 37v) (see above No 1218), and even Jāmī (from his *Tuhfatu'l-abiān* see f 35). The style of the treatise suggests the XIc, or the beg of the XIIc AH. Copied by Fakhru'd-Dīn in 1170 AH. Beg.

حمد و نعت و ندای نعت مر حالفی را سرور الہی

Bd v Ff 1v-39v, S 210 x 145, 160 x 85 ll 11 Europ pap Ind nast (different hands) Cond good Notes and glosses on the margins

1319.

ارشاد المکرمین

IRSHĀDU'L-MAHBŪBĪN

E 97

A short Sufic treatise on *dhikr*, explaining details concerning the technical side of this religious practice, as well as the nature of meditation and mystic enlightenment, in 9 short *bābs*. The author calls himself Shams(u'd-Dīn) Husaynī Shahr-Nahwālī a disciple of 'Alāu'd-Dīn b. Karāmī'l-lah Tirmhī. In the text there are only very few historical references, amongst them several to Gīsūdūnāz (d 825/1422). The work is written in a modern style, and the XIc AH may be suggested as its approximate date. Transcribed towards the end of the XIIc AH. Beg.

المع سرورنا بمساهدہ مالک و حللہ و مالک الہی

Bd v Ff 1v-21v, S 245 x 135, 145 x 70, ll 11 Or pap Ind nast Cond good

1320.

حیالات، عشاق

KHIYĀLĀT-I- USHSHĀQ

E 66

A treatise on the system of pantheism, on mystical and divine love, and other Sufic topics. It is written in bombastic ornate prose, with many poetical passages but without any apparent division into chapters. The author's name, the date of composition etc. are not mentioned. H. Ethé, describing another copy of what apparently is the same treatise (EIO 1849), thinks it possible that the author may have been Ahmad Munyāī (see above Nos 1205-1207). This however cannot be definitely settled as not only is his name not found in this copy, but also there are no references in the book to other works, which might help to determine even approximately the period when the treatise was written. Cf St No 90 on p 44. Transcribed at Hasanpūr, in 1106 AH, by Sayyid Ghulām Muḥvī d-Dīn. Beg

الله لا اله الا هو و درود د'محدود بر آن ظهور الهم

S 210×125, 145×80 ll 13 Or pap Ind nast Cond tol good

1321.

The same

E 86

A shorter version of the same work. The beginning differs very little in wording but many other portions must have been omitted as this copy contains no more than about one-third of the bulk of the preceding version. Transcribed at Dillī, in the XIIc AH, by one Khudādād

Ff (36) S 225×115, 180×90, ll 15 Or pap Ind nast Cond good Notes and glosses on the margins

1322.

The same

Oc 4

Another copy of the same work slightly different from the preceding copies in its wording. It is much shorter than No 1320. The title is here given as *Risāla-i-‘ishqīyya*, and in the colophon the authorship is ascribed to Hamīdu'd-Dīn Nāgūī (see above, Nos 1183-1184). This however, seems improbable, because the style of the work is quite modern. Transcribed in 1155 AH, at Rānīpūr, by Bālkīshan. Beg as in No 1320

Bd v Ff 90v-145 For measurements etc, see No 933

## 1323.

(مجموعه)

(MAJMŪ'A)

Ob 6

A collection of Sufic scraps. Some of them are dated 1113 AH, transcribed by Shāh Ādam. Others date from approximately the same time.

1 Miscellaneous notes of Sufic and generally religious contents. Some folios are blank. Stray quotations (ff 1-11).

2 (*Risāla dar adhlān*) (ff 11v-21). A short treatise on prayers, *dhikr*, etc. according to the practices of the Qādiri affiliation. The author calls himself Shāh 'Ināyat al-lah Qādiri. Beg

الحمد لله الذي طهره كسره ستورة الله

3 *As-salsalatul-Qādiriyya* (ff 21v-26). A short note on the Qādiri, Chishtī (f 24) and Naqshbandī (f 25) affiliations, by Wajihu'd-Dīn Shāh 'Abdu'l Qādiri. Beg

الحمد لله الذي جعل الولايات فائمه الله

4 (ff 26v-29). Scriappy notes. Some folios entirely blank.

5 *Du'ā-i-suriyānī* (ff 29-48v). The famous pious Arabic poem, the authorship of which is ascribed to different persons with a Persian versified paraphrase and explanations. The author Yāsīn Mūsā (b) Buhān (who as he mentions, prepared also a Hindī version of the same poem) dedicated his work to Mahmūd, b Muhammad, the Muzaffarī prince of Gujrat (863-917/1158-1511). Beg

این دعاای سربانی اس تداس الله

Beg of the Arabic original (f 32).

اذا المرحود واطلدى تحدى ، الله

Ff 48, S 170 x 100, 110 x 50, ll 11. Europ and Or. pap. Ind. nast. diff. hands. Cond. tol. good.

## 1324.

(مجموعه)

(MAJMŪ'A)

Oa 74

A collection of Sufic treatises, transcribed in 1126-1128 AH, by Shafī'u'd-Dīn b Khayrī'l-lah b Pī Muhammad at Aikāt. Some treatises included here, have been already described s. No 1252, etc.

1 (ff 131-132). Several short prayers and invocations.

2 *Khulāsatu'l-awā'id* (ff 132v-225v). A treatise on the forms of *dhikr*, prayers, and other pious practices recommended for the most different occasions. Beg

pp Ind nast Cond good

kis

Fol

darwīsh The author calls himself Abū'l-Barakāt Shihābu'd-Dīn  
b Fath-Muhammad Beg

الحمد لله (او بعد) چندی کوید خادم العزیز شهاب الدین الح

3 *Risāla dar biyān-i-ma'ātib-i-fanā* (ff 226v-230) A short note on theosophic matters, by Muhammad b Abī Sa'īd Husaynī Kālpī, as stated in the colophon Beg

بعد حمد و احب الودودی که سجدین هراز الح

4 (ff 231-233v) Scraggy prayers and fragments  
Bd v Ff 131-233v, S 220 x 125, 150 x 75, ll 13 Or pap Ind nast Cond good

## 1325.

(مجموعه)

(MAJMU'Ā)

M 27

A collection of Sufic treatises and scraps transcribed in 1132-1133 AH Several of them, of independent interest, have been already described elsewhere in this Catalogue

1 *Risāla-i-wusūlu'l-Haqq* (ff 118-118v) A very short note of theosophic content Copied in 1132 AH Beg

الحمد لله . بدانکه اگر کسی - واحد که برای وصول الحق الح

2 *Sharh-i-Wusūlu l-Haqq* (ff 118v-119v) A commentary on the preceding, by Majdu'd-Dīn Copied also in 1132 AH Beg

شرح هذا الکلمات عن شرح المعظم الح

3 (*Risāla-i-lāhūt wa malakūt*) (ff 120v-123) Another Sufico-theosophic note by the same (?) Majdu'd-Dīn Copied in 1133 AH Beg

بعل اسب از ساج محمد الدین الح

4 *Dāstān-i-'aql-u dīl* (ff 123-129) An allegorical story in Sufic strain The authorship is ascribed (in the concluding lines) to 'Abdu'l-lah b Fathu'l-lah Nīshāpūrī (سلطانیه) Copied in 1133 AH Beg

راویان احبار و دافلان انبار الح

5 *Risāla-i-darwīshān* (ff 131-133) The usual catechism of the elements of Sufism, for the use of beginners Copied in 1133 AH Beg

الحمد لله بدانکه این رساله دروسان الح

6 (ff 133-134) Explanations of a few verses from the Coran

7 (ff 142v-146) A short note of Sufic content, without a title



8 *Murāqibā-nāma* (ff 146v-150) A note on mystic meditation. The author's name does not appear. Copied in 1133 AH. Notes at the end. Beg.

بدان اسعدك الله تعالى می ادارین که مرافقه رزب الله

Bd v S 110 x 240, *biyūd* Or pap Ind shuk-nast Cond tol good

## 1326.

(مجموعه)

(MAJMU'Ā)

Oa 58

A collection of Sufi treatises by different authors dating from the XIIIc AH.

1 *Sa'adat-nāma-i-Imām Ghazālī* (ff 1v-7v) also called *Risāla-i-rūh* or *Nūr-nāma*. A treatise on the substance of the spirit (*rūh*) based on well known early Sufi works. The name of the compiler is not mentioned. Copied by Zāhid-Beg. Beg.

بدان تدوع روح و ماهه ، اوصاه ، و تساند روح الله

2 *Makhāzimu'l-Qādiriyya* (ff 32v-82) An incomplete copy of this treatise (not containing the first three *makhāzans*). The work is described in R 874. It deals with the defence of the beliefs and the tradition of the Qādiri affiliation, and other matters, arranged in 9 *makhāzans*. The author does not mention his name here. According to R 874 he was Shamsu'd-Dīn b Wahyī'l-lah b Abī'l Fath Muhammad Qādiri Multānī. Here he only refers several times to his father (whom he calls Ishāq b Muhammad) and his uncle, Badī'u'd-Dīn b Muhammad. The exact date of composition is not given but the treatise must have been completed before 1130 AH which is the date of the British Museum copy. The present copy was transcribed at Ganchī in Gujrat in 1142 AH by one Husayn. Beg.

مختارن چهارم ، در وی بدیع معامات ادد ، معام اول در بیان ترکته الله

3 (*Fawā'idu'l-muhagiqīn*) (ff 83-165) A Sufi-ethical treatise, in 24 *fā'idas* dealing with the usual religious and Sufi matters. The work seems to be modern. The beginning up to the end of the first *fā'ida* is lost, and the name of the author and other details, are not found in the text. The title as above, is given on the margins. Copied in 1139 AH, by 'Abdu'n-Nabī-Beg at Qamarang or Nainaul. Beg abruptly.

و این حماء انبی ار ادار رحمب اوس الله

Bd v S 240 x 135, 175 x 75 ll 13 Or pap Ind nast Cond tol good

1327.

(مجموعه)

(MAJMU' A)

Oa 32

A collection of short Sufic and poetical works and fragments dating from the first half of the XIIc AH (some entries dated 1138 AH, cf f 76v and 1141 AH, see f 83) Here only Sufic treatises are described

1 *Bawānig* (ff 1-13v) A short Sufic treatise, in ornate prose with copious poetical quotations, chiefly containing verbose discussions on 'love'. The name of the author does not appear, and the title given above is rather suspicious, because the beginning of the treatise, written in a vulgar handwriting different from that of the rest, seems to be of a more modern origin. It begins abruptly

و این سیچاره همواره بطرف دل مسعول بود اله

2 (*Risāla dar tasawwuf*) (ff 14-32v) Another treatise of Sufic contents also written in bombastic ornate prose, with numerous poetical quotations from Rūmī Jāmī, etc. It consists of short passages each introduced by ای حاس من or ای عرب (always written ای حاسمن). The exact title, the name of the author, etc., are not mentioned. Beg

حمد متواتر و بدای مکتوب است بر آن حدایر اله

3 *Kashf al-bāṭin* (ff 42-48v) A short treatise of rather vague character on Sufico-ethical matters. The authorship is attributed, in the first lines, to the famous Chishtī saint, Nasīru'd-Dīn Mahmūd Dihlāwī surnamed Chūāgh-i-Dihlī, d 757/1356. It is impossible to determine in how far this statement is correct. Beg

الحمد لله على رؤيته - ماله . اما بعد این مختصر است در بیان

حوائج و معارف ، المسمى بكشف ، الناطق ار تصديقه ، حاتم سا (ة) هدايت

حواحه نصر الدين حواغ دغلى اله

4 *Maktūb-i-Nizāmu d-Dīn Awliyā* (ff 49-53v) A letter on Sufic matters ascribed to the authorship of Nizāmu'd-Dīn Muḥammad b. Aḥmad al-Bukhārī surnamed Nizāmu d-Dīn Awliyā, d 725/1325. Cf above Nos 1193-1194. Beg

ایں رساله - حواحه نظام الدین اولیا ، کتب کدراً - محققاً اله

Bd v s 225x125 153x75, ll 14. Or pap Ind nast diff hands, mostly coarse and vulgar Cond not quite good. Many places damaged by dampness.

## 1328.

(مجموعه)

(MAJMU' A)

Ob 8

Several short Sufic treatises contained in this *majmū'a*, dating from the middle of the XIIc AH

1 *Al-haḡīqatū'l-Muhammaḡīyya* (ff 11v, 18-38v) A short treatise, in *Arabic* with copious Persian and Arabic interlinear and marginal glosses, dealing with the theosophical principles of Sufic doctrine. It is divided into a *muqaddima*, two *matlaba*s and a *ṭahmīla*. The name of the author is not mentioned. Beg

و نه دستعن . الحمد لله . و دود و ددا فی التصو ، مسماه الح

2 (*Risāla dar waḡdat-i-nuḡūd*) (ff 12v-17v) A short treatise expounding various pantheistic theories, in *Persian*. The exact title, the name of the author, and the date of composition are not mentioned. It is probably the same as the one described under Nos 1311(3), 1342(3) and 1347(7) in this Catalogue. Beg

الحمد لله . بدان ای عزیز ارسدک الله تعالى صوفیان که وائلین  
نوحذب روح اند الح

3 *Al-haḡīqatū'l-muwāfiqat li sh-sharī'at* (ff 40v-61) A commentary in *Arabic*, on the Sufic treatise (also in *Arabic*) *At-tuḡfatū'l-musalat ilā n-Nabī* by Muhammad b Fadhī l-lah Buihānpūī, d 1029/1620, see Brockelmanns *Gesch d Al Lit* vol II, p 418 cf above Nos 1266-1267. The comments are by the author himself who (as he states in the preface) collected and arranged his scattered explanatory notes, so as to make a continuous commentary. He added also a *ḡhātima* on the same theosophic matters. Beg

الحمد لله اما دود و دد فال علام الرسول صلى الله عليه الح

4 (*Risāla-i-naḡfy wa ṭḡḡbāt*) (ff 161-164) A short note on theosophical matters based on the works of Buihānu d-Dīn Buihānpūī (d 1083/1672), cf Nos 1276-1278. The name of the author is not given. Beg abruptly

و در رساله صوب سنج نرهان الدین زار اله دوسته اسب الح

5 *Ruḡ'a-i-Khuāḡa Bāḡī-bī'l-lah Bīrang* (ff 165-166v) A letter of Bāḡī-bī'l-lah, surnamed Bīrang, addressed to Mīn Savīd Kamāl Wāsītī, dealing with theosophic matters. Beg

الحمد لله خاطر جمع سد ار جانب آن برادر الح

6 On ff 172v-174 there is a note on eleven forms of magic action (اسعال)

Bd v S 205 × 125, 145 × 70, II 15 Or pap Ind nast Cond tol good

1329.

(رساله در تصوف ١)

(RISĀLA DAR TASAWWUF)

E 175

A treatise on pantheistic matters, based on the interpretation of various Coranic verses and sayings of Muhammad. It is divided into a number of short sections, each opening with *اى عربى*. No introduction, no title, no author's name. On the fly-leaves this work is called *Mu'ātu'l-muhaggaqīn* but this is probably a mistake. It has nothing to do with the treatise with this title, described under No 1345 (2). Transcribed in the XIIc AH. Beg

*اى عربى چون درون شهود از حدیث حدیقه امام السج*

Ff 20, S 165 × 85, 125 × 50, ll 10. Or pap Ind nast Cond bad Worm-eaten and injured by repairs. Notes on fly-leaves, at the beginning and at the end.

1330.

(رساله نزول و عروج)

RISĀLA-I-NUZŪL WA 'URUJ

Oa 70

A short treatise on theosophic and pantheistic matters, the theory of emanations, etc. The name of the author does not appear, nor any indication as to the date of composition. Transcribed probably in the same 1134 AH as other treatises in the same *majmū'a* (in which the present one is included), which are so dated. Beg

*تبریز آمد مقدمه نزول و عروج السج*

Bd v Ff 1v-5v, S 215 × 130, 145 × 75, ll 15. Eur pap Ind nast Cond tol good.

1331.

The same

Ob 8

Another copy of the same work, dating from about the same time, i.e. the middle of the XIIc AH. Beg as in the preceding copy.

Bd v Ff 169v-172v, S 205 × 125, 145 × 70, ll 15. Or pap Ind nast Cond tol good.

1332.

(رساله در تصوف ٢)

(RISĀLA DAR TASAWWUF)

E 89

A concise treatise on the principles of Sufic doctrine, in prose and verse. The author's *takhallus* may have been Jauhai (cf

f 6v) He eulogises his *murshid*, spiritual guide, Shaykh 'Uthmān, giving no further details as to the latter's name. The other works, referred to in the text, are only the classical books of the earlier period of Sufism, and do not therefore, assist in the identification of the time of composition of this treatise. The general style suggests a rather late date. Transcribed in 1135 AH by Sa'du'l-lah Beg

میکسایم زبان محمد و سپاس ، رائکه او دوبراسب رهم و فباس

S 220 × 115, 160 × 70 ll 15 Or pap Ind nast Cond good

### 1333.

The same

E 90

Another copy of the same work dating from the beg. of the XIIIc AH, incomplete at the end. Beg. as in the preceding copy

Ff (63), S 170 × 110, 125 × 80, ll 11 Europ pap Vulgar Ind nast Cond bad Injured by dampness and repairs

### 1334.

حواهر الاسرار

JAWĀHIRU'L-ASRĀR

Ob 11

A short treatise on the most effective methods of attaining mystic perfections, etc. The author's name is not mentioned and the title is given only in the heading and colophon. In the copy described under the next No. the title appears in the form of *Fauā'idu'l-wusūl*. Copied in the XIIc AH included in a *maṭn-nā'a*. Beg.

الوصول الى وجه الكريم اعلم ان اصول (sic) الى الله اله

Bd v Ff 109v-114 For measurements, etc. see No. 1150

### 1335.

The same

Oa 58

Another copy of the same treatise, dating from the XIIc AH. Its title is given here as *Fauā'idu'l-wusūl*. Beg. slightly different

اعلم ان الوصول الى الله على ثلاثة انواع اله

Bd v Ff 19v-31, S 240 × 135, 175 × 75, ll 13 Or pap Ind nast Cond good Marginal notes eleven

## 1336.

The same

Oa 43

Another copy of the same work also dating from the XIIc AH. It is here called, in the colophon, *Wasl-i-Haqq-i-Nū-bakhshīyya*. Beg as in the preceding copy

Bd v Ff 19-29v, S 225 × 140, 165 × 90, ll 13 Or pap Ind nast Cond tol good

## 1337.

اسرار المشائخ

ASRĀRU'L-MASHĀ'IKH

E 16

A short Sufic treatise, in 9 *fasts*, on various rules prescribed to a daiwīsh, on various mystical perfections, etc. The author calls himself (f 1v) Jahāngī Yūsuf, probably an Indian Sufi. He mentions as his authorities only early Sufic writers and poets, but the style of the work suggests a rather late origin. Transcribed in the XIIc AH. Beg

الحمد لله . . . بدانکه درویشی نوریده . . . از ابوار رحمب الهی الح

Bd v Ff 1v-7, S 260 × 145, 210 × 105 ll 29 Or pap Vulgar Ind nast Cond good Notes on the fly leaves

## 1338.

رساله ابو الحسن خرقانی

RISĀLA-I-ABŪ'L-HASAN KHARQĀNĪ

Na 82

A short treatise on some customs observed by various classes of daiwīshes at their initiation. The authorship is attributed to the ancient Sufic shaykh Abū l-Hasan Kharqānī, d. 425/1034. The latter saint, as well as the Shi'ite Imām Ja'far Sādiq, are even nowadays very frequently honoured with the distinction of being called the authors of the *risālas*, which are in fact, the productions of various daiwīshes, and sometimes not very literate ones. The language, which in this case could constitute the sole argument in favour of the truth of the statement, is here quite modern. The contents also do not agree with what is known about early Sufism, and there is therefore little doubt that the work is of modern origin. Transcribed in the XIIc AH. Beg

الحمد لله . . . بدانکه اسعدک الله که این رساله بصدده . . .

ابو الحسن خرقانی الح

Bd v Ff 1v-8v For measurements, etc., see above, No 469

1339.

مدارک الاسوار

MADĀRIKU'L-ASRĀR

Oa 20

An exposition of the elementary principles of Sufic doctrine. The author does not mention his name, the date of composition and does not enable us to determine the period in which he wrote by tracing his sources, as he never mentions them. Transcribed by Shāh Nūru l-lah b Haydai, in the XIIc AH, included in a *maḥmū'a* Beg

اعلم ان الوصول الى الله هو خروج الح

Bd v Ff 167v-182v For measurements, etc., see No 1166 Cond bad

1340.

رسالة رموزاد

RISĀLA-I-RUMŪZĀT

Oa 19

A treatise on the 'mysteries, or in fact, the well known elementary principles of Sufism. It is divided into 100 short chapters each called *rumūz*. The author does not mention his name, the date of composition, and does not even give the titles of his sources. Copied in the XIIc AH Beg

الحمد لله على صانع ودره و التكتاب الح

ff 1v-28v, S 170×100 120×60, ll 11 Or pap Ind nast Cond tol good  
Slightly worm-eaten and repaired

1341.

سعين نامه

SA'ĪD-NĀMA

E 104

A lengthy treatise, in 41 *bābs*, on Sufico-ethical matters, written in ornate prose and verse. The authorship is ascribed, in the colophon, to Sa'īd b Abī Bakī. Every chapter is subdivided into numerous short paragraphs each beginning with *اى سعد*, and this formula is, probably, the origin of the title of the work. It would be very interesting to find if this Sa'īd has anything to do with the author of the XIIc AH with the same name, mentioned in No 1288. No references to the sources. Only the well known poets are profusely quoted, especially Rūmī. Many quotations are also given from Sa'dī, Hāfiz, and a few from Jāmī (cf f 212). Cf St No 9 on p 36. Copied in the XIIc AH Beg

الحمد لله . . اى حبيب مفهوم سعد نامه مدل ككل مكي اسب الح

Ff (260), S 225×125, 145×75, ll 13 Or pap Ind nast Cond good

## 1342.

(مجموعه)

(MAJMU' A)

M 19

A collection of Sufic scraps, dating from the XIIc AH, included in this volume

1 *Ma'ātib-i-taḡalliyāt* (ff 25-25v) Only the two initial pages of the treatise with this title It was composed by Muhammad Ishāq Nūru'd-Dīn 'Unqā, otherwise called Darwīsh Muhammad b Mushtāq Muhammad Khayābādī The date of composition is not given Beg

هرار هزار اشکار سراوار آوردگار الحج

2 *Maktūb-i-Hamīdu'd-Dīn Nāgūnī* (ff 26-32v) A letter of Sufic contents, ascribed to Hamīdu'd-Dīn Nāgūnī (see above, Nos 1183-1184) It is difficult to determine in how far this statement is correct Beg

ساس و سانس مرحدارودی را که الحج

3 (*Risāla-i-uahdat-i-wuḡūd*) (ff 56-50v, order of folios reversed) A very short theosophic treatise The name of the author, the exact title, and the date of composition are not given Cf above, Nos 1311 (3), 1328 (2) and 1347 (7) Beg

الحمد لله بدان ای عزیز صوفیان که فائلس بودند وجود الحج

Bd v For measurements, etc, see above, No 554

## 1343.

(مجموعه)

(MAJMU' A)

Oc 5

A collection of Sufic scraps, dating from the XIIc AH

1 (*Malḡūzāt-i-Shāh Wajihu'd-Dīn*) (ff 67-76v) Aphorisms of a Qādūī shaykh, Shāh Wajihu'd-Dīn, who may be identical with Wajihu'd-Dīn Gujātī, d 998/1590 They deal mostly with general Sufic matters or comments on the sayings of the ancient saints Beg rather abruptly

ایندد (sic) کلمه از ملعوط بکر الکعائقی و معدن واهر اسرار الحج

2 (*Risāla-i-darwīshī*) (ff 98-102v) A catechetical exposition of the most elementary Sufic matters, taught to beginners The authorship is ascribed to 'Abdu'l-Qādir Jilānī On the margins its title is given as *Talāwatu'l-wuḡūd*, but it has nothing to do with another short *risāla* with the same title, mentioned under No 1350 (3) Beg

الحمد لله ار گفتار حصص عوب الصمدانی الحج



1345.

(مجموعه)

(MAJMU' A)

Ob 4

Sufic notes contained in this volume Transcribed in the XIIc AH

1 (ff 4-5v) Scrappy notes

2 *Mu'ālu'l-muhaggaqin* (ff 175v-198v) A short treatise on theosophic matters, divided into seven *bābs* The author's name is not mentioned Beg

حمد محمد و مدنی می عد حضرت در احوال السی

3 (ff 199v-234v) A Persian commentary on a short Arabic treatise dealing with theosophic matters and chiefly based on *Fusūsu l-hikam* of Ibn-Arabi The names of the author and the commentator the title of the original work the dates of composition, are all not mentioned here It opens with the beg of the original text

الحمد لمن رجد بكل واحد و ستجد بكل واحد الحمد السی

4 (ff 235-236) A very short note explaining the 112th *sūra* of the Coran (*Jihās*) The author does not mention his name

Bd v. Tr 175-236, s 181, 110 125x 51, 11 17 Or pap Ind natl Cond good

1346.

(مکتوبه)

(MAJMU' A)

Ob 11

Sufic miscellanees contained in this volume Transcribed in the XIIc AH

1 (ff 117v-119) A prayer, in Arabic Various notes

2 *Salala-i-Qādiriyya* (ff 119v and 125) A short note on the Qādiri affiliation giving the names of the shaykhs by Kabīr as-Sulaymānī al-Qādiri

3 *Isnād-i-chhidil ism-i-Bār-i-Ta ālā* (ff 122v-124v) incomplete at the end A note on the magic properties of the epithets of God The author's name is not given

4 *Risāla-i-Muhammad Sharīf* (ff 125-128) Praises of Muhammad, in prose and verse The compiler's name does not appear Beg

الحمد لله و هو الهمی و جمع اسماء لله السی

5 (ff 128-130) A series of short notes of Sufic and religious contents, mostly explaining the various magic properties of different prayers, invocations to Shāh Madar, or discussions on some matters connected with the *khuyū-talqīn-i-bay'at*, etc

6 *Al-i'āḡu'n-nabī* (ff 130v-143v) A short discussion on Muhammad's *mī'āḡ*, in Arabic. The compiler's name does not appear. At the end some *munāḡāt*. Beg of the chief treatise

بسم الله و صلى الله على سيدنا على حدر حله الع

7 *Risāla dar shīnāl hān-i-nuḡūd-i-nafs* (ff 114-118v) A treatise, in questions and answers, on the usual discussions of the carnal self and the methods of subduing it, ascribed to Shaykh Nizāmu d-Dīn Qutb. Beg

الحمد لله و دان اسعدك الله تعالى في الدارين الع

8 (ff 148-150v) A short treatise on the cabbalistic explanation of prayers and *dhikr*, practised in the *Shattāriyya* affiliation. It is probably an extract from a larger book, as appears from the heading

فصل از رساله سرب سطار الع

Bd v Ff 117v-150v For measurements, etc, see No 1180

## 1347.

(مجموعه)

(MAJMU'Ā)

Oc 7

Sufic scraps contained in this volume dating apparently from the second half of the XIIc AH

1 (ff 9-9v) A fragment of a Sufic treatise, only the two initial pages. Beg

حمد و ندای نامتداهی سر بروردگاریرا که استحکام الع

2 *Risāla-i-chahāndah khānuāda* (ff 10-13) A short note, incomplete at the end, on the fourteen recognised Sufic affiliations. Beg

بسم رسالت پناه محمد رسول الله الع

3 *Wuḡūdiyya* (ff 13v-16v) A daiwīsh catechism, on prayers and Coranic verses to be recited at various ceremonies and on different occasions. Beg

الحمد لله سوال اگر ترا برسد که مسلمانی چند فرص اسب الع

4 *Nuḡṭa-i-uahdat wa rumūzāt-i-'ishq* (ff 20-25v, ff 17-19 blank) A short treatise, in *Hindustani*, in prose and verse, apparently by Mahmūd Chishtī, mentioned in the versified introduction. The treatise consists of questions and answers on the usual elementary Sufic matters intended for beginners. Beg

حو اس نطه من هی نور محمد الع

5 (ff 26-32) Scrappy notes, magical drawings, etc Several folios are left blank

6 *Kanzu'l-haqā'iq* (ff 33-35v) A very short Sufic treatise, by Farīdu'd-Dīn ḥ Shāh Wajīhi'd-Dīn Sayyid 'Abdī'l-Qādir Adāmī (ادرمی) Many marginal notes Beg

حمد بن محمد و بنای بدعیب مر آن وجود مطلق را اله

7 (*Risāla-i-wahdat-i-wujūd*) (ff 39v-44v, ff 36-38 are blank) A theosophic treatise on emanations, etc, the same as that described under Nos 1311 (3), 1328 (2) and 1342 (3) Beg as usual

الحمد لله ندانکه ای عزیز صوفیان که فائلس بودند وجود اند اله

Bd v S 245 x 135, 180 x 90, ll 17 Or pap Ind nast, diff hands Cond not good In many places the MS is injured by repairs

## 1348.

(مجموعه)

(MAJMU'Ā)

Ms 2

Two short notes of Sufic contents, included in the large anthology, described above, see No 926, dating from the end of the XIIc AH

1 (*Risāla dar rūh*) (ff 9-11) An allegoric tale, in Sufico-theosophic strain, dealing with the subject of spirit (or soul) The author's name does not appear Beg

حمد بن محمد احدی را سراسر که ریاض بدن را اله

2 (ff 110-113) A bombastic and very vague discussion of some Sufic topics The author may be the Shamsu'd-Dīn 'Alī, mentioned at the end Beg

بدم سنی خون منار نام قد حلوله رعنائی اله

Bd v For measurements, etc, see above, No 926

## 1349.

(مجموعه)

(MAJMU'Ā)

Ms 6

A collection of Sufic and poetical scraps, dating from the end of the XIIc AH (some entries are dated 1184 AH)

1 *Ramzu'l-muhaqqiqīn* (ff 1v-54) A treatise on the usual Sufic topics, in 8 *fasls* The name of the author is not mentioned Copious glosses on the margins Beg

حمد بن محمد و بنای سعد مر حدایرا که اله

2 (*Risāla dar tasawwuf*) (ff 54-69) A short treatise on various theosophical matters, in *Hindustani* Transcribed in 1184 AH Beg

اللہ محمد کی دار تصور کی الف

3 *Talqīn-i-sharī'at* (ff 69-71) A short note of Sufic content by Muhammad Ibrāhīm Also transcribed in 1184 AH Beg

تلقین شریعت اسیب، حضرت سید الف

4 (ff 74-81 87, 88v, 96-109) Fragments and scraps notes of Sufic contents, poetical quotations etc in Persian and *Hindustani*

5 *Shariḥ-i-bāzū-band-i-Amīn l-mu'minīn* Alī (ff 52v-57) A magic prayer and amulet to be worn round the arm, ascribed to the authorship of 'Alī the Imām, with a Persian explanation

6 *Masā'il-i-Sūfiyya* (ff 89-95v) Questions concerning various details of Sufic doctrine put by Husayn one of the disciples of Shāh Rājū b Shāh Sifatu'l-lah (?) al-Husaynī, to his preceptor Beg

الحمد لله اما بعد این کمترین بددکان الف

Ff 109, S 150x100, 135x80, ll 14 Europ pap Ind ugly nast Cond tol good

## 1350.

(مجموعه)

(MAJMU'A)

Oa 72

A collection of Sufic scraps dating from the XIIc AH Different parts of it were transcribed (by different hands) in 1146 1163, etc, AH

1 *Kashf-i-jawāḥir-i-'amal-i-muhaqqiqān* (ff 44v-74v) A treatise on magic and cabbalistic interpretation of various religious practices, prayers, etc, with many tablets magical formulas, etc The name of the author is not given Beg

الحمد لله بدادک شعل اسم ذات الف

2 (*Risāla-i-faqr*) (ff 111-125v) The usual catechism of the elements of dāwīsh lore, ascribed as is frequently done, to the authorship of the Imām Ja'far Sādiq Beg

الحمد لله ... بدادک (سب) تصدده، این رساله آن بود که الف

3 *Talāwatu'l-wuḥūd* (ff 169-174) A short note of theosophic content, by Muntakhabu'd-Dīn Qādunī Beg

الحمد لله اما بعد این رساله اسیب از سید المعصی الف

On f 174v there is a note in Arabic, written in Maghribī handwriting

1351.

(مجموعه)

(MAJMU'Ā)

Or 2

Short Sufic treatises included in this volume dating from the XIIIc AH

1 (ff 13v-20v) A short note on prayer faith etc by Qutbu d-Dīn Muḥammad b. Ghayāthi d-Dīn 'Alī Beg

الحمد لله دود دادست که حدیثچه مددکنی حق الهی

2 *Wajhu l-lah* (ff 21v-28) A short treatise in prose and verse, on various pantheistic matters, dedicated to Shāh Wajih'ud-Dīn 'Abdu'l-Qādir perhaps the same as in No 1347 (6). The name of the author is not given. Commentary on the margins probably forming part of the original work. Beg

حمد بی در ایست و در آن وجود مطلق است که از حدود تعلمات الهی

Bd v S 215x150, 200x105 ff 10-12 Or pap Ind nast Cond good

1352.

(مجموعه)

(MAJMU'Ā)

Or 13

Sufic treatises, included in this volume dating from the XIIIc AH

1 (*Risāla-i-rāḥ-i-Haqq*) (ff 1v-18v) A treatise on the usual topics of Sufic spiritual training. The author's name is not given. The title as above is found on the fly-leaf. Beg

الحمد لله ندانکه طالب از شمیم سوال کرد الهی

2 *Kamālu's-sālilān* (ff 30v-32v) A fragment of a Sufic treatise chiefly based on the works of Nūrma'ū l-lah Walī (see above Nos 1239-1240). The name of the compiler is not given and only the *talhallus* Khādm appears in the poetical passages. Beg

ایس مدسی اسس عمر ملکی را که آرائس عالم الهی

Bd v S 225x140 165x90, ff 10 Or pap Ind nast Cond tol good

1353.

(رساله در بیان احوال)

(RISĀLA DAR BIYĀN-I-ABDĀL)

E 80

A treatise on 'invisible men' (*riyāl-i-qhayb*) the forty bodies (*chihil tan*), etc together with various prayers, in Arabic explained in Persian. Some verses used as incantations etc

The note is very fragmentary and has many lacunas. Probably for this reason there is no mention of the author's name, the title, date of composition, etc. A quite modern copy, dating from the beg of the XIIIc AH. Beg (abruptly?)

ان الذين امدوا و عملوا الصالحات الحج

Ff 5, S 200 × 145, 165 × 100, ll 12 Or pap Ind vulgar nast Cond tol good

## 1354.

(ذكر سير صالحان)

(DHIKR-I-SIYAR-I-SĀLIHĀN)

E 54

A short collection of Sufic aphorisms, ascribed to various ancient sages, and gathered from various well known standard Sufic works. Neither the exact title, nor the name of the compiler are given in the text. On the margins the treatise is called *نمرات الولى*, and ascribed to one Muhammad Mahfūz-Khān, but it is impossible to ascertain in how far this is reliable. Copied in the beg of the XIIIc AH. Beg

الحمد لله الولى والصلوة والسلام على رسوله الحج

Ff 13 S 235 × 140, 215 × 100 ll 23 Or pap Ind nast Cond good

## 1355.

(مكتومة)

(MAJMU'Ā)

Oa 44

A scrap book of Sufic contents, dating from the beg of the XIIIc AH.

1 (ff 1v-7) Scriappy notes fragments, horoscopes, etc

2 *Jam'u'n-nukāt* (ff 8-20v, the order of folios is 10 17-20, 11-16) A treatise on theosophic matters, by Sayyid Qāsim b Shāh Muhammad b Shāh Muṭadā Qādirī. The date of composition is not given. A reference to the *Tajalliyāt-i-Rahmānī* (see above, Nos 1313-1314). Incomplete at the end. Beg

الحمد لله قال العصر العصر دراب ادم اهل الله الحج

3 *Warathatu'l-haqq* (ff 21-36) Sufico-cabbalistic interpretations of various prayers, etc, by Shāh Hāfiz, who belonged to the Shattārī affiliation. Beg

الحمد لله الذى نور قلب العارفين الحج

4 (ff 37-41) Various scriappy notes, extracts, fragments, etc

Ff 41, S 215 × 155, 170 × 110, ll 13 Europ pap Ind vulgar nast Cond tol good

1356.

(مجموعه)

(MAJMU'Ā)

E 76

A collection of Sufic scraps, dating from the XIIIc AH

1 *Risāla-i-amīnī* (ff 1-23) A short treatise on Sufico-ethical matters, translated from the Arabic. Unfortunately no details are given as to the names of the author and the translator, or the time of composition. Beg

الحمد لله      بدان اسعدك الله . . كتاب عربى بود فارسى كرده سد السج

2 (ff 23-31v) A short note on Sufico-magic and cabbalistic matters, without the name of the author and title

3 (ff 31v-33) A note on the virtues, which a true *faqīr* must possess

4 *Risāla-i-Farīdu'd-Dīn Ajūd'hanī* (ff 33-46) A short Sufico-ethical treatise, containing miscellaneous information, which may be useful to a dāwīsh. The authorship is ascribed to Farīdu'd-Dīn Ajūd'hanī, i.e. apparently the famous Chishtī saint surnamed Ganj-i-Shakar, d. in 664/1265. It is difficult to determine whether this statement is correct. Beg

رساله محبوب السج      بدان اسعدك الله فى الدارين السج

Ff 46, S 210 × 145 155 × 85, ll 15 Europ pap Ind nast Cond tol good

## IX THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

### 1. Encyclopædias.

1357.

حکمة، علائی

HIKMAT-I-'ALĀĪ

H 1

The famous encyclopædia of the different philosophical disciplines also called *Dānīshnāma-i-'Alāī*, or *Kitābu'l-'Alāī Usūl wa nukāt-i-'ulūm-i-khamsa-i-hikmiyya*, etc. The author is the celebrated Avicenna, or Abū 'Alī ibn Sīnā, d. 428/1037, who dedicated it to 'Alāu'd-Daula Abū Ja'far Muhammad b. Dushman-ziyāī Ibn Kākūya, who ruled in 'Irāq 398-433/1007-1041. The work was completed and edited after Avicenna's death by his disciple, 'Abdu'l-Wāhid b. Muhammad Jūzjānī. For details concerning this composition and its author see Browne, Lit. Hist. II, 106-111, 115, GIPh 363, EIO 2218 RS 162 Pr 114 R 433-434, etc. *Ind lib* Bh 215. The present copy was transcribed in 1113 AH. Its language is appreciably modernised. It contains only the sections on physics, metaphysics and logic, and so represents the original version of the book without Jūzjānī's additions. Beg.

سلس و ستائس مرحدادد آمردکار الحج

S 255 x 150, 195 x 95, ll 17. Or. pap. Good. Ind. nast. Cond. good.

1358.

نزهة، ناعمة علائی

NUZ'HAT-NĀMA-I-'ALĀĪ

G 60

A fragment of a concise encyclopædia dealing with medicine, horoscopes, amulets, cabalistic interpretations of the meaning of letters, alchemy, astrology, the preparation of pills and antidotes, etc. The author, Shāh Maīdān (or, as in EB 1480, Sahmu'd-Dīn) b. Abī'l-Khayy, wrote probably not long after 475/1082. The work is dedicated to 'Alāu'd-Daula Garshāsp Hisāmu'd-Dīn b. 'Alī b. Farāmurz (433-443/1041-1051) b. 'Alāī'd-Daula Muhammad (398-433/1007-1041) a prince of Tabaristān. See GIPh 363, EB 1480, Gotha C 30-36, cf. R 465-466, Fl II 517. A bad copy, dating from the end of the XIc or the beg. of the XIIc AH. It

contains extracts from both *qisms* into which the work is divided partly reproduced literally partly in abstract Beg

ایرد تعالیٰ از حکم حکم و موت و درت جهان آورد السبح

Bd v Ff 3v-4v and 36-172, S 200×135, 155×95, ll 20 Or pap Ind nast, different hands Cond tol good Notes on the fly-leaves and on the margins

## 1359.

معاج العلوام

MIFTĀHU'L-'ULŪM

M 140

An encyclopædia dealing with religious, philosophical, philological, medical, zoological, astiological, magical, etc., matters. Its title (here found on f 3) is variously given in different copies as *Jāmi'u'l-'ulūm*, *Jawāmi'u'l-'ulūm*, *Hadā'iqu'l-anwār fī haqā-riq'l-asā'ir*, etc. It was completed in 574/1179 by Fakhrū'd-Dīn Muhammad b 'Umai al-Rāzī usually called Fakhr-i-Rāzī, d 606/1209-1210, and dedicated to Khwārizm Shāh 'Alāu'd-Dīn Takash b Īl-Aislān b Atsız, who reigned in 568-596/1172-1200. See Browne, Lit Hist, II 484-485, Brockelmann, Gesch d Ar Lit v I, pp 506-508, GIPh 363, BI II 722, RS 142-143, EB 1481-1482, P1 92, Leyden C I No 16. The work is divided into 60 *bābs* (then headings are given in EB 1481 and RS 142). Copied in the XIc AH Beg

الحمد لله الذى اسأنا بتصريعه وادرا بتسريعه السبح

Ff (217) S 220×125, 150×60, ll 17 Or pap Old Ind nast Cond tol good, slightly wormeaten. Space is reserved on many pages, apparently for drawings, but is everywhere left blank. Many lacunas in the middle of the book.

## 1360.

نعاىس العمون

NAFĀ'ISU'L-FUNŪN

M 141

The well known encyclopædia, dealing with different disciplines. It was composed between 735 and 742/1335-1342 by Muhammad b Mahmūd al-Āmulī, d after 753/1352, who dedicated it to Amīn Jamālu'd-Dīn Shaykh Abū Ishāq b Mahmūd-Shāh, a ruler of Fārs and 'Irāq, 742-754/1341-1353. The work is divided into a *muqaddima* and two *qisms*, each subdivided into several *maqālas* (their lists are given in EIO 2221 and EB 1483), and the full title is *Nafā'isu'l-funūn fī 'arā'isi'l-'uyūn*. See GIPh 363-364, BI II 725, EIO 2221-2224, EB 1483-1491, P1 148, 164-167, 352, R 435-438, Fl I 38-42, etc. Ind lib Bh 219-221. Cf also Mélanges Asiatiques, III, p 734 and V, p 261, Wien. r Jahrbucher, v 61, Anzeigeblatt, pp 2-10, etc. Lith in Persia. The present copy was transcribed at Lucknow in 2612, i.e. possibly 1226 AH.

and the transcript was collated An index is given on ff 1v-20  
Beg as usual (f 21v)

حمد و ثنا و شکر نبی (انتها) حصرت ناساهی را الحج

Ff (865), S 360 × 210, 235 × 120, ll 17 Or pap Ind nast Cond good Vignettes

## 1361.

The same

M 2

The *fifth fann* of the fourth *maqāla* of the first *qism* of the same work, dealing with genealogy (انساب) Copied towards the end of the XIIc AH, included in a *majmū'a* (see No 926)

Bd v Ff 1-8v For measurements, etc, see above, No 926

## 1362.

The same

M 128

An index only, probably originally belonging to what might have been a good copy of the same work dating from the XIIc AH

Bd v Ff 1v-16, S 290 × 190, 200 × 100, ll 21 Or pap Ind nast Cond good Vignette

## 1363.

دانشنامه جهان

DĀNISH-NĀMA-I-JAHĀN

H 3

An encyclopædia of naturalistic disciplines, such as cosmology meteorology, botany physiology, anatomy, etc, in 10 *fasls* 20 *asls*, 4 *naṭīja* and a *khātima* The author calls himself Ghayāthu d-Dīn 'Alī b 'Alī Amīnān Husaynī Isfahānī (here امعکالی) who wrote probably in the VIIc or VIIIc AH It is dedicated to Abū'l-Fath Sultān Mahmūd (see f 3v), but there are no indications as to which dynasty this prince belonged to See EIO 2173-2174, EB 1456, Pr 372-373, R 439-440, etc The present copy dates from the end of the XIIc AH Beg (f 2)

سراوار ستائس و سانس مددعی اسب که ناصلی ( ناصلی ) داتی الحج

The first folio is occupied with a fragment of a Sufic treatise dedicated to Nādir-Shāh

Ff 167, S 255 × 195, 165 × 90, ll 17 Or pap Ind nast Cond good

1364.

مجموع الحکمه

MUJMALU'L-HIKMAT

Ob 12

A collection of concise treatises dealing with various mathematical and logical disciplines, being an abbreviated Persian paraphrase of the well known encyclopædia *Ikhwānu's-safā*. The present Persian version was prepared in the reign of Tīmūr (cf f 2v), but the compiler does not mention his own name. This volume contains only the first *qism* of the whole work, which comprised also the naturalistic, astronomical and religious disciplines. See EIO 2225 EB 1492, P1 158-161, Fl I 42, etc. *Ind libi* Bh 207 cf St No 33 on p 121. Transcribed in the XIIc AH. Beg

سپاس و مدد وجودی را که واجب الوجود الهی

S 175 × 110 120 × 65, ll 17 Or pap Ind nast Cond good

1365.

شاهد صادق

SHĀHAD-I-SĀDIQ

M 109

A large compendium of information pertaining to the religious, ethical, political, philosophical and naturalistic disciplines interspersed with religious traditions, proverbs and aphorisms of ancient sages, copious poetical quotations, etc. The author, Muhammad Sādiq b Muhammad Sāhh Isfahānī Āzādānī, with the *takhallus* Sādiqī, commenced it in 1054/1644. The work is divided into five *bābs* and a *khātima* (the list of their headings is given in EIO 2226). See EIO 2226-2227, P1 167, R 775, etc. *Ind libi* Bh 468, cf St No 14 on p 52. A portion of it was translated into English, London, 1832 (Or Transl Fund). Copied in the XIIc AH incomplete at the end. Beg

الحمد لله تعالى و منه المنتدى و الله المنتهى الحج

Ft (744), S 295 × 160, 190 × 85, ll 15 Or pap Ind nast Cond good

1366.

The same

M 108

Another copy of the same work, dating from the end of the XIIc or the beg of the XIIIc AH. Beg as in the preceding copy.

S 315 × 210, 250 × 135, ll 21 Or pap Ind coarse nast Cond good. Some folios are misplaced.

1367.

فرہنگ اورنگ ، شاہی

FARHANG-I-AURANG-SHĀHĪ

D 254

A voluminous naturalistic encyclopædia of India with its full title of *Farhang-i-‘ajā’ibu’l-haqā’iq-i-Aurang-Shāhī* (see f 2v). The author, Hidāyatu’l-lah b Muḥammad Muḥsin al-Qurayshī al-Hāshimī al-Ja’fai, dedicated it to Amangzib. The work which seems to be very rare, contains a description of the animals, plants, minerals, etc., of India, with many illustrations, some of them being rather good. Copious poetical quotations in Persian and Hindustani. The present copy, dating from the end of the XIc or the beg. of the XIIc AH, is fragmentary, folios are badly misplaced, and the text of different sections is confused. There is a complicated system of division into chapters, which would be difficult to reproduce here on account of the misplacements of folios, but the original sequence of the subjects seems to be as follows: insects (f 16), snakes (and the methods of treatment of snake bites) (f 46), scorpions, centipedes etc (f 58v), lizards (f 66), spiders (ff 67-70, 412v), ants (f 70), classification of properties of different animals (f 74), birds (f 77), plants (ff 83-290v, 413-537v), to which belongs also the section on agriculture (ff 291-338), ‘wonders,’ dragons, crocodiles, etc (f 338), meteorology (f 346), aquatic animals, fishes, etc (f 349), turtles (f 407), minerals (f 540), *tihisms* (f 546), geology, dealing with hills (f 554), wells (f 568), brooks etc (f 597-601). The work is based on many well known earlier treatises on the same matters. Beg.

ای حمد تو سر دستر توفیق کلام ، ار لام تو کام دل هر حسنه تمام

Ff 601, S 310 × 190, 190 × 105 ll 28-38. On pap. Ind. mast. Cond. not good. Many leaves injured by dampness, worms and repairs.

1368.

مختصر مفید

MUKHTASAR-I-MUFĪD

J 23

A treatise of encyclopædic character dealing with cosmography, meteorology, astrology, geography, physiology, demonology, etc. It was composed in 1201/1787 (chronogram) by Muḥammad Aslam Bangālī Pandwāī, and based on the standard works on each of the disciplines dealt with here. The treatise is divided into a *matlab* (f 3v, on مکررات و مرکبات), and 20 *fārdas*: 1, on عیول (f 15v), 2, on احرام علمی (f 17), 3, on الاله (f 37), 4, on حاکم و سق (f 37v), 5, on هلال و بدر (f 38), 6, on

کون و فساد (f 48v), 8, on تاریخ سال (f 39v), 7, on کسوف (f 39), 9, on نفس انسانی (f 163), 11, on عناصر اربعه (f 49), 10, on فوای سعاده (f 169v), 13, on حواس خمس (f 165v), 12, on نکوین (f 174v), 15, on س و عمر (f 183), 17, on انواع اعداد احداث (f 186), 18, on اسامی علوم (f 193), 20, on حکم نظری و علمی (f 194). It is the same work as the one described in P1 172-173. In that copy the work is divided into 41 *fārdas*, but the 21 additional *fārdas* are simply parts of *fārda* 9 of this transcript. Copied in the beg of the XIIIc AH. Beg

سبحان الله حکم نالعه حالى ارض و سماوات الخ

Ff (197), S 215 × 150, 165 × 95, ll 15 Or pap Ind nast Cond tol good Slightly repaired

## 2. Philosophy, Ethics and Politics.

1369.

طغر نامه

ZAFAR-NĀMA

E 223

A short fragment from the *Zafar-nāma*, a Persian version of what is said to have been a Pehlvi book on ethics ascribed to the authorship of the legendary sage Buzurjmihr the wazīr of Anūshirwān. It was translated by the celebrated Avicenna, or Abū 'Alī b Sīnā (see above, No 1357), at the request of the Samanide prince Nūh b Mansūr (366-387/976-997). See EJO 2151-2152, EB 1241 (43), 1476 (6), 2019, R 52 Fl III 493-494. Edited in C Schefer's *Christomathie Persane*, vol I, pp 1-6 (texts) and 3-5 (notes). In the present copy, dating from the end of the XIIc AH, the language is considerably modernised. Beg

دانکه آریده اند که روزی بوسدوان عادل ترجمه را که وزیر بود طلب

کرد الخ

Bd v For measurements etc see No 1155

1370.

کیمی الکیم

GANJU'L-GANJ (1)

E 75

The *first volume* of a very interesting and rare work on politics (در احلاق پادشاهان), containing a great number of historical

anecdotes, etc. The editor who does not mention his name, states in his introduction that he found a copy of the work, which was incomplete, the introduction and the first *bāb* having been lost. Seemg, however, that the contents of the book were valuable even in this incomplete form, he wrote a new preface and left the old work to begin with the second *bāb*, as it was. The author of the treatise is called Abū'l-Qāsim Nasī b. Alīmad ash-Shādānī an-Nīshābūrī (cf ff 3 168v, etc.). He mentions several times that he was at Ghaznī in 503/1109 (ff 7v, 144, etc.), which was then under Sultān Mas'ūd, the Ghaznawide (492-508/1099-1114), often referred to in the text, always as still reigning. The language of the book is really archaic but in some places probably slightly modernised. The work is divided into six *bābs* (of which the first one has been lost)

باب دوم ( f 3v ) ( در انوار عقل و مدار حرد و رادهاى راسب )

” سوم ( f 86v ) ( در افعال دولت خداوند و لادعوت )

” چهارم ( f 168v ) ( در آداب نادرشاهی و سرائط جهانداری )

” پنجم ( f 228 ) ( در توقعات دررکان و نادراب زررکان )

” ششم ( f 262 ) ( در آداب وررا و نادر اعمال کسری )

The title in its monstrous form appears only in the colophon, and is probably due to the scribe's imagination. The work is not mentioned by Hājji Khalifa. Cf St No 17 on p 52. Copied in the XIIc AH for one Hasan 'Alī Beg of the preface

حمد بسعد و نهای نعد حکمی را که منظم عالم الحج

Beg of the second *bāb* i.e. the original work (f 3v)

باب دوم کرد آورده شد اندرین باب انوار عقل و مدار حرد الحج

Ff (342), S 250 × 145, 190 × 90 ll 15 Or pap Coarse and vulgar Ind nast  
Cond good Slightly worm eaten

## 1371.

( ربیع الاسرار )

( RABĪ'U'L-ASRĀR )

E 74

An interesting old work on ethics, with some references to cosmological, magical and other matters. It is dedicated to the Atābeg of Yazd, Salghur Shāh (b. Mahmūd b. Mansūr), who reigned in 629-670/1232-1271. Unfortunately, the present copy is incomplete both at the beginning and the end (although one folio, in a more modern handwriting, is added on each side, containing the beginning as well as the end, both obviously spurious). The name of the author and the exact title also do not appear

here The title as above is given, in a comparatively old handwriting, on the fly-leaf The author's name may be Ahmad b Muhammad as-Sumaiqandī as-Sūfī, of f 21 where this name is introduced by the words مترجم کتاب The treatise is based on several early works, and is divided into 82 *bābs* It contains also many historical anecdotes, and copious poetical quotations, chiefly in Arabic The language is simple and not much modernised Probably this particular copy is referred to in St No 13 on p 52 The copy itself dates apparently from the end of the Xc or the beg of the XIc AH Beg (as on the spurious initial page)

حمد بی بهایه و مدح بی عایه و آبعدائی را که اله

b, g of the original portion of the MS (f 2)

.... مطهر الدولة و الدنایا و الدین حلال الاسلام و المسلمین امیر سامع

سایه حلد الله طلال عاطفته و اند کمال رأفته و اعلی شأنه اله

S 225×150, 165×100, ll 23 Or pap Pers nast Cond tol good Slightly injured by dampness and repairs Many lacunas folios often misplaced (in the beginning their order must be 1, lacuna, 2, 4 3 3, etc)

1372.

اخلاق ناصری

AKHLĀQ-I-NĀSIRĪ.

E 9

The most popular work amongst Persian treatises on ethics It was composed by the well known astronomer Nasīru'd-Dīn Muhammad b Muhammad b al-Hasan at-Tūsī, d 672/1271, cf above, No 1182 It was dedicated to the governor of Qūhistān, Nāsīru'd-Dīn b 'Abdī'r-Rahīm b Abī-Mansūr Muhtasham For details concerning the author and his work see Br Lit Hist II, 484-486, GPh 348, Bl II 730-733, EIO 2155-2172, B1 124, RS 147-148, EB 1435-1443, P1 49, 304, Ros 290, R 441 sq, 856, Dresden C No 343 etc *Ind lib* Bh 208, St No 9 on p 51 Cf also E Frissell in Bombay Transactions, vol I, pp 17-40, Schier, Specimen editionis etc Dresden, 1841, A Sprenger, in ZDMG, vol XIII, pp 539-540, etc Litl a great many times in India and Persia The present copy was transcribed by Mir 'Abdu s-Salām, in 1050 AH Beg as usual

حمد بی حد و مدح بی عد لائی حصر عرب اله

Ft (161) S 230×130, 170×90, ll 42-30, in three oblique columns Good Or pap Good Ind nast Cond rather bad, injured by worms, dampness and repairs Good vignette

## 1373.

The same

E 11

Another copy of the same work, dated 1094 AH (the 27th year of Aurangzib's reign) Beg as in the preceding copy

Ff (216), S 230 × 130, 170 × 85, ll 15 Or pap Ind nast Cond good Glosses on the margins

## 1374.

The same

E 4

Another copy of the same work, dating from the beg of the XIIc AH Incomplete at the end Beg slightly different

نا مصور و حمد نا مكدود و احب الوه و د الح

Bd v Ff 20v-91v, S 235 × 140, 170 × 70, ll 20 Or pap Ind nast Cond  
Many marginal glosses

## 1375.

The same

E

Another copy of the same work, dated 1174 AH, transcribed by one Najmu'd-Din Beg as in No 1372

S 190 × 150, 130 × 90, ll 16 Europ pap Ind nast Cond tol good Slightly injured by repairs

## 1376.

The same

E 9a

Another copy of the same work, transcribed in 1184 AH by Nahir-Khan b Husayn-Khan Beg as in No 1372

S 215 × 130, 150 × 80, ll 17 Or pap Ind nast Cond good Copious glosses on the margins

## 1377.

The same

E 10

Another copy of the same work, transcribed by Sharafu'd-Din towards the end of the XIIc AH Beg as in No 1372

S 235 × 130, 180 × 90, ll 17 Or pap Ind shik-nast Cond tol good

## 1378.

The same

E 12

Another copy of the same work, dating from the XIIIc AH, incomplete at the end Beg as in No 1372

S 210 × 135, 185 × 95, ll 13 Or pap Ind nast Cond good Many lacunas, the order of folios in many places is confused Marginal glosses

## 1379.

اخلاق الاشراف

AKHLĀQU'L-ASHRĀF

E 4

A satirical exposition of sins and mistakes against the ethical standard, in numerous anecdotes derived from observation of contemporary life, by Nizāmu'd-Dīn 'Ubaydu'l-lah Zakānī, d ca 772/1371 The treatise, which is arranged in seven *fasls*, was composed in 751/1351 (cf f 3) For details concerning the author and his work see Bī Lit Hist III, 230-257, GIPh 267, RS 264 (5), Pr No 14 (69), Fl No 567 (3), Fleischer, Leipzig C No 306, etc Copied in the XIIc AH At the end there are several quatrains from Abū-Sa'īd b Abī'l-Khayr. Beg

شکرتا مسمور و حمد تا محدود حرب واجب الوجود را الح

Bd v Ff 1v-19, S 215 × 140, 155 × 85, ll 15 Or pap Ind nast Cond good

## 1380.

ذخيرة الملوك

DHAKHĪRATU'L-MULŪK

E 72

A treatise on ethics and politics, by Sayyid 'Alī b Shihābī'd-Dīn Hamadānī, the famous saint and Muhammadan missionary of Kashmīr, d 786/1385 See concerning him and his work GIPh 349, Bī II 760-766, EIO 2176-2179, EB 1451-1453, Pr 17, 321-323, Ros 291, R 447, Fl III 284, Toinbeig 290, Dresden C No 5, Leyden C IV 320, etc Ind lib Bh 213-214, St No 6 on p 50 and No 43 on p 164 The work is divided into ten *bābs* (the list of their headings is given in EIO 2176) Copied by 'Ibādu'l-lah b Khwāja Faydī in the XIIc AH Beg

حمد استوار و بنامی نسمار مرخص ملک را الح

Ff (196), S 235 × 135, 170 × 85, ll 15 Or pap Ind nast Cond good Notes and stray poetical quotations on the last two folios

1381.

مصالح نظام الملک ،

NASĀ IH-I-NIZAMU'L-MULK

E 209

Admonitions on the subject of the duties of an administrative official, etc., ascribed to the famous wazīr of several Saljuqide princes, Nizāmu'l-Mulk (d 485/1092). The author of this work does not mention his own name. He based it on Nizāmu'l-Mulk's own work *Siyanu'l-mulūk* as well as on papers and the oral traditions preserved in his family. The treatise was completed, apparently in the second half of the ninth century AH, for Amīn Fakhrū'd-Daula Hasan b. Tājī'd-Dīn Hasan, a descendant of Nizāmu'l-Mulk. See GIPh 348, EB 1426-1428, R 416, etc. Cf *Mélanges Asiatiques*, vol VI, p 115, Elhott, *Hist of India*, v VI, pp 485 sq. The present copy dates from the XIIc AH. Beg

سروده ، بحمداد ناساهی را که انساب مکر دیں بنظام ملک الح

Ff (67), S 235×135, 170×80, II 15 Or pap Ind nast Cond rather bad Injured by dampness and repairs

1382.

احلاق حلالی

AKHLĀQ-I-JALĀLĪ

E 7

The famous work on ethics, with the full title of *Lawāmi'u'l-ushāq fī makārimi'l-akhlāq*, by Jalālu'd-Dīn Muhammad b. As'ad as-Siddīqī ad-Dawānī, d 908/1502-1503, who dedicated it to the Āq-Qoyunlū prince of 'Irāq, Hasan-beg Bahādur (872-882/1467-1477). For details concerning the work and its author see B1 Lit Hist III 442-443, GIPh 348, B1 II 740-741, EIO 2183-2187, EB 1298 (1), 1457-1459, P1 307, R 442 sq, Aum 62, Mehren 6, etc. *Ind lib* Madī 133, St No 10 on p 51. Lith and printed a great many times in India. Translated into English by W F Thompson, London, 1839 (Or Transl Fund). Copied in 1020 AH. Beg as usual

افتتاح کلام بنام واحد الاعتظام سلطانی سرد الح

Ff (132), S 230×140, 140×70, II 17 Or pap Ind nast Cond good Copious notes and glosses Index Vignette

1383.

The same

E 5

Another copy of the same work, dated 1169 AH (here 149). Beg as in the preceding copy

Ff (158), S 225×125, 160×80, II 15 Or pap Good Ind nast Cond good Slightly worm eaten

## 1384.

The same

E 6

A small portion of the same work, containing only the beginning Transcribed in the XIIIe AH Beginning as in both preceding copies

S 285 × 190, 220 × 105, ll 9 Europ pap Ind nast Cond good Glosses

## 1385.

حصن الملوك

HISNU'L-MULŪK

D 145

A treatise on ethics and politics, in three *qisms* It was composed, as stated in the preface, 39 years after the death of Shāhrukh, i.e. ca 889/1484, and dedicated to Sultān Husayn Mīrzā (873-911/1469-1506) The author does not mention his own name The work seems to be very rare in Western libraries, but the MSS of it are fairly common in Turkestan The present copy dates from about the middle of the Xc AH Of the beg there remains only  
شکر و سپاس و ستائس (continuation is damaged by dampness)

Ff (190) S 185 × 125, 125 × 80, ll 10 Or pap Khorasani nast Cond good Index

## 1386.

اخلاق محسبی

AKHLĀQ-I-MUHSINĪ

E 8

Another well known work on ethics, dedicated to prince Abū'l-Muhsin, the son of Sultān Husayn Mīrzā The author is the famous and prolific writer Husayn b 'Alī Wā'iz al-Kāshifī, d 910/1505 (cf above Nos 59-60 290-291 959-967) The treatise is divided into 40 *fasls* (the list of their headings is given in EIO 2188) For the details concerning the work and its author see Br Lit Hist III, 442-443, GIPh 349, Bl II 742-749, EIO 2188-2200, B1 125, EB 1460-1462 Ros 291, R 443, Aum 63, Mehren 6, Dorn C 257, Krafft 183, etc Ind lib Madr 134, St No 8 on p 50 Lith and printed many times in England, India, Constantinople, etc Translated into English by H G Keene, Hertford, 1851, cf also G de Tassy, Notice du traité Persan sur les vertus de Hussein Vaez, Paris, 1837 (JA, IV, pp 61-81) Transcribed in 923 AH, by 'Abdu's-Salām Kātīb Therefore this may be one of the earliest known copies of this work (although the date seems to be slightly suspicious) Beg

سرب پادشاه علی الاطلاق عرب کلمه و حله ، عظمتہ الحج

S 245 × 160, 150 × 80, ll 17 Or pap Very good Indo Herati nast Cond very good Excellent vignette

1387.

AKHLĀQ-I-HUMĀYŪN.

اخلاق همایون

Oa 31.

A short treatise on ethics, comp in 912/1506-1507 (cf f 4v) by Ikhtiyār al-Husaynī (cf ff 3v 25, 35v), who may be identical with the author of *Mukhtārū'l-Ikhtiyār* (see above, No 1035), a treatise on *fiqh*. It is dedicated to Bābur (cf f 4v) and based on various early standard works on the subject, chiefly on the well known treatise on ethics by Ibn Miskawayh (cf f 5). The work is divided into three *qānūns*, subdivided into numerous *balḥths*, *qā'idās*, *judu'als*, etc. See Bl II 767, EB 1463, Pr 323-324 (GC I 21). Transcribed in 1187 AH. Beg

طعراى سعادت - سروان على سان دار الملك الع

Bd v Ff 1v-38v, S 235 × 145, 165 × 85, ll 17 Or pap Ind nast Cond good

1388.

پند نامه جهانگيري

PAND-NĀMA-I-JAHĀNGĪRĪ

E 39

A short ethico-religious treatise, containing numerous instructive anecdotes, composed in, or shortly after, 1021/1612, which year is referred to in the beginning. The name of the author is not given. It is divided into an *'inuān* and 7 *naw's*. Cf St No 15 on p 52. This treatise seems to be identical in contents with the work, also composed in 1021/1612, styled *Mau'iza-i-Jahāngirī*, by Mīrzā Muhammad Bāqir Najm-i-Thānī with the *takhallus* Bāqir-Khān, see EIO 1535 (1), 2205, etc. The initial words, however, are different. The present copy was transcribed from a very defective original, because many pages are left partly blank. The copyist, Ghulām Muhammad b Muhammad 'Umar Bāpī, wrote it in 1191 AH. Beg

الحمد لله . . . اما بعد از حمد و ستائس - صرف دار تعالی الع

S 245 × 135, 185 × 85, ll 15 Or pap Ind nast Cond good Slightly worm eaten

1389.

NAFĀ'IS-I-WAJĪHĪ

نفايس وجهي

E 210

A treatise on various ethical and theological matters, divided into numerous short passages, called *na'fisa*, and based on aphorisms and maxims of early saints, Sufis, etc. The author calls himself (f 4) Wajīhu'd-Dīn b 'Īsā Suhrawardī. He wrote apparently some time about 1037/1628 (cf f 5v or 7v), but there is

some doubt as to the prince to whom the work is dedicated. He is called (f 8v) *ابوالمہر شہاب الدین شاہ جہان بانی صاحب مران*. The word *thānī* is used rather ambiguously: if it is directly connected with the name Shāhjahān, the prince in question is Shāhjahān II, who reigned only a few months in 1131/1719. But his surname was *not* Shihābu'd-Dīn. Most probably the prince mentioned here is the first Shāhjahān who really was surnamed Shihābu'd-Dīn (1037-1069/1628-1659) and the word *بانی* belongs to the expression *صاحب مران*, being placed in front, instead of at the end as in the more common form of *صاحب مران بانی*, merely for the sake of the rhyme. Cf St No 74 on p 43. Transcribed in the XIIc AH. Beg.

اولاً پس از شروع مروج کلک - راہرسلک سرنادای معصود الی

S 215×115, 155×65, ll 15. Or pap. Ind. nast. Cond. not quite good. Slightly worm eaten and injured by repairs.

1390.

(رسالہ در حکمہ ۱۰)

(RISĀLA DAR HIKMAT)

E 92

An ethico-theosophic treatise, without a title (which may have been given in the original, but is lost with the initial leaves, missing in this copy). The author is the well known Persian philosopher, Sadru'd-Dīn Muhammad b. Ibrāhīm b. Yahyā Shīrāzī (see f 3), who died in 1050/1640. See Brockelmann, *Gesch. d. Ar. Lit.*, v II p 413. The copy dates from the end of the XIIc AH, and is incomplete at the beginning and in the middle.

Ff (84), S 150×95, 95×45, ll 12. Eur. pap. Bad Ind. nast. Cond. tol. good.

1391.

اخلاق سیر پادشاہان

AKHLĀQ-I-SIYAR-I-PĀDShAHĀN

E 56

A treatise on politics, based on legends about the ancient sages and their sayings, with occasional poetical quotations. It was commenced in 1054/1644 (chironogram *انتخاب*) and completed in 1055/1645 (chironogram *احلاق پادشاہی*), by the order of a prince, whose name is not mentioned and whose titles do not allow us to identify even the dynasty to which he belonged. The author does not mention his own name. Cf St No 11 on p 51. The treatise is divided into a *muqaddima*, five *fasls* and a *khātima* (then headings are not written in red, contrary to the general

practice, and therefore it is not easy to find where one ends and the next begins) Copied at Aurangabād in 1192 AH Beg

الحمد لله ... و بعد از دمودله دشود که مریه الاحریه الهی

Bd v S 235×150, 160×95, ll 15 Or pap Courte Ind nast Cond tol good

1392.

عانة الامكان فی درابة المکان

GHĀYATU L-IMKĀN FI DARAYATI'L-MAKĀN On 19

A philosophical treatise dealing chiefly with the essence and the qualities of God, by Mahmūd Ushnūī surnamed Durr-i-yatīm. It is the same work as the one described in EIO 1869 (IV). The time of composition is not given, but it cannot have been composed later than 1057/1647, which year is the date of the India Office copy. The present transcript dates from the XIIc AH. Beg

الحمد لله الذي لا آخر لاوله و لا اول لآخريته الهی

Bd v Ff 1v-60 S 170×110, 100×60, ll 11 Or pap Ind nast Cond good

1393.

حیوة المموس

HAYĀTU'N-NUFŪS

II 2

The *second* and the *third fanns* of a compilation on (1) physics and (2) metaphysics. The name of the author is not given in this copy, and the work must have been composed before 1076/1666 which is the date of the present transcript, made by Muhammad Husayn Shāhābādī. The title is given in the colophon. Beg of the *second fann*.

الحمد لواهب العقل و معدس الوجود، من دوم در علم طندعی و آن  
مستمل بود بر مقدمه که تقدم آن واحد بود بر افاسم، الهی

The *third fann* opens abruptly

در علم الهی و آن مستمل در سس قسم بود و مقدمه الهی

S 215×130, 160×75, ll 15 Or pap Ind nast Cond tol good Slightly worn eaten

1394.

(کما ، احلاق)

(KITĀB-I-AKHLĀQ)

E 56

A treatise on ethics, chiefly from the religious point of view with clearly Shi'ite tendencies. The exact title, the author's name and the date of composition are not mentioned. The work

is dedicated to the prince whom the author calls *أبو النصر المطهر* سلطان فتح الله. The only prince who possessed the name Fathu-l-lah was the 'Imād-Shāh of that name who reigned in 890-910 1484-1504. But on f. 2 the author refers also, in terms of reverence, to a saint Mīr Muhammad Sa'īd Jumlatu l-mulkī (? حملة الملكى), whose name is closely alike with that of Hāfiz Muhammad Sa'īd b. Karami'l-lah b. Salmān Mahmūd who composed in 1102/1690-1691, a treatise on ethics (see EIO 2211) and therefore must have flourished about that time. The copy itself must have been transcribed in 1192 AH, because another treatise in the same *maṣmū'a*, written by the same hand, is so dated. Cf. St. No. 11 on p. 51. Beg.

ابتدای کلام تمام حد او بدی سرا اسب که ابتدای هر چیز الح

Bd. v. S 235 x 150 160 x 95 H 15 Or. pap. Ind. nast. Cond. tol. good

### 1395.

أبو الحسن

ABWĀBU L-JINĀN

E 2

The *first* volume of the treatise on ethics and religious philosophy, by Muhammad Rafi Wā'iz Qazwīnī, d. ca. 1105/1694. The work is dedicated to Shāh 'Abbās II (1052-1077 1642-1667) (cf. f. 7). Originally it was divided into eight *bābs*, or volumes, but only two *bābs* are so far known. See GLPh 351, BI II 751-752 EIO 2213 B1 25, RS 152 EB 1472-1474 P1 312-313 R 826 Aum 61 Fl III 293, etc. *Ind. lib.* Bh 211 (GC II 401). Transcribed at 'Azīmābād, in 1190 AH (the 17th year of Shāh 'Ālam's reign). Beg. as usual.

دہتریں • عالی کہ سر حدل کاروان و دون • کاروان نواد بود الح

F1 (312), S 260 x 160 205 x 110, H 16 Or. pap. Ind. nast. Cond. tol. good

### 1396.

The same

E 3

Another copy of the *first bāb* of the same work containing only the first four *maṣāliḥ*. It dates from the end of the XIIc or the beginning of the XIIIc AH. Incomplete at the end.

S 210 x 140 180 x 90 H 13 Or. pap. Good Ind. nast. Cond. tol. good

### 1397.

(مکتوبہ)

(MAJMU'Ā)

E 217

A collection of short treatises on ethico-political matters by 'Abdu l-Hādī b. 'Abdu l-Karīm Qādūrī Taṭī Chanāpatanī Kunātakī

who flourished towards the end of the XIIe AH, because some of his works were composed in 1167/1754 Copied towards the end of the XIIe on the beg of the XIIIe AH

1 *Nasīhat-nāma* (ff 1v-3) An admonition, dealing with various topics of administration, addressed to the landlords of the Dakk'han and Carnatic, dated 1167/1754 Beg

این نصیحت نامه اسب به سبیل موعظه ار فقیر عند الهادی الحج

2 *Yagzatu'l-mulūk* (ff 3-3v) A very short admonition, apparently only the beginning of a larger treatise It deals also with warnings against various political dangers and calamities which the author foresaw for the Carnatic, etc Beg

اکثران هر محل و مکان بقول این نصیحت نامه به حاکمان و ناساهاں الحج

3 *Hidāyat-i-rabbānī dar bunyād-i-salṭanat-i-jāwīdānī* (ff 4v-64v) The second *daftar* from the work with this title It deals with Sufico-political admonitions and warnings to the population of different South-Indian provinces concerning the danger of foreign conquest There are numerous *firmāns* with explanations, prayers securing victory etc On the whole it is rather an interesting document illustrating the state of mind in Southern India just before the advance of the French and British troops Towards the end there are included in the text (1) admonitions of Nūshīn-wān (f 51), (2) admonitions of 'Abdu'l-lah Ansārī to Nizāmu'l-Mulk (f 52v), (3) a theosophic treatise with the title *Risāla dar hidāyat-i-sulūk-i-khāss* (f 54), (4) a short *nasīhat* ascribed to Ghazālī Beg of the original treatise

وال الله تعالى عرو حل وعمدها سلیمان . این دیباچه دفتر دویم

اسب الحج

4 *Nasīhatu'l-wuzarā* (ff 65-65v) A very short note on the duties of wazīrs, dated 1167/1754 Beg

این چند کلمه نصیحة الوزراء اسب که بفر عند الهادی الحج

Ff 65, S 230 x 145, 195 x 105 1122 Eur pap Ind nast Cond good

1398.

DASTŪR-NĀMA

دستور نامه

F 21

A treatise on general principles of ethics and politics, details of the system of administration, forms of official correspondence, etc, composed in 1202/1788 (cf f 2) by Ghulam Husayn of Muhammadpūr (Arkāt), in the reign of Shāh-'Ālam (1173-1221/1759-1806) It is divided into six *bābs*

تاب اول ، (f 2v) در بیان شهساز و نادرشاه و ورزا و اعدان و خدمات ادبی و اعلی که برپایست لازم و واحد ، است ،

تاب دوم ، (f 12v) در بیان فرمان و پروانجات و کواعد معاملات شرعی و غیره که ملروم نازکانه نادرشاه است ،

تاب سوم ، (f 23v) در بیان روس و آئین سلاطین روزگار اسلامیه و جمع مسلمانان ،

تاب چهارم ، (f 38v) در بیان صداقت آسایان صادق که خود را در راه محمد ، مدار کرده اند ،

تاب پنجم ، (f 67) در بیان حرص و آرزوخواهی که در جمع کردن مال و منال دنیا که وفا را بساید سعی کردن ( کردند ) و آخر از

نامرادی حیران و پریسان شدن ( شدند ) ،

تاب ششم ، (f 78v) در بیان کریمان و نامردان که احلاق حمیده داشتند و در احادیث مراتب تواضع و مدارا باحلاق خدایا هیچ قصور و در پیچ نمی کردند ،

Instead of the *khātima* there is an appendix (f 87v)

فائده ، آداب و ألعاب مراسلات که فیما بین نادرشاه و امرا و عربا جاری و مروج است ،

Many interesting allusions to the political life of India contemporary with the author Copied in 1203 AH Beg

آمد و عباس بیعتنامی مریدشاهی را سرد که ممالک کون و مکان الح

Ff (90), S 225 x 130, 155 x 85, ll 13 Or pap Ind nast Cond tol good Slightly repaired

1399.

مختصر ذمائم محمودی

MUKHTASAR-I-NASĀ'IH-I-MAHMŪDĪ

E 219

Admonitions on various ethical subjects, ascribed to no one less than the famous Mahmūd of Ghazna (!) There cannot be the slightest doubt that the work is apocryphal and was, judging from its language, composed at a much more modern time than that of Mahmūd It may perhaps be worth study because there may be found incorporated in it various popular conceptions of the ideal ruler, based on folk-lore Copied in the XIIc AH Beg.

الحمد لله ... اما بعد این رساله اسب ملخص و مختصر از نصاب  
محمولی الح

S 225 x 135, 135 x 70 ll 13 Or pap Ind nast Cond good

1400.

نصیحہ ۱۰ نامہ عین اللہ انصاری

NASĪHAT-NĀMA-I-‘ABDU L-LAH ANSĀRĪ

Oa 13

A short collection of ethical maxims, claimed to be the admonitions of ‘Abdu’l-lah Ansārī (d 481/1088) to the famous Saljūq wazīr Nizāmū’l-Mulk (d 485/1092) Cf above, Nos 1381 and 1397 (3) It is very difficult to pronounce definitely as to the reality of Ansārī’s authorship Copied in the XIIIc AH Beg

صورت سیم عدد الله انصاری رحمه الله علیه در نصیحت الح

Bd v Ff 13v-19 For measurements, etc, see No 1086 Scrappv notes and quotations on ff 18v-19v

1401.

(مجموعه)

(MAJMU‘A)

Oc 3

Two treatises on various topics of ethics Copied by Muhammad Khatīb Jūdāī (حدودی) towards the end of the XIIIc or the beg of the XIIIc AH

1 *Snāqu’l-abīān* (or also *Minhānu’l-anwār*) (ff 1v-54v) A treatise on ethics in 19 *bābs* (only 18 are contained in this copy) by Mahiam-‘Alī b Muhammad b ‘Alī Isfahānī The date of composition is not given and cannot be discovered without special research Incomplete at the end Beg

الحمد لله داد الله این مختصر اسب در علم دكدر و وعظ الح

2 *Ahsanu l-qisas* (ff 55v-157v) A treatise on ethics in Sufic stream, divided into 12 *bābs* The author calls himself Ahmad b Ahmad v Albās b Ahmad b Shihāb al-Husaynī an-Naqawī al-Bukhārī, surnamed Mīnān Bhāī an inhabitant of Fathābād near Deogū He mentions many works which were his sources, but they are mostly early well known compositions and give no help for the determination of the period in which the author wrote his book Beg

حمد متوافر مر صورت علام العنوب و عمار الدنوب الح

Bd v Ff 1v-157v 3 210 x 140 180 x 90, ll 13 Or pap Ind nast Cond good

1402.

(رساله در اخلاق)

(RISĀLA DAR AKHLĀQ)

E 61

A treatise on ethics and politics, discussed from a rather strictly theological point of view. There is no mention of its exact title, the author's name, or the date of composition. Only on the fly-leaf it is called *Hilyatu'l-muttaqīn*, but it has nothing in common with the well known work of Majlisī (cf. above, Nos. 1118-1124) bearing this title. The work is divided into 32 *bābs* and a *khātima*, but the present copy, dating from the XIIc AH, breaks off at the 18th *bāb*. Besides, many pages are left blank, many lacunas. Beg.

الحمد لله الذي عروب في سكار دحار هوية حقائق الحق

S 240 × 160, 160 × 95, II 14 Or pap Ind nast Cond tol good Worm eaten

1403.

(رساله در معرفه حق و حقوق)

(RISĀLA DAR MA'RIFAT-I-HUQŪQ)

D 288

A short treatise on the forms of respect and veneration to be paid to God, saints, parents, seniors etc. The exact title, the name of the author and the date of composition are not mentioned. The copy itself is written by the same hand as another part of the same volume, copied at Gwāhyā in 1146 AH by Sharafu'd-Dīn. Contains apparently not the complete treatise, but only part of it. Beg.

بدان ای سبک سحر که حدای تعالی حالى و نا مخلوق الحق

Bd v Ff 14-25 For measurements, etc, see No 263 CFW 1801

1404.

معقل نامه

MAQTAL-NĀMA

E 187

A treatise on the virtues of the ideal Divine ruler (*pādshāh-i-Rahmānī*) and the faults of the Satanic ruler (*pādshāh-i-Shaytānī*) chiefly as applied to local conditions of some provinces of Cen<sup>+</sup> India. The author calls himself Nasīru'd-Dīn b. Shihāb Zāhid Ajhūd'hanī and mentions that he wrote in <sup>†1</sup> Ahmad Shāh Sultān Ahsanābādī. The date of composition given, but there is no doubt that the work is

Copied in 1158 AH by Asadu'l-lah Hasanī شرح تهذیب المنطق

لطه ، حدر حاله را الحق

H 5.

Ff 15, S 235 × 125, 160 × 90, II 15 Or pap the same *Tahdhīb* (see the author's name and the date of

## 1405.

The same

E 139

Another copy of the same work, dating from the beg of the XIIIc AH. Its title is given here as *پادشاه رحمانی و پادشاه*. Ff 1v-4 are occupied by a short collection of the sayings of Muhammad, called *Qawl-i-Muhammad Rasūlu l-lah*. Beg (on f 4) as in the preceding copy.

Ff (32), S 200 × 135, 140 × 70, ll 13 Europ pap Ind nast Cond good

## 1406.

(رساله در اخلاق)

(RISĀLA DAR AKHLĀQ)

Ac 27

A collection of ethical and religious aphorisms, anecdotes, etc., each introduced by the words *ای حسب*. The work seems to be of modern origin. The title, the author's name, and the date of composition are not mentioned. Transcribed in the beg of the XIIIc AH. Beg

الحمد لله . . ای حسب ، ار کوش دل بسدو الح

Bd v Ff 101v-152 For measurements, etc., see No 1051

## 1407.

زاد آخرت

ZĀD-I-ĀKHIRAT

E 100

A treatise on various topics of ethics, chiefly based on early works, especially those of Ghazālī. The language and the general style suggest a rather modern origin (the title may be a chronogram for 1203 AH). Unfortunately there is no information concerning the author's name and the date of composition. Transcribed in the beg of the XIIIc AH. Beg

الحمد لله . . ای عادل مسکن الح

Ff (110), S 165 × 105, 110 × 70, ll 9 Eur pap Ind vulgar nast Cond rather Worm eaten and repaired

Sufic

## 3. Logic.

Ahmad

Naqawī a.

Fathābād ne.

sources but tr

give no help for

author wrote his book

(مجموعه رسائل در منطق)

DAR MANTIQ)

H 7

attises on logic, which are most popular in the XIIIc AH

الدنوب الح

Bd v Ff 1v-157 S 210 × 140 186

1 *Sughrā*, or *Risāla-i-sughrā dar mantiq* (ff 1-2v) A very short treatise on the elements of logic, by Mī Sayyid Shaiḥfu'd-Dīn 'Alī Jujānī, d 816/1413-1414 See EIO 2181 Often lith in Turkestan and elsewhere The present copy is incomplete at the end Beg

هرچه در دهن در آید اگر حالی از حکم باشد اله

2. *Kubrā*, or *Risāla-i-kubrā dar mantiq* (ff 3-15v) A more detailed treatise on logic for beginners, by the same Sayyid Shaiḥf See EIO 2180, EB 1455, R 812, cf R 440 and 1088, (GC II 303) Lith Lucknow, 1819, and later Beg

بدانکه آدمی را متناسب دراکه که متناسب کرد اله

3 *Kitābu'l-aysāghūjī* (ff 19v-23) The well known treatise on logic, in Arabic, by Athīn u'd-Dīn Mufaddal b 'Umar al-Abharī, d 663/1264 See Brockelmann, *Gesch d Ar Lit*, vol I, p 464 Beg

بحمد الله على توفيقه و سألته هداية طريق اله

4 *Sharhu'l-aysāghūjī* (ff 27-36v) A commentary, in Arabic, on the preceding treatise, by Ḥisāmu'd-Dīn Hasan al-Kātī, d 769/1359 See Brockelmann, *ibid* Beg

الحمد لله (الله here) الواجب ، وحودة و الممتنع نظارة اله

Ff 46, S 325 × 175, 225 × 110, ll 15 Or pap Ind nast Cond tol good Glosses and notes on the margins

1409.

شرح تهذيب ، المنطق

SHARH-I-TAHDHĪBU'L-MANTIQ.

H 6

A Persian commentary on the well known Arabic school-book on logic, called *Tahdhību'l-mantiq wa'l-kalām* The latter (i.e. the original) was composed by Sa'du'd-Dīn Mas'ūd b 'Umar at-Taftāzānī, d 791/1389, see Brockelmann, *Gesch d Arab Lit*, vol II, p 215 (GC II 305) The commentator calls himself (f 2) 'Alī Akbar b Nūr u'd-Dīn Husayn Hasanī Tabatabāī Nūrī He does not mention the date of composition of his work Transcribed in the XIIc. AH Beg

حمد و احب الوج و ديسه ، كه كتاب و حزناب دلائل و حدايب اله

S 210 × 115, 150 × 70, ll 15 Or pap Ind nast Cond tol good

1410.

شرح تهذيب ، المنطق

SHARH-I-TAHDHĪBU'L-MANTIQ

H 5.

Another Persian commentary on the same *Tahdhīb* (see the preceding No) The commentator's name and the date of

composition are not mentioned See EB 1454 The present copy, dating from the beg of the XIIIc AH, contains no introduction and opens with the first words of the original text followed by then explanation

الحمد، حمد در لغت و معنیست تکمیل احاطاری الح

S 305 x 185, 210 x 130, ll 26 Europ pap Ind nast Cond good

#### 4. Lexicography, Grammar and Prosody.

##### 1 Dictionaries

##### 1 Arabic-Persian

1411.

نصاب، الصبیان

NISĀBU'S-SIBYĀN

F 9

The well known versified vocabulary of the most common Arabic words, with then Persian equivalents The author is Abū Nasr Farāhī, or Farāhāuī, with his full name Muḥammad (or Mas'ūd) b Abī Bakī b Husayn (the name is differently given in different copies see EIO 2375) He flourished ca 617/1220 See Bl II 961-962, EIO 2375-2381, B1 150, 151 (1), 152 EB 1636-1639 P1 214 (and 41, 71 153) R 504 506 Ann 112, Gotha C 5, Fl I 112, etc Cf also H Blochmann, Contributions to Persian Lexicography, JASB, v 37 p 7 Copied in the XIIIc AH by 'Abdu'l-Rahīm It contains a short prose introduction, beg (f 151v)

الحمد لله      قال السمع الامام ..      بدر الدین سمس العلماء .  
ابو نصر محمد العراهی الح

The versified portion begins as usual (f 151v)

همی که دید ابو نصر - مراهی که نروزی رحم حق ناد و رضوان

Scrappy notes and poetical quotations on ff 146v-151 and 182-183

Bd v Ff 146v-183v For measurements etc, see No 350 Copious marginal glosses

1412.

شرح نصاب، الصبیان

SHARH-I-NISĀBU'S-SIBYĀN

Ob 11

A brief commentary on the preceding work, chiefly dealing with matters of prosody The name of the author and the date

of composition are not mentioned Cf St No 29 on p 135  
Transcribed in the beg of the XIIc AH Beg

آئدا مکتم بدام حدای که الحج

Bd \ 1 f 1v-27, S 310 x 180, 210 x 115 ll 23 Or pap Ind nast Cond good

2 Persian-Persian

1413.

اداة العمد

ADĀTU'L-FUDALĀ

B 1.

A vocabulary of Persian words and phrases met with in the works of the early Persian poets It was compiled in or about 822/1419 (as stated in this copy, f 2v), or 812/1409 (as given in the copies in the British Museum, R 491, and in the Bodleian Library, EB 1716), by Qādī Khān Badr (ie probably Badu'd-Dīn) Muḥammad Dihlawī, surnamed D'hār wāl (دخاروال) It is dedicated to Qādī-Khān b Dilāwar-Khān, ie Alp-Khān (or Hushang) b Dilāwar a Ghuride prince of Mālwa (808-838/1405-1434) (see f 2v) The work is divided into two parts, *gisms* The *first* (ff 3-112v) contains the dictionary, alphabetically arranged according to the first and the last letters of words, and the *second* (ff 112v-167) consists of a series of phrases, also alphabetically arranged, as much as possible on the same principles See Bl II 972-973, EB 1716-1717, R 491-492 etc Cf St No 6 on p 131 Cf also H Blochmann, Contributions to Persian Lexicography, JASB, v 37, pp 1-72 The present copy dates from the end of the XIc or the beg of the XIIc AH Beg

حمد و ندا ناموسی الحد و العایاب ما و رای (ما و را) الوصه ، الحج

Fr 167, S 205 x 135, 160 x 85, P 17 Or pap Ind nast Cond not good Injured by dampness Vignette

1414.

فرهنگ ، ابراهیمی

FARHANG-I-IBRĀHĪMĪ

B 17

The rare Persian dictionary, by Ibrāhīm Qiwām Fārūqī, in which the words are arranged according to the first and the last letters It is also called *Sharaf-nāma* or *Sharaf-nāma-i-Ahmad Munyarī*, because it is dedicated to the memory of shaykh Sharafu'd-Dīn Ahmad, b Yaqīyā Munyarī, d 782/1380-1381 (cf above Nos 1295-1298) It was composed under Abū'l-Muzaffar Bārbak-Shāh of Bengal 864-879/1459-1474 The dictionary deals only with Persian words chiefly those found in the works of early poets See Bl II 974-978, ELQ 2457, EB 1718-1719 Pr 195,

R 192, Aum 103, etc *Ind libi* Madī 117-148 Cf also II Blochmann, Contributions, etc, pp 7-9, Lagaarde *Persische Studien*, p 43, No 36 *Mélanges Asiatiques*, III, p 191, and IX pp 511-515 Copied by Fadl- 'Alī Ridawī towards the end of the XIc on the beg of the XIIc AH Beg of the preface (in verse)

ندام خداوند هستی نه است، سر آغازه را نه که هست،

Beg of the dictionary (f 2v)

چون بفضل الله تعالی و تعالی

Ff (218), S 270 × 180, 220 × 120 II 23 Or pap Ind nast Cond tol good

## 1415.

مؤید الوصول

MU'AYYIDU L-FUDALA

B 10

A Persian dictionary, in which also Arabic and Turkish words are included They are alphabetically arranged, according to the first and the last letters It was composed in 925/1519 by Muhammad b Lād of Dihlī, and was based on the most reliable authorities, enumerated in the preface (then titles are given in EIO 2459) See BI II 980-981 EIO 2459-2461 B1 138, EB 1729 Pr 225-227, R 194 Leyden C V 119 *Ind libi* Bh 241 Madī 149-150 St No 10 on p 132 Cf also C Salemann in *Mélanges Asiatiques*, IX, p 522 Blochmann Contributions etc, p 9 Lagaarde, *Persische Studien* p 55 Copied towards the end of the Xc AH Beg

معاهد متوافر و مدائح متکابر الهم

Ff (490) S 240 × 135 170 × 105 II 21 Or pap Good Ind nast different hands Cond tol good

## 1416.

کشف الالهام والاصطلاحات

KASHFU'L-LUGHĀT WA'L-ISTILĀHĀT

B 28

A Persian dictionary with special reference to religious and Sufic terminology, by 'Abdu'r-Rahīm b Ahmad Sūn a native of Bihār, and a pupil of the author of the preceding work Muhammad b Lād It was composed some time about 950/1543 The dictionary is arranged on the same principles as the two preceding works, Nos 1414 and 1415 See BI II 982 EIO 2465-2469 B1 139, EB 1721-1724, P1 224-225, R 495 sq, Aum 107, Mehren 25 Dresden C No 347, etc Cf St No 7 on p 131, (GC II 422 and 499) See also C Salemann, *Mélanges Asiatiques*, IX p 523, Blochmann, Contributions, etc, pp 9-10, Lagaarde, *Persische*

Studien, pp 50-52 Printed in Calcutta, 1264 AH Copied in the XIIc AH Beg

الحمد لله ... (ما بعد حمد و صلوة و يكويد اعنه العباد الله

Ff (712), S 250×160, 190×105, ll 19 Or pap Ind nast (different hand in the beg) Cond tol good Slightly repaired Scrappy notes of lexicographical contents at the end

# 1417.

The same

B 29

Another copy of the same work, also dating from the XIIc AH, incomplete at the end Beg as in the preceding copy

Ff (355), S 270×160, 210×105 ll 26-25 Or pap Good Ind nast Cond good Occasional glosses on the margins

# 1418.

The same

B 30

Another copy of the same work, also dating from the XIIc. AH Beg as in both preceding copies

S 370×210, 200×135, ll 23 Or pap Good Ind nast Cond good Bad vignetto

# 1419.

برهان الايمان

BURHĀNU'L-ĪMĀN

B 3

A concise vocabulary chiefly of Sufic terminology, being apparently only an extract from the preceding work, *Kashfu'l-lughāt*, which is referred to as the chief authority (cf f 3) Its full title is *Burhānu'l-īmān fī istilāhāt ahli'l-ufān* (f 4v) The name of the compiler and the date of composition are not given Transcribed in the XIIc AH by Muhammad Ibrāhīm Isfahānī Beg

آلای آندار که کوسواره عدوان ساهد سخن الله

S 235×125, 175×80, ll 15 Or and Europ pap Ind shik-nast Cond tol good Notes and glosses on the margins and fly-leaves

# 1420.

فرهنگ شیر خانی

FARHANG-I-SHĪRKHĀNĪ

B 37

A dictionary of Persian and Arabic words and phrases in the works of the classical Persian poets, chiefly of Hāfiz Shīrāzī It was compiled in the second half of the Xc AH, or, as stated in

some copies, abridged from a larger dictionary by the same author, *Zubdatu'l-jawā'id*. The latter in its turn was an abbreviation of his still larger work, *Farwā'idu's-sanā'ir*. The compiler's name is given as Shīr-Khān, also surnamed Sūr (سیرخان برمرید سور). See EIO 2470-2471, EB 1725-1726 P1 191, etc. Cf C Salemann, *Mélanges Asiatiques*, vol IX, p 556. The dictionary is arranged alphabetically according to the first and the last letters of words. Copied towards the end of the XIIc or the beg of the XIIIc AH. Beg

حمد بن علی و دلمی بن بهایب مرحدائی را الم

S 270 × 125, 185 × 80, ll 15 Or pap Ind good rast Cond good

1421.

فرهنگ ، دیوانگیری

FARHANG I-JAHANGĪRĪ

B 23

The well known dictionary of purely Persian words, curiously enough arranged in alphabetical order *first* according to the *second* letter of every word, and, in the second place according to the *first* letter. An introduction in twelve *āims*, contains interesting discussions on the subject of the Persian language its dialects, etc. The author is Jamāl d-Dīn Husayn Injū b Fakhr d-Dīn Hasan Shīrāzī d ca 1030/1521. He completed his work in 1017/1608-1609, and dedicated it to Jahāngīr. It is based on forty-four works on Persian lexicography enumerated here on f 2v and in their corrected form by C Salemann, *Mélanges Asiatiques* vol IX pp 537-541. See BI II 984-992, EIO 2481-2493, BI 110-141 RS 168 EB 1734-1746 P1 192-197 (and 37 No 7) Ros 298 R 496-498, Aum 105-106, Mehren 24, etc. *Ind libr* Bl 246 St No 1 on p 129 (GC II 420), etc. Cf also Blochmann, *Contributions*, etc, pp 12-15, Lagarde *Persische Studien* pp 45-49, JA, 1871, pp 106-124, etc. Luth at Lucknow 1293 AH. Copied in 1102 AH. Beg as usual.

الله بر اوج زبانشا خبر ، اول نام اوسب آن محمودید الم

Ff (448), S 285 × 170, 215 × 115 ll 23 Or pap Ind nast Cond not quite good. Injured by repairs. Several lacunas and misplacements of folios. Vignette

1422.

The same

B 23a

Another copy of the same work, better than the preceding but a little more recent, dating from the beg of the XIIc AH. Beg as in No 1421.

Ff. (535), S 300 × 190, 235 × 115, l 19 Or pap Ind nast Cond good

## 1423.

The same

B 22

Another copy of the same work, transcribed in 1161 AH by Muhammad Qāsim Beg as in the preceding copies

S 225 × 130, 170 × 80, ll 19 Or pap Good Ind nast Cond good

## 1424.

معجمه فرهنگ، جهانگیری

MUQADDIMA-I-FARHANG-I-JAHĀNGĪRĪ

M 83

The *introduction*, in twelve *āins* to the preceding work, without its initial part, i.e. its preface Transcribed in 1133 AH by Ja'fai Beg Nāmūiād An index of the *āins* and scriappy notes are prefixed Beg

آنس اول در بیان اطلاق اسم فارس بر ملک ایران اسم

Ff (31) S 210 × 145, 160 × 100, ll 15 Europ pap Ind nast Cond tol good

## 1425.

معجم اللغات، حای

MAJMA'U'L-LUGHĀT-I-KHĀNĪ

B 36

A Persian dictionary, composed at Dihlī in the 16th year of Shāhjahān's reign, or 1053/1643, by Nī'matu'l-lah al-Hasanī ash-Shīrāzī with the *takhallus* Waslī, and dedicated to Nawwāb Mukarramat (مکرم) Khān It is arranged, as usual, in alphabetical order, according to the first and the last letters of the words The dictionary seems to be rather rare and little known, but apparently contains little that is new Copied in the XIIc AH Beg

بر صائیر ارباب دانش و ییلس خصوصاً بر داندکل من لیب اسم

Ff 454, S 260 × 160 190 × 80, ll 18 Or pap Ind nast Cond tol good Note on the fly leaf Capt S Boddam, Calcutta, May 1st, 1787

## 1426.

درهان قاطع

BURHĀN-I-QĀTĪ'

B 6

A well known Persian dictionary, arranged in the European manner It was composed at the request of 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672), and completed in 1062/1652, by Muhammad Husayn b Khalaf at-Tabīzī, with the *takhallus* Burhān The work is divided into 29 *guftāns* See B1 II 999-

1003, EIO 2495-2503, B1 144 115 R 500 Aum 107 108, Dorn C 435, etc *Ind libi* Bh 217 St No 4 on p 130 Cf also Mélanges-Asiatiques, VI, p 96, Blochmann Contributions, etc pp 18-20 Lagarde, Persische Studien pp 24-26 Published in Calcutta, 1818 by Captain Roebuck re-edited 1822 1834 The present copy is one of the oldest extant, being transcribed in 1075 AH from the author's original as stated in the colophon by Mīr Taqī b Bāqī Māzandarānī Beg as usual

‘بی راجه نموده در این دیوان در کتبستوسی و تالکیری و اله’

If (516), S 355×190, 260×115, II 39 Or pap Ind nast Cond good Many glosses on the margins

## 1427.

The same

B 8

Another copy of the same work dating from the end of the XIIc AH Beg as in the preceding copy

If (621), S 345×235, 245×130 II 25 Or pap Ind nast Cond good

## 1428.

The same

B 5

Another copy of the same work, transcribed by Muhammad Amīn-Beg b Muḥād-Beg Haydarī, in 1211 AH Beg as in No 1426

S 360×220, 250×130 II 35 Or pap Good Ind nast Cond hop less the paper is entirely perished and falls to pieces at touch Vignette

## 1429.

The same

B 7

Another copy of the same work, transcribed and collated with its original in 1221 AH Beg as usual, see No 1426

If 794, S 350×225, 260×135 II 19 Eur pap Good Ind nast Cond tol good but paper is perishing CPW the 20th September 1815 Note in English some dated 1817

## 1430.

The same

B 10

Another copy of the same work dated 1224 AH (?) Beg as in No 1426

S 375×220, 260×130, II 23 Or pap Ind shukasta nast Cond good Vignette

1431.

فرهنگ رشیدی

FARHANG-I-RASHĪDĪ

B 24

A Persian dictionary being a critically revised and corrected version of the contents of *Farhang-i-Jahāngīrī* (see above, Nos 1421-1424) and of *Majma' u'l-fuṣ* (see EIO 2478-2480). The author, 'Abdu'l-Rashīd b. Abdu'l-Ghafūr al-Husaynī al-Madanī at-Tatawī completed it in 1064/1654. It is arranged alphabetically according to the European system. See BI II 1004, EIO 2504-2511 B: 146, EB 1753, Pr 198-199, R 500-501, etc. *Ind lib* St No 3 on p 130. Cf also C Salemann, *Mélanges Asiatiques*, vol IX, p 546, Blochmann, *Contributions etc*, pp 20-24, Lagarde, *Persische Studien*, p 49. Published in the Bibliotheca Indica, 1875. Copied in the 4th year of Aurangzib's reign, i.e. 1072 AH. Beg as usual.

ستائسی که آرائس سرنامی هر سخن و بدرائس دیباچه ای

S 305 x 165, 280 x 135, II 23. O: pap. Ind. nast. Cond. tol. good. Slightly worm eaten.

1432.

The same

B 25

Another copy of the same work, transcribed and collated in 1088 AH. It is quite fortuitously divided into two volumes although there is no division in the text. Beg as in the preceding copy.

2 vols. Ff (572), S 210 x 130, 180 x 100, II 15. O: pap. Good. Ind. nast. Cond. tol. good.

1433.

اشهر الالعاد

ASHHARU'L-LUGHĀT

B 2

A large dictionary of Persian and Arabic words explained in Persian, arranged alphabetically, according to the first and the last letters of the words. It is based on the standard works enumerated on ff 2-2v. The author, Ghulām Ahmad Bhik'han (بهیکان) Siddiqī Hānsawī, completed his work in 1082/1671 (chronogram on f 3v عتائے نسخه در و آلی) and dedicated it to Aurangzib (f 2). The work is apparently rare and little known. Transcribed in the 37th year of Aurangzib's reign, i.e. 1105 AH.

by 'Abdu'l-Rasūl and his sons Ahmad, Rahmatu'l-lah and Gul-Muhammad Beg

حمد بنی حد و ندی بنی حد مر حالی الحلی را که وجود بشر را هم

S 275 x 190 195 x 110, II 21 Or pap Good Ind med Cond still tol good but the paper is perishing Bad vignette

1434.

مراجع اللغات

SIRĀJU L-LUGHĀT

B 16

The rare vocabulary of the difficult expressions found in the works of the *ancient* poets by Snāju d-Dīn 'Alī-Khān with the *takhallus* Āzū d 1169-1756 completed in 1147-1734-1735. It is based on many standard works, and forms a commentary on *Burhān-i-qāṭi* (see above, Nos 1426-1430) and *Farhang-i-Rashīdī* (see above, Nos 1431-1432). It is arranged alphabetically, on the European principle. See EIO 2513, cf C' Salemann *Mélanges Asiatiques* IX p 554 Blochmann *Contributions etc* pp 25-28 Copied at 'Azīmābād in 1227-1812. The scribe's name is illegible. It is quite fortuitously divided into two volumes but there is no division in the text. Beg

بہترین لغات حمد مدعی است کہ الهم

2 vols S 430 x 295 290 x 165 II 29 Or nap Ind nast Cond good

1435.

حراج عدایہ

CHIRĀGH-I-HIDAYAT

B 13

A dictionary of rare words and difficult phrases used by *modern* poets. It belongs to the pen of the same Snāju 'Alī-Khān Āzū who is the author of the preceding work. It is the *second volume*, or *daftar* of the *Snāju l-lughāt* although is also regarded as an independent work having its own title, and deals chiefly with words not found in the earlier dictionaries. See EIO 2514 B1 147 (1) P1 190, R 501-502 (G1 II 117) etc Cf also C' Salemann *Mélanges Asiatiques*, IX p 556 Blochmann *Contributions etc*, pp 25-28, Lagarde, *Persische Studien* p 35 etc Lith Cawnpore 1874 Copied towards the end of the XIXc. All Beg

امداد حد و جامع حمد لغات ر علوات الهم

S 205 x 130 165 x 90, II 15 Or pap Ind nast Cond good

1436.

The same

B 11

Another copy of the same work dating from the end of the XIIc AH Beg as in the preceding copy

Ff (171), S 245 x 150 165 x 80, ll 17 Or pap Ind nast, different hands  
Cond good Glasses on the margins

1437.

مختصر دینار عجم

MUNTAKHAB-I-BIHĀR-I-AJAM

B 12

One of the several abridged versions of the famous large Persian dictionary, which was composed in 1162/1749 by Tikehand with the *talhallus* Bahāi, see EB 1756 R 502, etc. The present abbreviated edition was completed in 1182/1768. The name of the abbreviator is not explicitly mentioned, but it is not improbable that this version was prepared by the author himself (his name is given on f 1v, in the preface). The dictionary deals with various rare expressions, found in the works of ancient and modern Persian poets. Transcribed in the end of the XIIc AH.

Beg

دینار آمری که کلرک زبان انسان را استعداد نکب سخی الحج

Ff (617), S 305 x 210, 255 x 150 ll 20 Or pap Ind nast Cond good

1438.

مدنی الاصطلاح

MADĪNATU'L-ISTILĀH

B 38

A vocabulary of difficult words and phrases found in the works of the modern Persian poets, especially those who wrote in India. It was compiled in 1191/1777 (cf f 6), by Najmu'd-Dīn 'Alī b. Muhammad Mu'ād Husaynī Ridawī Mashhadī, of Dairbhanga (cf f 4). The work has a *muqaddima* and 1 *nāhiyyas* for introduction. The *nāhiyyas* deal with 1 words in general (f 6), 2, grammar and composition of words (f 14) 3, pronouns (f 19) 4, poetical figures (f 21-25). The dictionary itself is arranged according to the first and the last letters of words. Copied in the XIIc AH, incomplete at the end. Beg

اگرچه این دیوان بساط دینه توحید بی نایل الحج

Ff (181), S 230 x 135, 180 x 90 ll 16 Or pap Good Ind nast Cond good

1439.

نَوَائِدِ مِیْمِیَان

FAWĀ'ID-I-SIBYĀN

B 27

A school vocabulary of common Persian, Arabic and Turkish words compiled by Awliyā Mahmūd. It appears to be of recent origin. The dictionary is arranged according to the first and the last letters of the words. See EIO 2516, Pt 199-200, Ann 112. See also C. Salemann, *Mélanges Asiatiques* v. LX p. 561. Copied in 1212 AH. Beg.

ستایش و ستایش حدادی را که طوایف طبقات الهی

Ff (297), S 220 × 160 160 × 55 ll 15 Or pup Ind nast Cond good

1440.

در همکام و شکر

FARHANG-I-SHIR-U SHAKAR

B 26

A school vocabulary of common Persian and Arabic words. It was composed by Gangā Bishan, who does not mention the date of his work. Copied in the beg. of the XIIIc AH (it may be an autograph). Beg.

بعد ستایش دارائی که رشک جهان الهی

Ff (132) S 205 × 140 180 × 95, ll 16 Or pup Ind nast Cond good Glosses

1441.

(رساله در لغات فارسی)

(RISĀLA DAR LUĠHAT-I-FARSI)

B 15

A short vocabulary of Persian words. The original title, the name of the author and the date of composition are not given. The copy is quite modern, dating probably from the beg. of the XIIIc AH. Beg.

بعد حمد حالی کون و مکان و ابراهیم و حسن و زین العابدین

S 185 × 120, 130 × 75 ll 9 Or pup Ind nast Cond hopeful ly bad Ink is faded worm eaten

1442.

(رساله در لغات)

(RISĀLA DAR LUĠHAT)

B 16

A dictionary of Persian words, probably of quite recent origin. It is rather fragmentary, there is no proper beginning or, at least, any note giving some information as to its origin. It is bound in two vols. marked v. II and v. III and called, on the

cover, 'Persian philological (*sic*!) Dictionary, by Moulvi Syed Keramat Ali Motavalli'. The volume, marked III contains some discussions on Persian grammar, and an alphabetical dictionary dealing with the section ا-ب. The second (marked II) contains the remainder of the dictionary. At the end of III there are besides, several lists of words arranged under subjects. The copy seems to be the original draft of the work, it is unfinished with many blank leaves left in the middle in various sections. Transcribed in the XIIIc AH.

2 vols S 320 x 205, 240 x 140 ll 17 Eur pap Bad Ind nast Cond tol good  
Slightly worm eaten Paper is decaying in some places

3 *Dictionaries of various Indian languages and Persian*

1443.

معيار العرس

MI'YĀRU'L-FARAS

M 138

A very short versified vocabulary explaining various Indian terms, connected with horses, and especially omens based on observations of their skin and coat. The present copy, dating from the XIIc AH, is incomplete at the end, and it is impossible to say how much is lost. Probably due to this incompleteness there is no mention of the author's name or the date of composition. Beg

بعد حمد حسان و رزان و لعب مصطفیٰ

سعد و بحس هر فارس را کوش کن ای طالب

Ff 9, S 205 x 120, 160 x 60, ll 12 Or pap Ind nast Cond rather bad

1444.

لغات تلنگی

LUGHĀT-I-TILINGĪ

M 130

A dictionary of the Tilingī or Telugu language, with Persian equivalents. It is apparently the same work as the one described in EIO 2529. The words are given in Arabic writing. The name of the author and the exact date of composition are not given, but the dictionary must have been compiled before 1116 AH (the 48th year of Aurangzib's reign) which is the date of the present copy. Beg as in EIO 2529

بعد از حمدی بی منتها و درود منرا اله

S 230 x 130, 190 x 75, ll 11 Or pap Ind nast Cond good

1445.

لغات پنجابی

LUGHĀT-I PANJĀBĪ

B 35

A dictionary of the Panjābī language, with Hindī and Persian equivalents. The Panjābī words are given in Guṃuk hī characters and the Hindī ones in the ordinary Nagari (in red ink). A short preface in Hindustani. The author, Kāshī Rāj K'hatrī Lahūrī, compiled it in 1815 AD and dedicated to لارڈ مدراس صاحب. Copied apparently about the same date, i.e. in the beg. of the XIIIc AH. Beg. of the preface

بعد از سکر کداری حصرت تاری اور مدح دواب معلی الی

Pages 756 S 160 × 250 (bīyād-like form), 11 3 Lurop pap Ind nast Cond good

1446.

لغات ہندی

LUGHĀT-I-HINDĪ

V 43

A list of Persian words with their equivalents in Hindī (in ordinary Nagari characters). The arrangement seems to be rather chaotic, the words are probably grouped under subjects. Copied in the XIIIc AH.

§ 2 5 × 175, 15-18 words on a page Or pap Ind modern nast Cond good

### B Grammars

#### 1 Arabic Grammar

1447.

شرح کافیه

SHARH-I-KĀFIYYA

C 17

One of the most popular school-books on Arabic grammar of which many thousands of MSS. are still in use all over the East. It is a Persian commentary on the Arabic treatise called *Kāfiyya* or *Al-kāfiyya fī'n-nahw*, which was composed by Abū 'Amr Jamālū'd-Dīn 'Uthmān b. 'Umar b. Abī Bakr b. Yūnus, surnamed Ibnū'l-Hājib, d. 646/1249. The name of the commentator is not mentioned, although in some copies the authorship of this work is ascribed to Mīr Sayyid Sharīf Junjānī d. 816/1413-1414. See Bl II 930, EIO 2434. Cf St No 2 on p. 125. Copied in the XIIc AH. It begins, without an introduction, with the initial words of the original treatise

الکلمه اعط و مع له معلی و معر الی

The commentary begins

معدی کلمه در اصل لغت الی

S 265 × 195, 215 × 130, 11 15 Or pap Ind nast Cond good Notes and glosses on the margins

1448.

کعبانۃ الہدیٰ

KIFĀYATU'L-MUBTADI'ĪN

C 21

A Persian commentary on *Kutābu t-taswīf* an Arabic treatise on Arabic grammar. The author of the original work is 'Izzu'd-Dīn Yahyā b. Muhammad (Ibrāhīm) az-Zanjānī (d. 655/1257, see Brockelmann, *Gesch. d. Ar. Lit.* vol. I p. 283). The commentator calls himself (f. 2) Abū Yazīd b. 'Imād b. Abī Yazīd Lutfu'l-lah. The date of composition is not given. Cf. B. 175 and 177 (1) Transcribed in 1189 AH by Ghulām Muhyī d-Dīn. Beg.

اسمک دستعن و بحمدک بتدیی یا عن سرمد دولت ملامه الحج

Beg. of the original treatise (f. 2v)

اعلم ان التصريف في الامة لا غير الحج

Tr (209), S 215 x 110, 165 x 80, II 11. Or. pap. Ind. nast. Cond. good.

1449.

شرح الہدیٰ

SHARH-I-ALFIYYA

C 13

A Persian commentary on a versified Arabic treatise on Arabic grammar called *Al-alfiyya* or *Al-khulāsāt fī'n-nahw*. This original treatise was composed by Jamālū d-Dīn Abū 'Abdī'l-lah Muhammad b. 'Abdī'l-lah at-Tāi surnamed Ibn-Mālik, d. 672/1273-1274. The author of the Persian commentary is Muhammad 'Alī b. Aqā Bābā-i-Sirkānī. The period in which he wrote remains unknown. See EIO 2436 of B. 173, etc. *Ind. lib.* B. 259. Lith. many times in Persia. The present copy was transcribed in 1115 AH. Beg.

الحمد لله اما بعد ترجمانہ عارفۃ الہدیٰ سخی الحج

S 210 x 135, 150 x 80. II 17. Or. pap. Good. Ind. nast. Cond. good.

1450.

کما ، جدولی

KITĀB-I-JADWĀLI

C 2

A treatise on Arabic grammar, dealing with various forms of regular and irregular verbs. In different copies it is variously called *Dastūru'l-mubtadā*, *Sharf-i-af'āl*, etc. The author's name is not given, and the date of composition is also unknown. According to the commentary, described further on in this Catalogue, No. 1452, the author was called Muhammad Bihānī. If the commentary in question has really been dedicated to Firūz-Shāh, the original treatise must have been composed before the end of the

VIIIc AH See EIO 2425-2427 R 525, etc Cf St No 9 on p 125 Copied probably in 1188 AH as other works included in the same *maṣmū'a* Beg

الحمد لله اعلم . که این کتاب در دست افعال الهم

B1 v S 120 × 165, 260 × 110, ll 18 Europ pap Ind nast Cond good

## 1451.

The same

C 3

Another copy of the same work, dating from the end of the XIIc AH Beg as in the preceding copy Fol 1 contains the end of another treatise

S 205 × 150, 170 × 110, ll 13 Europ pap Ind nast Cond good

## 1452.

شرح جدولی

SHARH-I-JADWALĪ

C 14

A commentary on the preceding work As already mentioned in No 1450 the authorship of the *Jadwālī* is ascribed to Muhammad Bihānī (see f 5) The prince, to whom the commentary is dedicated, may be Fīrūz-Shāh (if this expression is not merely an honorific epithet), as given on f 5v

سرخی به عبارات ساده در بیان کلمات و احکام و برای مباحثه  
و مذهب دینداران آری با عبارات همایون خلعت رجب و سکون موسی و مرید ساخته  
( نظم )

آن حسودی که از بی آسائس انام ، ملک جهان ، ملکس سرور دگار کرد ،  
پیروز شد که واعدت ملک سروری ، در دهج سدوف خلعتا استوار کرد ،

The commentary is arranged in questions and answers The name of the commentator is not mentioned Many lacunae ff 33v-36v are left blank Transcribed in the XIIc AH Beg

سپیس ر ستائس بر اعی آسائس مر الهی و بادساهی را الهم

S 215 × 115, 140 × 65, ll 13 Or pap Ind nast Cond good

## 1453.

صرف و صرف

SARF-I-MĪR

C 18

A concise treatise on Arabic grammar, by Mīr Sayyid Sharīf Jujānī, d 816/1413-1414, a most popular school-book See B1 II

الحمد لله . . . . .  
 كونه اسم الله

1454.

C 28

بدانکه کلماتی که در زبان عرب است الف

1455.

C 10

Ff 16, S 160 x 85, 105 x 50, ll 9 Or pap Ind nast Cond hopelessly bad

1456.

محمّد بن عبد الله

SHARH-I-SARF-I-MĪR

C 16

A commentary on the preceding work, by Nūr(u'd-Dīn) Muhammad Fuzūn (or Furūn ?) b. Faṭḥu'l-lah Lāhūrī, who flourished in the reign of Aurangzīb, to whom the work is dedicated (cf f. 3). Copied in the XIIc AH. Beg.

بسم الله الرحمن الرحيم  
الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

Ef (89), S 215 x 115, 165 x 75, II 15 Or pap Ind nast Cond bad Injured by repairs

1457.

NAHW I-MĪR

نحو مير

C 25

A short treatise on the usual topics of Arabic grammar. The exact title, the name of the author and the date of composition are not mentioned in the present copy, but it seems to be the same work as the one described in B1 178 (2) and EB 1664 (1), 1668. If this identification is correct, the authorship must be ascribed to the same Mīr Sayyid Sharīf Juijānī, see Nos 1453-1456. Copied towards the end of the XIIc or the beg of the XIIIc AH. Beg

الحمد لله .. اثن مختصر في أصول النحو

F<sup>c</sup> 14 S 325 x 180, 260 x 130, ll 16. Or pap Ind bad shikasta, in many places without diacritical dots. different hands. Cond. tol. good.

1458.

ZUBDATU'S-SARF

زبدة الصرف

C 11

Another school-book on Arabic grammar, sometimes also called *Zubdat fī 'ilmi's-sarf*, chiefly dealing with the conjugation of the irregular verbs. It was composed by Zahīr b. Mahmūd b. Mas'ūd al-'Alawī. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3) 2420, B1 176 (4) EB 1657 R 524, cf St No 6 on p 125, etc. Transcribed in the beg of the XIIIc AH. Beg

الحمد لله الموعود بالتصريف والمعرب بالكسب

Ff 6 S 310 x 170, 240 x 115, ll 16. Or pap Ind coarse nast. Cond. good. CFW 1825

1459.

The same

C 29

Another copy of the same work, incomplete at the end, dating from the beg of the XIIIc AH. Beg as in the preceding copy.

Bd v Ff (57-68), S 180 x 130, 130 x 65, ll 9. Or pap Ind nast. Cond. good.

1460.

شرح زبدة الصرف

C 15

1453. A commentary on the preceding work, by Muhammad, or SARF-I-MĪRiād-Naqī (as given in the colophon) Daiwīsh-i-Qādhī 122, etc. Copied in 1188 AH. Beg

A concise treatise. Juijānī, d 816/1413-

الحمد لله الذي هو الرحمن الرحيم

15, 140 x 65, ll 13. Or pap Ind nast. Cond. tol. good.

1461.

(رسالہ در نحو)

(RISĀLA DAR NAHW)

C 29

A short treatise on Arabic grammar also without any indication of the proper title, author's name or date of composition Copied towards the end of the XIIc AH Beg

دانا رک اللہ کہ در علم نحو کتاب میگذارد

Bd x 11 (1-23) For measurements, etc., see above No 1451

1462.

شرح میزان فی علم الصرف

SHARH-I-MIZAN FI ILMI S-SARF.

Ob 11

A commentary on a treatise dealing with Arabic conjugation The names of the author and the commentator are not mentioned neither the date of composition Copied towards the middle of the XIIc AH In the heading the title is given here as *Kitabu'l-Mizān* Beg

الحمد لله .. حمدات الامم کوید این دنیا سود الهم

Bd x Ft 28x 11 For measurements, etc., see No 1412

1463.

(رسالہ اوزان و میزان)

(RISALA-I-AWZĀN WA MIZĀN)

C 23

A short treatise on Arabic grammar dealing chiefly with verbal forms No indication of the exact title, author's name or the date of composition Copied in the XIIc AH Beg

الحمد لله .. کہ حملہ العاطل از زوی وزن نور در دوعصب الهم

Bd x 11 20 33x (1-20 must be placed after 1-30), S 20x 11x 155x 115, 11 11  
Europ pap Ind nast Cond good

1464.

(رسالہ در صرف)

(RISALA DAR SARF)

Ob 11

1 (ff 11-44) A treatise on Arabic grammar chiefly dealing with the conjugation of verbs The exact title the name of the author and the date of composition are not mentioned The treatise seems to be incomplete at the end Copied in the XIIc AH Beg

الحمد لله .. دانا کہ در علم صرف الهم

2 (ff 44v-53) A commentary, apparently on the preceding treatise. No indication as to the name of the author etc. Beg

حدائی که مہربانست بمشددہ اسب و بمسایددہ اسب خلق الہ

Bd v Ff 41-53 For measurements, etc. see No 1412

1465.

( نسخہٴ منشاہا )

(NUSKHA-I-MUNSHA'IBA)

C 28

A treatise on Arabic grammar apparently identical with that described in EIO 2412 (2) B1 176 (2) etc. The name of the author, etc. are not given. Copied towards the end of the XIIc AH. Beg

الحمد لله . . . دان . . . کہ شمعہ احوال بر در دوعسب بالایی  
و زبانی الہ

Bd v Ff 8-20v, S 205 x 145, 180 x 95 ll 50. Or. pap. Ind. coarse nast. Cond. not quite good.

1466.

دستور المتدی

DASTŪRU L-MUBTADI'

C 1

A treatise on Arabic irregular verbs, by Safī ḥ Nasī, who compiled it for his son, Abū'l-Mukārim Isma'īl. See EIO 2428 P1 38, R 524, etc. Ind lib. Bh 260 (1). Copied at 'Azīmābād 1182 AH, by Mīn Madhhab 'Alī. Beg

الحمد لله الذي يصر . الاحوال و يحصه . الانعال و يكشف العلل الہ

S 235 x 140, 190 x 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1467.

( مکتوبہ )

(MAJMU'A)

Oa 18

Two treatises on Arabic grammar. Transcribed in 1174 AH by Jamāl Muhammad, in Haydarābād.

1 *Mulhtasari-ṭ-Khāṣiyyatu'l-abu'āb* (ff 1-20v). A short condensed version of a treatise on Arabic grammar, called *Khāṣiyyatu'l-abu'āb*. The name of the author of the original work and that of the compiler of this abridged edition, etc. are not mentioned. Beg

دان درفک الله تعالی علماً نابغاً و فہماً کاملہ کہ حملہ

Wādūī  
الہ

2 *Kifāyat al-mubtadi* (ff. 21v-52v) A treatise on Arabic grammar. The name of the author and the date of composition are not mentioned. Beg.

الحمد لله .... بدان  
که کفایة المبتدی در علم عربی و در علم  
دعوت و تفسیر است

Fr. 2, S. 170 × 110, (20 × 70) ll. 11. Or. pap. Ind. not. Cond. rather bad. Injured by dampness.

1468. (مجموعه) (MAJMU' A) Oa. 41

A collection containing two short treatises on grammar. Transcribed in 1182 AH, at Azmābād, by Sayyid Bashārat 'Alī 1. (*Risala dar sanf*) (ff. 2-5). A short treatise on Arabic grammar without title and author's name. It begins abruptly.

این کتابی است که در کتب است و در کتب است

(ff. 1v contains some scribbly notes)

2 *Ḥā'ib al-lughāt* (ff. 17-25). A treatise on various forms of Arabic verbs and nouns (the title is given in the colophon). The name of the author is not mentioned. Beg.

حدیث است - مولفین نامی ندارد

Bd. v. S. 230, 115 × 85, 90, ll. 10. Or. pap. Bd. Ind. not. Cond. tol. good.

1469. میزان فی علم العربی (MIZĀN FI 'ILMI S-SARB) C. 21

A treatise on the usual topics of Arabic grammar, also briefly called *Mizān*. The name of the author and the date of composition remain unknown. See Bl. II. 931 (1), MIO. 2415-2417, Bt. 176 (1), EB. 1663 (1), R. 521 etc. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله بدان  
که حاشیه و تفسیر و شرح و توضیح است

Fr. 26, S. 195 × 105, 110 × 75, ll. 10. Or. pap. Ind. not. Cond. good.

1470.

The same

Oa. 39

Another copy of the same work, dating from the beg. of the XIIIc. AH. The beginning slightly differs in wording but afterwards the text coincides with that of No. 1469. Beg.

الحمد لله  
رسالة في علم النحوي  
في علم النحوي  
في علم النحوي

Bd v. Ff 37-48, S 205, 150 155 x 110, 11 11 Or pap Ind nast Cond tol  
good Copious marginal and interlinear glosses

## 2 Persian Grammar

1471.

(رسالة في علم النحوي)

(RISĀLA-I-SARF-I-FĀRSĪ)

Qa 16.

A treatise on Persian grammar and prosody apparently the same as the one described in EIO 2522. The exact title the name of the author etc are not known. The work must have been composed before 1154 AH as the present copy was transcribed in that year (the 24th of Muhammad Shāh's reign). Beg

الحمد لله  
أما بعد حمد كلمة النحوي في علم النحوي

Bd v. Ff 1x-6, S 220, 135 185 x 100 11 14 Or pap Ind nas Cond tol good

1472.

The same

C 9

Another copy of the same work dating from the XIIc AH Beg as in the preceding copy

Ff 7, S 100 x 110 160 x 90 11-14 Or pap Ind nast Cond bad

1473.

(رسالة آمادان)

(RISĀLA-I-ĀMADAN)

C 23

The well known list of Persian irregular verbs with their principal forms. Copied in the beg of the XIIIc AH Beg

سوي رام، آعدس، آعد، ميديد اسم

Bd v. Ff 1x-5v, S 205, 147 185 x 115 11 9 Europ pap Ind nast Cond good

1474.

The same

Qc 2

Another copy of the same list, slightly different from the preceding one. Hindustani equivalents added under the line. Copied towards the end of the XIIc AH Beg

آعدس، ميديد اسم

Bd v. Ff 30v-33v For measurements etc ser No 1351

1475.

(رسالة آموختن)

(RISĀLA-I-ĀMŪKHTAN)

C 1

Another list of Persian irregular verbs with more details than in the preceding two lists Hindustani interlinear equivalents (in red ink) Transcribed in 1223 of the Mawlūdī era, by a subject of Tipū Muhammad Rustam Bcg

آموزختن، آموخت، بود الخ

S 215 × 150, 150 × 100, 11 7 Europ pap Ind nast Cond good

1476.

(رسالة کردن)

(RISĀLA-I-KARDAN)

Oa 39

A short list of Persian verbs (with interlinear Hindustani equivalents), and a few grammatical notes Apparently incomplete, of a fragmentary character Copied in the beg of the XIIIc AH Bcg

کردن، کردی، کرده است الخ

Bd v Ff 49-53 For measurements etc see No 1470

1477.

مواعد الیاء و الف

QAWĀ'ID-I-LUGHĀT-I-FURS

C 29

A Persian grammar, based on various standard works such as the introduction to the *Farhang-i-Rashīdī* (see above, Nos 1431-1432) etc The author Abdu'l-Wasī' Hānsawī, lived towards the end of the XIIc AH Cf R 998, 1096, etc The present copy dates from the beginning of the XIIIc AH Bcg

ب اسعرو ارحم و انه حذر الرحمن الخ

Bd v Ff 1-10 S 180 × 130 130 × 65 11 9 Or pap Ind nast Cond good

1478.

تکملة وهاہی

TAKMILA-I-WAHHĀBĪ

E 77

A treatise on Persian grammar composed in 1187/1773-1774 (chronogram in the colophon (بود خوش بدان نام عدد الوهات) by Ghulām Ahmad Siddiqī b 'Abdu'l-lah b Ibrāhīm Ujjaynī, who dedicated his work to Nawwāb 'Abdu'l-Wahhāb-Khān Nnsiat-

Jang The treatise is divided into a *muqaddima* and 23 *hābs*  
 Copied towards the end of the XIIc AH Beg

ساس و ستائس و واحدی را که وجود الهی

Ff 47 S 185 × 150, 150 × 100, ll 13 Europ pap Vulgar Ind nast Cond good

1479.

تحفة العجم

TUHFATU'L-'AJAM

I 2

A treatise on Persian grammar, commenced in 1212/1797-1798 and completed in 1213/1798-1799, dedicated to John Herbert Harrington (cf f 11v) The author calls himself Husayn Shāh, with the *takhallus* Haqīqat (f 10v) The work is divided into one *pīshkash* five *tuhfas*, and a *khātima* Copied in 1223 AH by Muhammad Muhsin The first eight folios are occupied by an index, and the treatise begins on f 9

آراستگهی سخن محمد سخن آفریدی سب که رعایا نگار الهی

S 220 × 155, 165 × 85, ll 13 Or pap Ind nast Cond good

1480.

تحقیق العوائین

TAHQĪQU'L-QAWĀNĪN

C 1a

A Persian grammar, composed by Muhammad Fasīhu'd-Dīn, with the *takhallus* Fasāhat, 1262/1844 (chronogram رنده الصواب , etc), as stated in the concluding lines It is divided into two *taqīns*, and based on various standard works, such as the treatise by 'Abdu'l-Wāsi' (see above, No 1477), etc Copied in 1273 AH, by Muhammad Mūsā Beg

الحمد لله اه بعد حمد و صلوة و تسبیح مناد که این رساله است

و سبب تحقیق العوائین الهی

S 225 × 175, 170 × 95, ll 13 Europ pap Modern Ind nast Cond good Presented by Nawwāb 'Azīz Jang, Haydarābād, 13 Dec 1915

### C. Prosody and Poetics.

1481.

انیس الشعراء

ANĪSU'SH-SHU'ARĀ

Oa 22

Two fragmentary treatises on prosody and the theory of poetical composition The general style of both seems to be the same they are copied by the same hand and written on the same

kind of paper. Although the first part contains only the *end* of a treatise, and the second half is only the *beginning* of another one, while the catch words do not coincide, it yet seems as if both form one work but are wrongly bound and that some folios in the middle have been lost. The title, as given above, is found in the colophon of what is the first fragment, on f. 30v. The name of the author is given in its proper place in the beginning of what forms the second fragment, as 'Abdu'l-Rahīm b. Mu'rūf, who divided his book into three *fasls*, with numerous subdivisions. The date of composition is not given, but the treatise must have been composed before 852/1448 which is given as the date of transcription in the colophon on f. 30v. The work is not mentioned by Hājji Khalifa. Beg. of the first fragment (f. 1)

ما علمنا ما علمنا را رحمة ، معصوص داسد الله

Beg. of the second fragment (f. 32v)

حمدی حد و ندای ای عد حصرب داساهی را که الله

Ff 41 S 195 × 140 140 × 85, ll 15 Or. pap. Khoras. nast. Cond. bad. Dirty, repaired

## 1482.

دستور المظم

DASTŪRU'N-NAZM

M 80

A treatise on Persian prosody and the methods of versification composed in 1140/1727-1728 by Muhammad Wālih b. Mīn Muhammad Bāqī Mūsawī (f. 3). It is divided into a *muqaddima* and four *bābs* (not three as in EIO 2119). See EIO 2119, R 859 etc. Copied in 1191 AH at Jaypūr. Beg.

بر حسان مصرعی که از رنگندی و رسائی حون سرور است الله

Ff (43) S 170 × 105 125 × 65, ll 11 Or. pap. Ind. nast. Cond. bad. Paper is decayed and the repairs have rendered many pages illegible

## 1483.

(رساله در عروض فارسی)

(RISĀLA DAR 'ARŪṬ-I-FĀRSĪ)

C 29

A short treatise on Persian prosody and the methods of versification, apparently extracted from a larger work on similar subjects. It contains only the *third* (f. 11) and the *fourth* (f. 47) *qulzārs*. The title of that original work is not given. Copied in the beg. of the XIIIc AH. On ff. 52-56v there are scrappy

notis, chiefly on Hindustani grammar Beg of the *third qut-ān*  
(f 11)

کلوار سوم و ستارہ بر دو کل، کل اول در اتدای شعرو اسماء آن، کل  
دوم در ترویح الہ

Beg of the *fourth qut-ān* (f 47)

کلوار چہارم و ستارہ بر دو کل، کل اول در سجدہ، کل دوم در استوارہ،

THEATUL-AJAM

13d x ff 11-56 For measurements, etc see No 1477

## 5 Astronomy, Astrology, Mathematics, etc

1484.

نہد، باب

BĪST BĀB

H 4

The famous treatise on the astrolabe by Nāsīru d-Dīn Tūsī, see above, Nos 1182, 1372-1378 It is divided into 20 *bāhs* and its full title is *Bīst bāb dar ma rifat-i-astūlāb* See EIO 2254 (2), RS 155 (2), EB 1503-1505 P1 69, R 453 Mehien 9 Getha C No 38, Dorn C 112 303, etc *Ind lib* Bh 225 Copied in 1212 AH by Muhammad Mīzā Safawī for the Governor-General سرحان  
، ie Sir John Shore Teignmouth (1792-1797) Beg

اما بعد این کتاب در بیان و معرفت اصطلاحات

F1 (33), S 135x70 95x35, ll 14 Or pap Ind calligri nast Cond good  
Slightly worm eaten Occasional glosses

1485.

ردیم حدید سلطانہ

ZĪJ-I-JADĪD-I-SULTĀNĪ

J 24

The well known edition of the astronomical tables of Ulugh-Beq the grandson of Tīmūr (852-853/1448-1449) It is the second or revised version of his original work and was compiled by him with the assistance of Salāhu d-Dīn Mūsā surnamed Qādī zāda Rūmī, Ghiyāthn d-Dīn Jamshīd, and Alī b Muhammad Qūshchī (d 879/1474-1475) The present edition is divided into four *maqālas* (then headings are given in EIO 2233) See Bl II 785-788 EIO 2233-2236 EB 1515-1518, P1 358, R 456, etc *Ind lib* Bh 227, Mad1 166-167, St No 3 on p 102 Edited by Sébillot, Paris, 1847, translated into French by the same Paris, 1853 There are also several older printed editions, such as those by J Greaves, London, 1650 T Hyde, Oxford 1665 etc The

present copy is incomplete at the end, and rather badly written  
Transcribed in the XIIc AH Beg as usual

تَدَارِكُ الَّذِي حَمَلَ مِي الْأَسْرُوحَا وَحَمَلَ مِمَّا سَرَّاحَا الْحَجَّ

Bd v Ff 50v-221v, S 295×160, 190×100 ll 20 Or pap Ind nast Cond rather bad A few very mediocre paintings illustrating the various constellations

## 1486.

The same

J 15

A revised edition of the same work here called in the heading *Sharh-i-Zīj-i-amīn-i-kabīr Uluḡbeg* The editor, Maḥṣar b Muhammad Qārī b Bahāʾ d-Dīn Alī mentions in the preface that he revised the work of Uluḡbeg at Shīrāz in 961-968/1554-1561 (f 2r) Copied in the beg of the XIc AH Beg

سِتَ دَس و سَدَس ی اَدَاة و دَس مَدَسَشی رَا الْحَجَّ

Ff (284), S 280×190 190×130, ll 20 Or pap Ind nast Cond not quite good Injured by dampness

## 1487.

شرح رَجَبِ حَدِيدِ سُلْطَانِي

SHARH-I-ZĪJ-I-JADID-I-SULTĀNĪ

J 18

A commentary on Uluḡbeg's tables composed in 929/1523 by (Nizāmu d-Dīn) ʿAbdu l-ʿAlī b Muhammad b Husayn al-Bujandī (not Baijandī, and not Bujindī, as spelt in various catalogues) It contains a commentary on the whole text of the Zīj (but not on its tables) See EIO 2237-2239 EB 1520, R 157 etc Cf St No 4 on p 193 Cf also Melanges Asiatiques v V p 252 Copied towards the end of the XIc or the beg of the XIIc AH Beg

حَدَسِ حَرَد و مَدَس مَدَا لَ دَوْنَم و تَدَانَسِي الْحَجَّ

Ff (384) S 380×235, 245×130, ll 17 Or pap Good bold Ind nast Cond good Bad vignette

## 1488.

The same

J 19

Another copy of the same work, transcribed in 1120 AH (?) (the figures are not clear), by Muhammad Ismaʿīl Beg as in the preceding copy

S 230×145 175×90 ll 21 Or pap Good Ind nast Cond tol good Slightly worm eaten

1489.

رساله در هیئت

RISĀLA DAR HAY'AT

J 11

The well known treatise on astronomy by the same 'Alī Qūshchī as mentioned under No 1485 His full name was 'Alāu'd-Dīn 'Alī b Muhammad The work is divided into a *muqaddima* two *muqālas* and a *khātima* See Bl II 789, EIO 2240-2241 EB 1534-1538, P1 351 R 458, Aum 137, Mehien 9, Doin C 303 Kiafit 139 etc Copied in 1225 AH (? almost illegible, erased)

Beg الحمد لله اما بعد این کتاب مستمل است بر مقدمه اله

Ff (24), S 200 × 155, 150 × 105, ll 21 Europ pap Ind nast Cond good

1490.

رساله در معرفت نجوم

RISĀLA DAR MA RIFAT-I-TAQWĪM

J 13

A treatise on eras, the principles of computation of almanacs, etc, by the same Nizāmu'd-Dīn Abdu'l-'Alī b Muhammad al-Bujandī, as the one mentioned under No 1487 It was completed in 883/1478 and divided into 20 *bābs* See EIO 2246 EB 1539-1540 R 452-453 Aum 138, etc Copied in 1068 AH Beg

اما بعد این مختصر است در معرفت نجوم اله

Ff 12, S 200 × 140, 155 × 85, ll 19 Europ pap Ind nast Cond good Slightly worm eaten

1491.

حلاصة تعویم

KHULĀSA-I-TAQWĪM

G 60

A short fragment of contents similar to those of the preceding treatise, originally divided into 33 *fasls* It is fragmentary and the author's name, the date of composition etc, are not mentioned Beg

این مختصر است در معرفت نجوم مستمل بر ۳۳ فصل و این کتاب را خلاصه تعویم گویند اله

Bd & ft 172v-175 For measurements, etc see No 1358

1492.

(مجموعه)

(MAJMU A)

J 24

A collection of astronomical and astrological treatises of different authors Copied in 962 AH

1 (*Risāla dar ahkām-i-darajāt*) (ff 1v-20) A treatise on astrology, explaining the methods of foretelling the future of men born under different constellations. The name of the author is mutilated, and only the word Bābulī is clearly legible. The title and the date of composition do not appear. The headings, for which space is reserved, probably intended to be written in red ink, are not filled in. Copied in 962 AH. Beg

الحمد لله جدس کووند هاله ، (sic) ای رساله ماک الحکمه ، نوی ای الح

2 (*Risāla dar tauālī'*) (ff 21v-36) A treatise on the influence of the various constellations upon the fates of men. The headings are also not filled in, as in the preceding work. Copied in 962 AH. Beg abruptly

دلیل بود که عرعر العس و کرامی و نیک نیک و فراج زوری بود الح

3 (*Risāla dar burūj*) (ff 37v-47) Another treatise on predictions of various events from the positions of the constellations, etc. The headings are also left unwritten, no mention of the author's name, date of composition, etc. Beg also abruptly

... و فصل های دوازده روح که طالع سال بر کدام روح الح

4 (ff 47v-48) A short note of astronomical contents dealing with the measurement of distances. Beg

بطلموس (sic) حکم رصد کرده است ارتفاع قطب الح

5 (f 49v) An astrological table

Bd v. Ff 1-49v For measurements, etc., see No 1485

## 1493.

دوامع احکام المکوم

JAWĀMI' AHKĀMI'N-NUJŪM

J 4

A treatise on astrology, dealing with various heavenly and meteorological omens, compiled, as stated in the preface from 257 (!) different works. The present copy is incomplete at the beginning, and probably on account of this defect it does not contain the name of the author. According to Hājji Khalifa, v II p 636, No 4243, the name of the compiler was Abū'l-Hasan Alī b Zayd al-Bayhaqī. The date of composition is not given, but it seems probable that it was 977/1569-1570, which appears at the end as the date of completion of *tahzīb*. The copy dates in appearance from the XIIc AH, and therefore the year 977 AH must be either that of completion of the work itself or the date of the earlier copy from which the present one was transcribed. The

work is divided into 10 *fasl*. The copyist calls himself Mazhar al Dīn Muhammad ash-Shaif al-Hāfiz al-Qādī Beg abruptly

و این کتاب را حواصیح احکام الدوله نام کردم الخ

Bd v S 250 × 145, 210 × 100 l 27 Or pap Ind nat Cond good A note by H Beveridge dated 22 XI-1895, concerning the contents of the book

1494.

(مجموعه)

(MAJMU'A)

J 4

Three short treatises on astronomical matters by Abdu'l-Rahīm b Sālih Muhammad b Nāsir'd-Dīn Siddīqī Fakhī, who dedicated his treatises to Khalīlu l-lah Ibrāhīm 'Adīl-Shāh (987-1035/1579-1626)

1 *Ghāyatu't taharrī* A short treatise on the correct methods of the determination of the direction of Mekka (*qibla*) Beg

حمد مر علمى را كه در ( آنگ ) كرمه هدا حلق الله الخ

2 *Minhāqu't tahqīq* A short treatise, in Arabic, on the astrolabe with directions as to its use Beg

الحمد لله الواحد الصمد بلا زمانه العدد الخ

3 (*Risāla dar astrulāb*) A treatise on the astrolabe, again in Persian also dedicated to the same prince It is a criticism, with corrections of a commentary on the well known treatise *Bist bāb* (see No 1484) The name of the author of this commentary is not mentioned (the work may be the *Shāh* by Nizāmu'd-Dīn Buḡandī, cf above, No 1487) Beg

دانیل زمانها و مکانها همه از اسب زمانى عبادها الخ

Bd v For measurements etc, see No 1493

1495.

تاریخ حدید اکبر شاهى

TA'RŪKH-I-JADĪD-I-AKBAR SHĀHĪ

Oa 3

An extract from the *second fasl* of this work Its authorship is attributed to 'Abdu'l-Majīd b Muhammad Qutbu'd-Dīn Munajjim-i-Akbar Shāhī It deals with the constellations which influence every month, the propitious days and hours etc Copied in the XIIc AH Beg

هو العدس، از فصل دوم من رساله تدریج حدید اکبر شاهى تصنیف

عدد المنجد من محمد طب الدین محمد اکبر شاهى در بیان دانستن آنکه

هه شروزى در کدام روح اسب الخ

Bd v Ff 13v-20v For measurements, etc, see No 1497

1496.

(مکملہ حروف - ایں)

(MAJMŪ‘A-I-HURŪF-I-ABJAD)

13

A large volume, apparently dating from the beg. of the XIc. AH containing not a single line of connected text (except for a few scrappy notes on the fly-leaves). The pages are uniformly divided into  $28 \times 28 = 784$  squares filled with what seem to be permutations of four algebraic signs, here in the form of Arabic letters in the order of *abjad*.

ا ف ا ، ا ف ا ب ، ا ف ا ج ، ا ل ا د ، ا ل ا ه

It so the total number of folios must have been 392, but the copy is incomplete. It is impossible to suggest any satisfactory explanation as to the purpose of this voluminous production. It may have some mathematical, or perhaps magical object.

S 320 x 245 235 x 225, ll 28 Or pap Ind nast Cond good

1497.

نداء العمون

BADĀ I'U L-FUNŪN

K 1

A treatise on arithmetic based on the Sanskrit work *Līlāvatī* composed in 1074/1664 (the third year of Aurangzib's reign, see f 3v) at Etawa by Mīdnīnal (میدنیال) son of D'harmdas Narayan b Kalyānmal Kāyat'h Sakta (f 3) See FIO 2259 Copied in the XIIc AH Beg

دوران حیات بنائے واحد الہیاری کہ تک ساتھ الہ

Fr (46), S 205 x 105, 175 x 70, Il 17-18-20 Or pap Bad Ind shik'ista Cond  
tol good

1498.

## حكم الرابع

## HIKAMU'R-RIYĀDĪ

J 17

A large treatise on mathematics and astronomy, commenced in 1120/1708-1709 (the title is a chronogram for this date see f 8v), and completed in 1130/1718-1719. It is a commentary on an earlier treatise on astronomy in Arabic, called *Kitāb-ı-Chagh-mīnī* or, with its full title *Al-mulakḥḥas fī'l-hay'at* (see f 26v) and it was composed by Mahmūd b Muhammad b 'Umar al-Jaghminī al-Khwārazmī (cf f 25), d 618/1221 see Brockelmann, *Gesch d Arab Lit*, v I, p 473. The author of the present, Persian work calls himself (f 8) Muhammad Zamān b Muham-

mad Sādiq b Abī Yazīd Anbālījī Dihlawī His introduction (ff 1v-23v) is written in bombastic Arabic although the bulk of the work is Persian See on other Persian commentaries of the same work EB 1524 Cf St No 20 on p 105 Copied in 1133 AH by Muhammad Kāzīm b Muhammad Qāsim Beg

احسن الهند التي تصورها الخاطيه عرائس الكواكب

Ff ( 7) 5 120 x 300 300 x 205, II 9 Or pap Ind nast Cond good Bad vignette Note Bodham Calcutta May 1st 1757

1499.

جدول احتیارات

JADWAL-I-IKHTIYĀRĀT

J 2

Astiological tables, showing the position of the moon the influences of various constellations at every day, hour, etc There is no introduction the exact title the name of the author etc, are not mentioned Cf St No 7 on p 103 The work seems to be fragmentary Copied apparently in the XIIc AH It opens with the first table, which has the heading

جدول احتیارات و ممر در سروج دوارده گانه

Ff 17 5 245 x 155 210 x 135 II 21 Or pap Ind nast Cond good

1500.

(مکتوبات)

(MAJMU'Ā)

Oh 3

A collection of astronomical and astiological treatises copied apparently towards the end of the XIIc AH

1 *Kifāyat-u't-ta'lim* (?) (ff 1v-15) A treatise on astronomy very incomplete The beginning was transcribed from a defective original, and space was left probably with an intention to fill in the lacunas afterwards It ends abruptly, and it is difficult to say how much is lost The title as above is given just in the beginning The author's name is also defective Abū l-Mahāmid (probably to be read Abū l-Hāmid) Muhammad b Mas'ūd nawī The work is divided into numerous sections each differently called *jins nau'* *sinf fasl*, etc Beg

دانش عام این کتاب علم نجوم کتبه التعلیم و کتاب التمجید

2 '*Aql-i-dūyūm dar astrulāb* (ff 47v-56v) A portion of a treatise on various astronomical mathematical and other subjects with the title '*Uqūl-i-'ashara*, composed in 1081/1673 by Muhammad Barārī Ummī, son of Muhammad Jamshīd b Jabbānī-Khān

b Majnūn-Khān Qāqshāl, the same as the author of the *Muḡmal-i-mufasssal*, a work on history, described above, No 43 in this Catalogue See EB 1495, Pr 168, Fl I 43 *Ind lib* Bh 222 (GC I 667) This extract contains only the second 'aql, on the astrolabe, beg

دانا (و) آگاه باشد که اسطرلاب نام یونانی است اله

3 *Risālat fi'l-'amal bi'r-rub* (ff 57-62) A very short treatise, in *Arabic*, on the handling of the quadrant Cf R 827 Divided into 10 very short *bābs* Beg

الحمد لله مبداء رساله فی العمل بالربع اله

4 *Sad bāb dar astrolāb* (ff 63v-132v) A treatise on the astrolabe and the methods of its proper use, in 100 *bābs* The name of the author, the exact title of the work and the date of its composition are not given Beg

الحمد لله اما بعد این مختصریست و شامل برصدات، باب اول

در بیان معدی اسطرلاب و اسماء اجزاء آن و این باب در فصل است اله

Ff 132, S 165 × 95, 130 × 55, ll 18 Or pap Ind nast Cond not good Paper is decaying, especially where the folios are joined together, so that many of them have become loose

## 1501.

(رساله در طوابع)

(RISĀLA DAR TAWĀLI')

G 60

A very short treatise on foretelling the future in connection with the position of the constellations at the hour of birth, etc The author's name and the exact title of the work are not mentioned Copied in the XIIc AH Beg

بعد از حمد خدا و صلوات بر نبی . . این کتابست در بیان حقیقت

حال هر کس از مورد ورن و طالع انسان اله

Many marginal notes, of astrological and medical contents At the end there are lists of secret scripts, amulets, prayers for successful journeys, in *Arabic*, with Persian explanations and other scrappy matters

Bd v Ff 175v-193v For measurements, etc, see No 1358

## 1502.

(مجموعه طالعنامه)

(MAJMU' A-I-TĀLI'-NĀMA)

J 10

A collection of horoscopes, copied towards the end of the XIIc or the beg of the XIIIc AH

1 (ff 1v-4v and 17v-22) Several horoscopes of different persons containing dates of 1186, 1187-1190 AH etc Beg

از دستة تحویل ر شرح نایبی سل سی و یکم اسم

2 (ff 7v-16v ff 5-6v are left blank) A detailed horoscope of Abdu-l-leh b. Hasan Ali Isfahāni born in 1153 AH at Isfahān. There are many additional notes and tables. Beg

الحمد لله الذي لم يلد ر لم يولد اسم

Ff 22, S 205 × 150 160 × 100, P 16 Europ pap Ind nast Cond good

### 1503.

(محمود طالع نامه)

(MAJMU' A-I-TĀLĪ -NĀMA)

J 7

Another collection of horoscopes, similar to the preceding No., dating also from the beg. of the XIIIc AH.

1 (ff 1v-16) The same horoscope as (2) in the preceding copy.

2 (ff 19v-37) Another version of the same, much more detailed with further additions. Beg

الحمد لله ر الصلوة على محمد و آله اسم

Ff 37, S 205 × 150, 155 × 95 ll 17 Europ pap Ind shik nast Cond good  
Ff 16v-19 are left blank

### 1504.

رساله در کسب سید

RISĀLA DAR TAḤQĪQ-I-SANA

M 89

A short treatise on eras, solar and lunar, calculations of dates etc. It was composed in the beg. of the XIIIc AH, by Muḥammad Najm u-Dīn, surnamed Qadīr-qudāt cf above, No 1061. The copy bears his seal, containing the date 1202 AH and is dated itself 1210/1796 or 1202 of the Bangāla era or 1203 of the Fasli era. It was transcribed by one Fasih u'd-Dīn at Calcutta for the same Governor-General Sir John Shore (سو) Teignmouth (cf above, No 1481). Beg

حاله دار و صلوات و سلاماً اما بعد منکون مدد کدیر اسم

Bd v Ff 1v 10v S 240 × 150 170 × 90 ll 1, Or pap Ind nast Cond good

### 1505.

(مهرس ، نبر سال)

(FIHRIST-I-THAMAR-I-SĀL)

J 6

A treatise on foretelling the crops of various fruits etc. from the positions of the constellations in the beginning of the year.

1225 of the Mawlūdī era Many additional entries, notes, etc., on magic subjects, on the phases of the moon, etc. The compiler's name is not mentioned Copied in the beg. of the XIIIc AH (probably in the same 1225 of the Mawlūdī era) Beg

حمد بن عبد بنی و صه ، بدر را کدم مهرسب بمرسال سار اله

Ff 49, S 190 × 120, 150 × 90, ll 11 Europ pap Ind nast Cond good

# 1506.

زبرجد

ZABARJAD

J 14

A treatise, in prose and verse, divided into 45 *qisms*, dealing chiefly with different astrological matters, but also giving a large number of various magical formulas, etc. It was composed for Tīpū, nawwāb of Mysore, by Zaynu'l-'Ābidīn Shustarī, the author of *Fathu'l-mujāhidīn*, etc. Copied in the beg. of XIIIc AH Beg

حمد بن عبد بنی و صه ، بدر را کدم ... اما بعد برای دادس

آرای اله

Ff (128), S 210 × 150, 160 × 100, ll 12 Or coloured paper Vulgar Ind nast Cond tol good

# 1507.

قواعد شناختن بروج

QAWĀ'ID-I-SHINĀKHTAN-I-BURŪJ

J 12

A fragment of a treatise dealing with the methods of finding the constellations and planets. The name of the author is not given. Copied towards the beg. of the XIIIc AH Beg

قاعدۀ شناختن بروج و منازل اله

Ff 7, S 150 × 100, 120 × 70, ll 10 Europ pap Ind nast Cond good CFW 1825

## 6. Magic, interpretation of dreams, methods of divination, etc.

### 1 Interpretation of dreams

# 1508.

کامل النعیر

KĀMILU'T-TA'BĪR

M 131.

A large work on the interpretation of dreams, which may be of great interest for the study of the folklore of the Muhammadan peoples. The author, Abū'l-Faḍl Husayn b. Ibrāhīm b. Muham-

mad Tiflisī, dedicated his work to a local prince in Asia Minor, Qlich-Aislān b Mas'ūd, 569-588/1173-1192. See EIO 2276, EB 1571(3), Mehren 45, etc. Cf St No 12 on p 98, (GC II 201). Cf also Bland's paper on the Science of Ta'bīl, JRAS, vol XVI, pp 124, 155. The authorities, on which the work is based, are enumerated in EIO 2276. The treatise is divided into 16 *fasls* for the list of their headings see EIO *ibid*. Copied in 1177 AH. A detailed index is prefixed, on ff 1v-21v (ff 22-24 are blank). The introduction, with the first 15 *fasls*, occupies ff 25v-56v, and the chief portion of the book, ff 56v-444v, consists of an alphabetical list of subjects of dreams together with their detailed explanations. Beg abruptly.

و نام ایس کتاب کامل التفسیر بهادام زبیرا که درین علم الح

Ff 444, S 240 × 135 180 × 90, ll 13 Or pap Ind nast Cond good

## 1509.

جعیر سلطانی

TA'BĪR-I-SULTĀNĪ

M 46

Another large work on the interpretation of dreams, based on many standard works, amongst them the one described under the preceding No. It was composed in 763/1362 by Isma'īl b Nizāmī'l-Mulk, Qādī of Abarqūh (near Isfahān), who dedicated it to Shāh Shujā' Muzaffarī (760-786/1359-1384). Sultān Uways Jalāir (757-776/1356-1374) is also referred to. The work is divided into 10 *fasls*, which form the introduction. The book itself is arranged alphabetically, as the preceding work. See EIO 2277, EB 1571, etc. Cf St No 10 on p 97. The present copy dates from the Xc AH, and is slightly incomplete at the end. Beg

الحمد لله الذي من حواصل الانام دمسررات الاحلام الح

Ff (333), S 245 × 155, 175 × 95, ll 21 Or pap Pers nast Cond good

## 1510.

The same

M 45

Another copy of the same work, dated 1177 AH. Beg as in the preceding copy.

S 365 × 215, 275 × 140, ll 22 Or pap Ind nast Cond good.

## 1511.

(کتاب الرؤیاء)

(KITĀBU'R-RU'YĀ)

M 94.

A treatise on the theory of the 'art of dreaming,' i.e. to see, in dreams what is required. The author's name, the exact title

etc , are not mentioned In the beginning the compiler states only that he composed this work for the instruction of his son Nūi  
Copied in the XIIc AH Beg

کتاب الرؤیاء ، در اصل م صدر اسب بمعنی رؤیای الح

S 215 × 120, 160 × 70, ll 16 Or pap Ind nast Cond good CFW 1832.

## 2 Divination by 'fāl' and 'istikhāra'

1512.

والنامه

FĀL-NĀMA

E 15

A treatise on divination by the Coran The author's name is not mentioned The treatise must have been composed not later than the XIc AH , because the copy dates from that time It contains instructions as to the secret meanings of the Arabic letters and methods to predict the future by them Beg (f 47v)

وال نامه قرآن محمد کلام شریح ابو سعد ابو الخضر کفته که الح

On ff 38v-46v there are many notes and poetical quotations, some of them rendered almost illegible by dampness Fol 55v contains the beginning of a *Fāl-nāma*, probably a version of the present work On ff 56v-57v there is a very short extract in Arabic, with the heading نال من فتاوی نادر حادی .

Bd v Ff 38v-57v For measurements, etc , see No 1246

1513.

( مجموعه )

(MAJMU'Ā)

M 112

Two treatises on divination, transcribed in the XIIc AH

1 *Fāl-nāma* (ff 1v-32) A treatise on the mystical meanings of some Arabic letters and their combinations, for the purpose of fortune-telling The authorship is ascribed to Ja'far Sādiq and Alexander the Great, cf EIO 2264, etc Beg

الحمد لله . . . بدانکه این نامه را بوکل جمع کرد عافان و حکمان (sic)

و پیرا الح

2 *Fāl-i-angusht nihādan* (ff 33v-52v) On divination by putting fingers upon a special magical tablet on which the names of the prophets have been written The author gives instructions as to the details of the act, and also explains the influence of various prophets on the future Beg

فال انگشت نهادن ، هر که خواهد که شرح حال خود بداند باید که الح

Ff 52, S 205 × 130, 135 × 65, ll 12 Or pap Ind nast Cond tol good Slightly repaired

1514.

(فأل قرآن)

(FĀL-I-QUR'ĀN)

M 112a

Another treatise on divination by the Coran, also ascribed to the authorship of Imām Ja'far Sādiq, and said to have been sent by one of the Abbaside Khālifs to Mahmūd of Ghazna (f 2) It consists of various tables, lists of special verses, prayers ascribed to the authorship of different Shī'ite Imāms, etc., all explained in Persian. Some passages are in cipher. Copied in the XIIc AH. Beg

الحمد لله .... بدانکه این فال قرآن بعیای محراب اسب و معتمد الهم

Ff 23, S 220 × 120, 170 × 80, ll 17 Or pap Ind nast Cond tol good

1515.

(مجموعه)

(MAJMU'Ā)

Oc 4

Some treatises on divination, contained in this scrap-book dating from the end of the XIIc, or the beg of the XIIIc AH

1 (*Fāl-nāma*) (ff 1v-11) A treatise, in prose and verse, on the magical meanings of the Arabic letters in the Coran, from the point of view of their allusions to the future, by Munawwar Mahmūd Adīb. Beg

حلیں آمده اسب در اخبار که چون مردم را مهمی بدس آید الهم

2 Fol 11v-12 are blank. On f 12v a note and a poetical quotation

3 *Khāsiyyat-i-sūra-i-idh jā'a nasīu'l-lah* (ff 13-14v) A short note on the interpretation of a Coranic verse (CX, 1), a few poetical quotations, etc

Bd Ff 1v-14v, S 240 × 130, 165 × 85, ll 13 Or pap Ind nast Cond tol good

### 3 Divination by 'raml'

1516.

الشمس

KASHFU'SH-SHAJARA

A treatise on divination by the figures of *raml*, composed in 913/1507 (chronogram *سحرى*, see f 3), by Mahmūd b Isma'īl, with the *takhṭ* *al-us Kautharī*. It is dedicated to Muḥammad Shaybānī (906-916/1500-1510). The treatise is divided into a *muqaddima*, four *bābs* and a *khātima*, and is based on an early work, *Shajara-i-raml* of Muhammad b 'Abdī'l-lah b 'Uthmān. J 20

Zinātī Maghribī, as stated in the preface Cf St No 13 on p 98  
Copied in 1114 AH Beg

الحمد لخالق الخلائق و السكر لكاتبه ، الدفائي الحج

Ff (53), S 225 × 125, 165 × 80, ll 21 Or pap Ind nast Cond good.

1517.

شجرة پر ثمره

SHAJARA-I-PUR THAMARA

J 16.

Another treatise on divination by *raml*, based on the apocryphic book of Daniel The copy is incomplete at the beginning, and probably only on account of this defect the author's name and the exact date of composition are not found Copied in the end of the Xc AH Beg

... تا صد و پنجاه لغزین بعمل معالجه امر جمععی الحج

Ff (157), S 230 × 130, 175 × 100, ll 15 Or pap Ind nast Cond tol good  
Slightly injured by dampness

1518.

(مجموعه رسائل رمل)

(MAJMU' A-I-RASĀ'IL I-RAML)

J 9

Two treatises on *raml* The first transcribed in 1114 AH The second was apparently also copied about that time

1 *Risāla-i-Sukhāb dar 'ilm-i-raml* (ff 1v-34v) A treatise on *raml*, based on the book of Daniel The author calls himself merely Sukhāb It is apparently the same work as the one described in EIO 2268, although it seems to be shorter than the latter Cf St No 14 on p 98 At the end there are several notes and tables of a magical nature Beg (as in EIO 2268)

آمد اکمل و شکر امل بعدد دراب رمل الحج

2 *Kanzu'l-ghayb* (ff 35v-44v) Another short treatise on *raml*, also based on the book of Daniel (and several other authorities) The author calls himself Sa'du'd-Dīn Mas'ūd b Ahmad Nishāpūri It contains many tables Copied by 'Abdu'l-Qādir b Jamāl'd-Dīn Muhammad Beg

تدارک امک نا مصور الصور و الائتکال الحج

Ff 44, S 230 × 120, 165 × 80, ll 21 Or pap Ind nast Cond good

1519.

(مجموعه رسائل رمل)

(MAJMŪ'A-I-RASĀ'IL-I-RAML)

J 8

Two treatises, one on the science of *raml* and the other on propitious days, copied in 1163 AH, on the third (*sic*) year of Ahmad Shāh

1 *Risāla dar 'ilm-i-nuqāt bi-dā'ira-i-abdah* (ff 1v-16v) A treatise on divination by *raml*, based on 'reliable books' The name of the compiler is not given Beg

الحمد لله . . . این رساله ادیب در علم رمل که از اکثر کتب معتبره الهم

2 *Misbāhu'l-anfās* (ff 17v-28) A short treatise on lucky hours, days, etc The author's name is not given Beg

حمد و بنای سعد بدان آوردگاری که در اب ممکنات الهم

Bd v Ff 1-28, S 230 × 145, 210 × 95 ll 19 Or pap Bad Ind shikasta Cond good

4 *Physiognomy (qiyāfa)*

1520.

(رساله در قیاده)

(RISĀLA DAR QIYĀFA)

M 99

A treatise on physiognomy the authorship of which is attributed to Imām Ja'fai Sādiq The present copy is dated 1124 AH, but this date is rather suspicious, and the transcript seems to be of more recent origin Beg

الحمد لله . . . اما بعد این رساله فدایه مدول از امام جعفر الهم

Ff 8, S 200 × 150, 160 × 105, ll 11 Europ pap Ind nast Cond tol good

1521.

(رساله در قیاده)

(RISĀLA DAR QIYĀFA)

M 100

Another short treatise on the same matters different from the preceding one, incomplete at the end The author, etc, are not given here Copied *raml*, corr. text from the XII<sup>th</sup> century of the Beg

عالم این علم را عالم الحب توان گفت الهم

Ff 4, S 200 × 120, 155 × 75, ll 13 Or pap Ind shikasta nast Cond tol good

1522.

(رساله در قیاده)

(RISĀLA DAR QIYĀFA)

Oa 11

Again a short treatise on the same *qiyāfa*, also without any

indication of the name of the author, the date of composition, etc  
Copied towards the end of the XIIc AH Beg

علم فراس که آن عبار است از معرب احلاق درونی الح

Bd v Ff 10v-17 For measurements, etc, see No 908

## 1523.

رساله در احکام احتلاجا، ۳، اعصا

RISĀLA DAR AHKĀM-I-*IKHTILĀJĀT*-I-A'DĀ

M 46

A short versified exposition of the methods of fortune telling by the observation of various spontaneous movements of different parts of the human body, such as the pulsation (حسّتی) of the arteries, etc. It is the same work as the one described in Aum 136, where it is called *Ikhtilāj-nāma*. The name of the author does not appear, he states that this treatise was originally in prose, and that he has given it its versified form. At the end of the work he gives an absurdly early date of composition, 385/995 (perhaps for 685/1286?).

سیدصد (ش. صد؟) و بدیع بود نا ه. تاد، که ر طبع من این سخن ه. ا. راد،

(The date may, however, belong to the original treatise). It is noteworthy that both copies, the present and the next one, are appended to the copies of *Ta'bīn-i-Sultānī* (see above, Nos 1509 and 1510). There is, however, no apparent connection between the two works. In the case of this particular copy it appears that it was transcribed by a more modern hand than the text of the *Ta'bīn* (No 1509) in the same volume in which it is included. Copied towards the beg of the XIIc AH Beg

آمد و شکر و ساس بردانرا، آو ریبددأ تن و - اسرا،

Bd v For measurement, etc, see No 1509

## 1524.

The same

M 45

Another copy of the same work, dating from the end of the XIIc AH. It does not have the heading as in the preceding copy. Transcribed by a different hand and on different paper, more modern than those of the text of the *Ta'bīn*, to which it is appended. Beg as in the preceding copy

Bd v For measurements, etc, see No 1510

5 *Alchemy, sorcery, amulets, incantations, etc.*

1525.

سحر العيون

SIHRU'L-'UYŪN

M 96

A treatise on alchemy and magic, partly written in special magical 'script (some of these passages, in the beginning of the book, are deciphered in interlinear glosses) The work, as stated in the preface, is an amplified translation of the Arabic treatise with the same title, of Abū 'Ahdī'l-lah al-Maghribī (f 1v), also known as the *Lubāb* of Ibnu'l-Hājj, with additions from the '*Uyūnu'l-haqā'iq wa idāhu't-tarā'iq* by Abū'l-Qāsim Ahmad as-Simawī (of the VIc AH, see Brockelmann, *Gesch d Ar Lit*, v I, p 497), etc The present work was undertaken at the request of Amīr Sayyid Qāsim, much eulogised here The author's name and the date of composition are not given The present transcript is incomplete at the end, but in another copy, in the Imperial Library (see Bh 238), the date of composition is given as 907/1501 Transcribed in the XIIIc AH Beg

بسم الله الرحمن الرحيم  
 مصنف باسم العطار عالم الخفيا له الحمد اله

S 310 × 175, 230 × 125, ll 21 Europ pap Ind nast Cond good

1526.

(مجموعه)

(MAJMU'A)

G 35.

Short fragments of a legendary character dealing with demonology and magical practices Copied in 45, may be 1045 AH, in Haydarābād

1 *Pand-i-Luqmān* (ff 43-56v) Wise sayings of the legendary sage Luqmān, dealing with various magical practices, the recognition of propitious hours, etc Cf EIO 2217, EB 1241 (44), etc Beg

الحمد لله . . اني حمدت دلدندس كه لعمان حكيم اله

2 *Tāh'-nāma-i-mardān wa zanān wa dīw-nāma* (ff 57-60v) A legend about King Solomon who made a sort of census of all *dīws*, and assigned them to various luminaries and constellations, explanations of their influences upon the fate of persons born under their signs, etc Beg

الحمد لله . مهتر سليمان بن عمر دختري داشد اله

Bd v Ff 43-60v, S 320 × 195, 240 × 125, ll 23 Or pap Ind nast Cond good

1527.

تحفة العرائف

TUHFATU'L-GHARĀ'IB

Oa 30

A treatise on various magical practices as well as on the methods to paralyse the effects of sorcery, the evil eye, witchcraft haunting spirits, etc. The author calls himself Muhammad b Ahmad ad-Da'usī (here *الدری*) az-Zawwārī (not clearly written, may be also as-Sabzawāī or as-Saiwārī ?), who based it on an early book, also in Persian, by Ahmad b Muhammad b Ibrāhīm Tamīmī (found by him, as he narrates, in the house of an Arab while performing the pilgrimage to Mekka). Another copy in Bl 241 (3). The work described in R 871 under the same title seems to be different from the present one. Divided into 12 *bābs*. Copied in the XIIc AH, by one Amānu'l-lah Beg.

حمد محمد و سباس بی عدد دینار بارگاه ملک احد الحج

Bd v Ff 126v-143v For measurements, etc, see No 1261

1528.

(مجموعۃ الادبیہ)

(MAJMU' A-I-AD'IYA)

M 82

A collection of prayers, amulets, incantations, etc, with various explanations in Sufic and Shi'itic strain, in Persian and Hindustani. Towards the end there is a *Rūz-nāma* in Hindustani, also of magical contents. The name of the compiler does not appear. Copied in the beg of the XIIIc AH. Beg.

اسناد دعای عجائب الاستعمار، در حجر چمدن آه ده اسب کہ رسول الحج

S 205 x 150, 170 x 95, ll 13 Europ pap Ind nast Cond good

## 7. Medicine and cognate disciplines.

1529.

نور العیون

NŪRU'L-UYŪN

G 63

A rare and early work on the maladies of eye, composed in 480/1088 by Abū Rūh Muhammad b Mansūr b Abī 'Abdī'l-lah b Mansūr al-Jurjānī, surnamed Zarrīn-Dast. He dedicated his work to the Saljuqide prince Sultān Malīk-Shāh (465-485/1072-1092). The treatise is divided into 10 *maqālas*, subdivided in their turn into numerous sub-sections in the form of questions and answers. The full title is *Nūru'l-'uyūn fī amrādi'l-'ayn wa asbābihā wa 'ilājātihā*. It is chiefly based on the works of the

early Arab writer Hunayn ibn Ishāq, d. 260/873 (see Brockelmann, *Gesch d Ar Lit*, v I, p 205), but there are occasionally references to other early authors. In the present copy the language still preserves many archaisms although apparently some modernising has taken place, and it does not, therefore represent exactly the original Pārsī Darī, i.e. the language in which the author wrote his book, as he mentions in the introduction. See GPh 367, EB 1575 etc. Transcribed probably in the beg of the XIc AH. The date is injured and only .. سنة اربع remains. Beg

الحمد لله . . . چندی . . . (damaged) منصور بن ابی  
عبد الله السرحانی

Ff (284), S 245 x 165 175 x 115, ll 15. Or pap. Indo-Khorasani nast. different hands. Cond. tol. good.

1530.

دخیره حواریز می

DĪAKHĪRA-J-KHWĀRIZM-SHĀHĪ

G 20

The famous compendium of medical science in all its branches, by Zaynu'd-Dīn Abū Ibrāhīm Isma'īl b. Ḥasan (or Husayn) b. Muhammad b. Ahmad al-Husaynī al-Jamjānī, d. 731 or 735/1137-1141. It was composed in 504/1110-1111, and dedicated to the first Khwārizm-Shāh Qutbu'd-Dīn Muhammad (490-522 1097-1128), who is here called Arslān Tegīn (written تکیں). Abū l-Fath Muhammad. The work is divided into nine *bakhshs*, to which afterwards a *tatimmat* was added. The present copy contains only nine books: 1, on f 1v; 2, on f 67v; 3, on f 126v; 4, on f 254; 5, on f 283v; 6 on f 350v; 7 (there is probably a lacuna at its beginning); 8, on f 692v; 9, on f 703v. For details concerning the work and its author see *Bi Lit Hist* II, 299, 346, GPh 367. Wustenfeld, *Arabische Aerzte*, p 95, No 165, Leclerc, *Histoire de la Médecine Arabe*, II, p 18, *Bi Lit* II 820-827, 880 (2), EIO 2280-2284, *Bi Lit* 127, EB 1576-1578. P 574-576, R 466-467, De Jong *Cat Codd Or Bibl Acad Regiae* p 228, note 2. Kieff 147, etc. Cf St No 1 on p 106 (GC II 297 and 298). Transcribed by different copyists towards the end of the XIIc or beg of the XIIIc AH. One of them in the colophon of the 7th book, calls himself 'Ubaydu'l-lah Khwāja Ibrāhīm b. Abī Tālib Husaynī, he wrote it in Calcutta in 1225 AH. The copy is apparently slightly incomplete at the end. Beg

اما بعد چون تقدیر ابد تعالی حیات بود که الح

Ff (880), S 330 x 235 225 x 145, ll 21. Or pap. Ind. nast. Cond. good. Several lacunas in the middle of the book.

1531.

The same

G 21

The first book of the same work, transcribed in the XIIc  
AH Beg

الحمد لله حمد الساكدين و الصلوة على سيد المرسلين و آله السلام

Ff (114), S 250 × 155, 200 × 115, ll 20 Or pap Good Ind nast, different hands  
Cond good

1532.

خفة ، علائقي

KHUFF-I-'ALĀĪ

G 16

A much condensed version of the preceding work, prepared for the purpose of being carried as a pocket-book (in one's riding boots) It was compiled by the author of the original treatise, Isma'il Jurjānī, and dedicated to Bahāu'd-Dīn Muhammad 'Alāu'd-Dīn Qızıl Aıslān Walıyyu'l-'ahd Abū'l-Muzaffar (Atsız, as added in other copies) b Muhammad b Khwārizm Shāh Hısām Amīru'l-mu'minīn This Atsız reigned in 522-551/1128-1156 The work is divided into two *bakhshs*, subdivided into many *bābs* See Bl II 828, R 475, cf St No 2 on p 106 Transcribed in the XIIc  
AH Beg

الحمد لله . حمدن ( كويد ) مصدقه ، این كتاب اسمعيل بن حسن

الكسبي الم

Ff (64), S 240 × 135, 180 × 95, ll 17 Or pap Ind nast Cond good CFW 1825  
Scrappy notes on the fly-leaves

1533.

يادگار

YĀDGĀR

G 64

Another medical treatise of a similar condensed type, by the same Isma'il Jurjānī, divided into 5 *bakhshs* Cf R 467, etc St No 3 on p 107 Copied towards the end of the XIc or the beg of the XIIc AH This transcript is incomplete at the end Beg

الحمد لله .. اما بناید دانست که عدايب همه آنست الم

Ff (29), S 315 × 195, 235 × 125, ll 23 Or pap Ind nast Cond good In the second half of the copy the headings are omitted, although space has been reserved for them

## 1534.

The same

G 65

Another copy of the same work, dating from the end of the XIIc AH, slightly incomplete in the middle. Beg differs slightly from that in the preceding copy

الحمد لله . سيد امام اسمعيل بن حسن الم

S 230 x 135, 170 x 80, ll 19 Or pap Ind nast, different hands Cond tol good  
Scrappy notes on the fly leaves

## 1535.

راحة الانسان

RĀHATU L-INSĀN

G 22

A rare work on medicine, composed in 778/1376 by Abdu'l-Qawī (?) b Shihāb(i'd-Dīn), surnamed Diyā. He dedicated it to Firūz-Shāh, the Toghluqide (752-790, 1351-1388). The work is divided into 3 *bābs* which altogether contain 74 *faṣls*. The book is very interesting for the student of the folk-lore and the life of mediæval Muhammadan India, because, in addition to the usual medical counsels and prescriptions, it gives a great number of magical formulas, amulets, incantations, and often mentions the influence of supernatural beings, etc. Cf St No 7 on p 107. Copied in the end of the XIc or the beg of the XIIc AH. Slightly incomplete at the end, where the order of folios is mixed up. Beg

دُمِيَّتْ شَرْحَتْ اَمِيَّا كَه طَيِّبِ . حُدُودِ مَرِيضَانِ الم

Bd v Ff 1v-89v, S 265 x 145, 195 x 90 ll 17 Or pap Good Ind nast Cond good

## 1536.

کفایہ مصوری

KIFĀYA-I-MANSŪRĪ

G 15

A compendium of medical science, by Mansūr b Muhammad b Ahmad b Yūsuf b Faqīh Ilyās, who dedicated it to Sultan Zaynu'l-Ābidīn of Kashmīr (826-877/1123-1172). It is divided into two *fanns*, the first being divided into two *qisms* and the second into two *maqālas* (the headings are given in EIO 2297). This work is also known under the title of *Kifāya-i-mujāhidīyya*. See Bl II 848-851, EIO 2297-2301, EB 1587, R 170, Leyden C III 276, etc. Cf St No 4 on p 107, (GC I 831). Lith Lucknow, 1290 AH. Transcribed in 1134 AH. Beg

شکرو سپاس مر حاکمی را که در حلق انسان الم

At the end there is a short appendix of medical contents, with the heading

در باب مرصهای مذکور سرنا و دم

Bd v S 260 × 160, 185 × 105, ll 15 Or pap Good Ind nast Cond good

## 1537.

The same

G 67

Another copy of the same work, slightly incomplete at the beginning and the end, dating from the beg of the XIIc AH Beg abruptly

رب العالمین و رحمہ . کتاب و صلاح صلوات اللہ

Ff 408, S 250 × 150 150 × 85, ll 11 Or pap Ind nast Cond good

## 1538.

The same

G 46.

Another copy of the same work, dating from the beg of the XIIc AH Beg as in No 1536, but instead of شکر و سپاس the first words are حمد و ستاس

S 240 × 155, 180 × 95, ll 15 Or pap Good Ind nast Cond good

## 1539.

تحفة حاشی

TUHFA-I-KHĀNĪ

G 11

An exposition of medical science, by Mahmūd b Muhammad 'Abdī'l-lah b 'Abdī'l-lah b Mahmūd (Nūrī'l-lah) He studied medicine under eminent doctors at Shīrāz where he arrived in 902/1496-1497 He dedicated his book to Sultān Sa'īd Bahādur-Khān, whom H. Ethé thinks to be identical with the ruler of Kāshghar with the same name, 920-939/1514-1533 See EIO 2303, of R 165, and St No 8 on p 108 The book is divided into four *bābs* and one *fasl* (the headings are given in EIO 2303) The present copy, dating from the end of the XIIc AH, is incomplete and contains only one-half of the whole work, namely the first *bāb*, complete, and the second *bāb* slightly defective at the end Beg

الحمد لله الذي خلق الانسان في احسن تقويم

S 295 × 210, 230 × 120, ll 21 Europ and Or pap Ind nast Cond. good

1540.

معین السعای سکندر شاهي

MA'DANU'SH-SHIFĀ-I-SIKANDAR-SHĀHĪ

G 55

An exposition of medical science, chiefly based on Indian works, composed in 918/1512-1513 by Būwa (or Būd h<sup>2</sup>, or, as in other copies, Bhūwa) b Khawāss-Khān He dedicated his work to Sikandar-Shāh b Bahlūl-Shāh Lūdī (894-923/1489-1517). It is divided into a *muqaddima* and three *bābs*, subdivided into numerous *fasls*, and it is often called *Tibb-i-Sikandarī*. See EIO 2305, B1 129, EB 1592, R 471-472, Mehren 10 etc Cf St No 9 on p 108 (GC II 288) Cf also Dietz, *Analecta Medica* p 171, Haas, ZDMG, vol 30, pp 630-642 (some extracts published in Persian with a translation) Copied in 1167 AH Beg

حمد سرحدای : که حکام نامه و مدرت کامله الی

Ff (636), S 235 × 170, 225 × 135, ll 22 Or pap Vulgar Ind nast different hands Cond good Notes on the fly-leaves at the beginning and end of the volume An index and a scrappy list of drugs at the end

1541.

رساله نبوع فی علم الطب

RISĀLA-I-YANBŪ' FĪ 'ILM T-TIBB

G 25

A treatise on medicine identical in its contents arrangement and initial lines with the work described in EIO 2314 and R 474. In this copy, however, the name of the author the title and the date of composition are not given. According to the notes in the catalogues mentioned above the compiler was 'Imādu d-Dīn Muhammad b Mas'ūd Shīrāzī, who flourished about the middle of the Xc AH. The work is divided into 19 *fasls*, of which the first 18 deal with the general principles of medicine and the nature of the diseases of various parts of the human body. The 19th *fasl* is divided into two *qisms* subdivided into a great number of smaller sections and contains firstly, a description of the properties of different kinds of food stuffs and secondly, a detailed description of drugs, with their curative properties. The present copy dates apparently from the XIc AH Beg

الحمد لله دانا که آندوی مرکب ازیں حسد مکسوس الی

S 320 × 195, 235 × 120, ll 23 Or pap Good Indo Khorasani nast (apparently the same hand as in Nos 1533, 1581, 1583, etc) Cond good

1542.

(رساله حو، چینی)

(RISĀLA-I-CHŪB-I-CHĪNĪ)

Na 99

A short extract from the treatise on the properties and curative powers of china-root, composed in 934/1528, by the same

'Imādu'd-Dīn Mahmūd b Mas'ūd Shīrāzī who is the author of the preceding work See Bl II 882 (8), EIO 2313, EB 1597, R 841 Mehien 44, Leipzig C 513, etc The present copy, dating from the end of the XIc AH, is slightly damaged at the beginning and opens abruptly with

... تسبیح تکبیر الح ... اما بعد چنان کوید مکرر این رساله الح

Bd v ff 364-365 For measurements, etc, see No 924

1543.

(رسائل یوسفی)

(RASĀ'IL-I-YŪSUFĪ)

Oa 65

Six medical treatises, some in prose and others versified by Yūsuf b Muhammad b Yūsuf at-Tabīb Harātī, with the *takhalluṣ* Yūsufī He flourished in the first half of the Xc AH and was employed in the service of the Timurides Bābur and Humāyūn (932-963/1526-1556) This Yūsufī has already been referred to as the author of the *Badā'i'u'l-nshā* (see No 349) Copied in the XIIc AH

1 *Fauā'idu'l-alhyān* (ff 1v-20v) A versified treatise on hygiene and therapeutics, giving various medical counsels in the form of *qū'as* Composed in 913/1508 (chronogram موائد احیاء) See Rosen No 126 (1) Beg

بدان چونکه گفتی بداس و درود که در من طب اسب این و طعها

Between ff 7 and 8 three folios are inserted by mistake, occupied by scriappy notes

2 *Risāla-i-ma'lūl wa mashrūb* (ff 21-26) A short treatise, also versified, giving various rules concerning food It was composed in 906/1500 (chronogram حوس) Beg

رسال را خود را اول این کلام، رحمت و تحفه رساندی بکام

3 *Sitta-i-dunīyā* (ff 26-33v) A short treatise, in prose on the principles of hygiene Composed in 944/1537-1538 Beg

الحمد لله المذموم الحمود (sic) الدعوس وصحة الاحسام الح

4 *Dalā'ilu'n-nabd* (ff 34-42) A treatise on diagnosis by the pulse, composed in 942/1535-1536 This date is expressed in a versified chronogram

تا سود بیص ال تاریمس، ده رعد، م کن و سرو افرای

Beg of the treatise

الحمد لله الدافع الحکوم العالم و الصلوة الح

5 *Dalā'ulu'l-baul* (ff 42v-51v) A similar treatise on the diagnosis of diseases from the observation of the properties of the urine. Composed in the same year 942/1535-1536 (chronogram (فارورة و چهار صد و سی و نمران) Beg

بعد از سپاس حکم مطلق حل ذکره الله

6 *Jāmi'u'l-fawā'id* (ff 52-123v) A somewhat larger, although still rather condensed, treatise on the diseases of all parts of the human body. It was composed as an amplified version of the earlier work of the same author, *'Ilāqu'l-amīād* (versified), at Herat in 917/1511-1512 (some copies give 910/1504-1505). See EIO 2304, EB 1591, R 475, 1089, Kiafft 148, Fleischer, Leipzig C 511, Leyden C III 279-280. Cf also *Mélanges Asiatiques*, v V, p 261. Beg

حمد نا محدود حکمی را که تعاون حکم الله

Ff 123, S 205 × 145, 160 × 95, ll 14. Or pap. Ind. nast. Cond. tol. good. Copious marginal notes and glosses. Scrappy notes on the fly leaves.

1544.

سنة عزوريه

SITTA-I-DURŪRIYYA

G 22

Another copy of the same short treatise with this title in the preceding volume (3). Transcribed in the XIIc AH. Beg as in the preceding copy.

Bd v. Ff 164v-167v. For measurements, etc. see No 1535. Scrappy notes at the end.

1545.

مقدمه و نور العلاج

MUQADDIMA-I-DASTŪRU'L-'ILĀJ

G 57

The introduction to the well known compendium of medical science, *Dastūru'l-'ilāj*, by Sultān 'Alī Ṭabīb Khurāsānī. The work is dedicated to the Shaybānide prince Abū Sa'īd b. Kūchkūnjī-Khān (936-940/1530-1533). It was written after the completion of the main part of the *Dastūru'l-'ilāj*, which was dedicated to the father of Abū Sa'īd, Kūchkūnjī (916-936/1510-1530). The *muqaddima* deals chiefly with the general principles of medicine and hygiene, and is divided into 16 *bābs*. See Bl II 881 (1), 886, 887 (3), EIO 2307, EB 1593, Pr 580-581, R 473, Leyden C III 277, etc. Cf St No 5 on p 107. Lith. in Dhli. Transcribed in the XIIc AH. Beg

و اهر حمد و بنا حدایرا عرو حل که حکم حامد مسب الله

Ff (77), S 230 × 150, 180 × 100, ll 17. Or pap. Ind. nast. Cond. very good. An index is prefixed.

1546.

The same

G 58

Another copy of the same work, dating from the end of the XIIc or the beg of the XIIIc AH Beg as in the preceding copy

Bd v S 300×200, 205×115 ll 21 Europ pap Ind nast Cond good

1547.

قرابادین شیفائی

QARĀBĀDĪN-I-SHIFĀĪ

G 41

A well known and detailed pharmacopœia, by Muzaftar b Muhammad al-Husaynī ash-Shifāī of Kāshān, d 963/1556 The work contains an alphabetical list of various drugs, with a detailed description of their curative properties It is also known under the titles of *Tibb-i-Shifāī*, or *Qarābādīn dar tibb* See Bl II 854 882 (9), EIO 2310-2312, EB 1594, R 474, Aumer 135, Mehien 15, De Jong Cat Codd O1 Acad Reg, p 232 There is a very old (1681) Latin translation of it, by Father Ange de St Joseph of Toulouse Transcribed towards the end of the XIIc or the beg of the XIIIc AH Beg

الحمد لله الحكيم العلم و الصلوة و السلام

S 230×140, 140×95, ll 13 Or pap Vulgar and bad Ind nast Cond tol good

1548.

The same

G 42

Another copy of the same work, also dating from the end of the XIIc, or the beg of the XIIIc AH Beg as in the preceding copy At the end there is an appendix on weights, which may be the same as the one mentioned in EIO 2310 The latter is based on the treatise by Mīr Muhammad Mu'min Astrābādī, a Persian poet who flourished some time about 987/1579 (Spr 42) Beg of this additional treatise (on ff 177-178), rather abrupt

دداستنی اوران چند مسهور اسب مثلا مطابق رسالہ اوران میر محمد

مؤمن استرابادی

Ff (178), S 220×170 155×85, ll 14 Europ pap Ind nast Cond good Mar  
amal notes and glosses

1549.

خلاصۃ نیلای

KHULĀSA-I-BANYĀĪ

G 10

A treatise on medicine, based on Indian works, composed in 996/1588, by Banyā (? not quite legible) b Hasan Hakīm Hasanī. The work was originally divided into 78 *fasls*, but in the present copy only 74 of them are given. Transcribed (on the margins of the *Tuhfatu'l-mu'minīn*, see No 1565) in 1146 AH at Hasnāpūr (حسانپور), by Mısı (مصر) Siyam Prashād son of Mısı Bindaiban Beg.

اما بعد چندی گوید حاکم اهل طب معنا این حسن حکم حسنی الح

Bd v S 225 × 141, 160 × 75, ll 17 and marginal column. Or pap. Ind. shik-nast. Cond. good.

1550.

معرفا ، نامی

MUFRIDĀT-I-NĀMĪ

G 56

A concise treatise on the treatment of various diseases, by Muhammad Ma'sūm b Sayyid Safāi al-Husaynī at-Tirmidhī Bha-karī (here النیکیری), with the *takhallus* Nāmī, the author of a work on the history of Sindh (see above, No 185 on p 58 in this Catalogue). He died in 1015/1607. The work is also called *Mufridāt-i-Ma'sūmī*, and is divided into 25 *bābs*. See the references given under No 185, cf also St No 13 on p 109. Transcribed in 1182 AH. Beg.

حمد خداوند کو کس (?) در کنیا هست درانهم ساء و معرو کدا الح

On the last six folios (ff 36-41) there are some medical prescriptions, etc., beginning abruptly, without any introduction. The names of the drugs, described here, which it was apparently the intention to write in red ink, are omitted.

Ff (41), S 230 × 165, 155 × 105, ll 21. Or pap. Small Ind. nast. Cond. good.

1551.

میران الطبائع قطره ، شاهی

MĪZĀNU'F-TABĀ'I -I-QUTB-SHĀHĪ

Oa 69

An extract from a treatise on the general principles of medicine: the four temperaments, the rules of hygiene, etc. originally divided into four sections called *sughrā*, *kubrā*, *natīja* and *lāzima* (here only the first of them is given). The author calls himself Taqiyyu'd-Dīn Muhammad b Sadu'd-Dīn 'Alī, he dedicated his



Ghayūr-Beg, surnamed Khāna-zād-Khān (f 3v), who dedicated it to Jahāngīr. The work is divided into six *bābs*. See BI II 887 (6), R 794. Transcribed towards the end of the XIIc AH. Beg

حاج دارویی که علاج سکری را از مسدود شدن انس

F1 (53), S 305 × 185 220 × 120, ll 15. Or. pap. Ind. shikasta nast. Cond. good. An index is appended.

1555.

الفاظ الادویه

ALFĀZU'L ADWIYĀ

G 3.

A detailed description of different drugs of which the names are arranged in alphabetical order. The author, Nūr u'd-Dīn Muḥammad b. Abdi'l-lah b. 'Ayni'l-Mulk Shīrāzī, composed it in 1038-1628-1629, and dedicated it to Shāhjahān. As an introduction there is prefixed a dictionary of drugs in four *fāridas*, and at the end a *khātima* is added on the six most useful medicines. See EIO 2325-2327, EB 1603-1604, etc. Lith. in Delhi and Madras, 1265 AH. The present copy, dated 1213 AH, is incomplete at the beginning and opens abruptly.

کام ، م طلی ط ب بدمی الکام ، الحج

S 250 × 170, 195 × 105, ll 19. Or. pap. Ind. nast. Cond. good.

1556.

ط ، دارا سکوهی

TIBB-I-DĀRĀ-SHIKŪHĪ

G 33

A treatise on the general principles of medicine and the treatment of different diseases by the same Nūr u'd-Dīn Muḥammad who is the author of the preceding work. It is dedicated to prince Dārā-Shikūh, son of Shāhjahān, d. 1069/1659. The work has also another title '*Ilāqāt-i-Dārā-Shikūhī*'. The present copy, dating from the XIIc AH, contains only the *second* volume of the work, comprising the 8th *guzfā*. See BI II 857-859. It begins with

کفتار هستم علاج دارا سکوهی در استحمام و رصد و حکایات الحج

The colophon contains interesting details

تمام شد . وقتی که حضور خلافت پداهی ظل الهی شاه جهان بادشاه صاحبزادای فتح دبار بدخشان فرمود . طعیر و مدصور شددد در همون (sic) اندامی ناکده . این طب مرتب و طیار سده بود الحج

Ff (409), S 330 × 200, 260 × 130, ll 27. Or. pap. Ind. nast. Cond. good. A detailed index is prefixed.

1557.

فرانادین معصومی

QARĀBĀDĪN-J-MA SŪMĪ

G 58

A pharmacopœia, composed in 1059/1649 by Ma'sūm b Mu'īn d-Dīn ash-Shūshtai ash-Shīnāzī. It is divided into a *muqaddima*, containing a general introduction, and nine *muqālas*, giving descriptions of drugs. Copied in 1129 AH. Beg

تمکیدی که لسان مدرک مسدک صواعق اولاک الحج

At the end there is an appendix on venereal diseases, with the title *Nuskha-i-kūft wa aqsām-i-ātīshak*. The name of the author is not mentioned, he is perhaps the same as the author of the preceding work. Beg

الحمد لله المحمود فی کل معال و الصلوة الحج

Bd \ For measurements, etc., see above, No 1546

1558.

فوائد العوآن

FAWĀ'IDU L-FU'ĀD

G 39

A treatise on the methods of treatment of different diseases, composed in 1066/1656 by Shaykh Tāhū, who gives no particulars about himself. It is divided into 49 *fasls*. The present copy, dating from the XIIc AH, is incomplete at the end. Beg

حمد نا محدود حکمدی را که رعایون حکم الحج

Ff (197), S 180 x 130, 145 x 80, II 11. Or pap. Vulg. Ind. nast. Cond. not quite good. Injured by repairs. Many marginal glosses and notes.

1559.

ترجمه حیوة الکیوان

TARJUMA-I-HAYĀTU'L-HAYWĀN

D 159

A Persian version of the Arabic treatise on the curative properties of the flesh, etc., of different animals, by Kannālu'd-Dīn Muhammad b Mūsā Damīlī (d. 808/1405-1406, see Brockelmann, *Gesch. d. Arab. Litt.*, v II, p. 138). The translator gives his own name as Muhammad Taqī b Khwāja Muhammad Tabīzī. He dedicated his work to Muhammad Ibrāhīm b Sadrī'd-Dīn Muhammad, in the reign of the Safawide prince 'Abbās the Second (1052-1077/1642-1666). It gives an alphabetical list of the names of animals together with notes on the medical properties of parts of

then bodies See EIO 2796, EB 1862 R 842, etc Transcribed  
in 1079 AH Beg

حمد بن محمد و دینی بنعد حدادندی را سراسر الح

S 250 × 135, 165 × 80, ll 15 Or pap Ind nast Cond tol good Copious notes,  
in Arabic and Persian, scriappy poetical quotation etc at the end

1560.

ریاض الکبری

RIYĀD-I-ĀLAMGĪRĪ

G 29

A detailed treatise on the general principles of hygiene and medicine, as well as on the methods of treatment of different diseases The author, who calls himself (f 3v) Muhammad Ridā b Abī'l-Faḍl Sulaymān Shīrāzī composed the first *riyād* between 1080/1670 and 1090/1679 (the *second riyād* was completed in 1096/1685), and dedicated it to Aṣangzīb The present copy contains only the *first* part (*riyād*), which is divided into four *chamans* See EIO 2337-2338, etc Transcribed towards the end of the XIIc or the beg of the XIIIc AH Beg

حدادند حمد سامنسب حل شأنه که بآیات حلال الح

S 240 × 155, 190 × 110 ll 13 Europ pap Ind nast Cond tol good

1561.

The same

G 30

The *second riyād* of the same work, incomplete at the end It is divided into 12 *manzars*, the headings of which are given in EIO 2338 Transcribed in the XIIc AH Beg

الم لا دسر عذرک می کل الارادات الح

Ff (84), S 220 × 110, 160 × 80, ll 15 Or pap Ind nast Cond not good Injured  
by repairs

1562.

تحفة المؤمنین

TUHFATU'L-MU'MINĪN

G 9

The well known work on the methods of treatment of diseases and containing the description of different drugs, based on many standard Arabic and Indian medical treatises The author, Muhammad Mu'min b Mīr Muhammad Zamān Tankābunī Daylamī, dedicated it to the Safawide prince Sulaymān-Shāh (1077-1105/1666-1694) The work is divided into two parts (the headings are given

in EIO 2328) See Bl II 861-863, EIO 2328-2335, EB 1605-1608, Pr 584-587, R 477 Aumer 134-135, Mehren 13, Leyden C III 280, etc Cf St No 10 on p 108 (GC I 155 and II 295-296) Lith in Persia Copied by Muhammad Sālih in 1130 AH Beg

سدحاکک اللہ نا ودرس و نا طنب الدفوس الحج

Ff (402), S 235 × 140, 175 × 105, ll 20 Or pap Persian nast Cond not quite good Some folios injured by repairs

## 1563.

The same

G 8

Another copy of the same work, transcribed in 1134 AH by Muhammad b Fasih Muhammad Beg as in the preceding copy

S 260 × 175, 205 × 115, ll 27 Or pap Ind nast Cond not good Marginal notes

## 1564.

The same

G 7

Another copy of the same work, transcribed in 1214 AH Beg as in No 1562

S 345 × 210, 260 × 145, ll 20 Or pap Ind nast Cond good

## 1565.

The same

G 10

The *second* part of the same work, transcribed in the XIIc AH Beg

قسم اول از دستورات جامع موسوم بتحصی المؤمنین الحج

Bd v S 225 × 140, 160 × 75, ll 17 Or pap Ind shikasta-nast Cond good

## 1566.

The same

Oa 33

A short extract from the same work, included in a *maḥmū'a*, dated 1182 AH Beg

قسم رابع در مداوای سموم الحج

Bd v Ff 35v-58, S 205 × 115, 145 × 70, ll 17 Or pap Ind nast Cond tol good

## 1567.

TIBB-I-AKBARĪ

طب اکبری

G 32

The well known work on the treatment of diseases, being an amplified Persian version of the Arabic work with the title *Shah-n*

*asbāb wa 'ilāmāt* (or *Mamzū'at-asbāb wa l- 'ilāmāt*) The latter was composed in 827/1424, and dedicated to prince Ulughbeg (cf. above, No 1485), by Nafīs b 'Iwād Kumānī and forms a commentary on a still earlier work also in Arabic called *Isbāb wa 'ilāmāt*, composed by Najīb al-Dīn Abū Hāmid Muḥammad b 'Alī Samarqandī, d 619/1222. This Arabic treatise was translated into Persian and considerably amplified from various standard works on the subject in 1112/1700-1701 by the prolific writer Muḥammad Akbar b Mīr Hājji Muḥammad Muqīm Aīzānī and dedicated by him to Anangzib. The work is often also styled *Tibb-i-akbar*, or even *Tibbu l-akbar*. It is divided into 27 *bābs* and a *khātima* (then headings are given in EIO 2339). See EIO 2339-2340, P: 576-578 R 178, Fleischer, Dresden Cat No 315. Cf St No 18 on p 110. Printed and lithographed many times in India, and also in Persia (Tehran, 1275 AH). Transcribed in 1159 AH in Sūrat. Beg as usual.

محمدحسین کلامی که ۴ شام ناطق دادس انیس را الف

Ff (566), S 270×160, 215×115 ll 17. Or pap. Ind. nast. Cond. not good. Injured by dampness. In the beginning the upper corners of the leaves are worn away.

## 1568.

The same

(C 329)

Another copy of the same work, dating from the beginning of the XIIIc AH. Beg. as in the preceding copy.

Ff 486, S 220×170 170×120, ll 17. Europ. pap. Ind. nast. Cond. rather bad. Presented to the collection by the Nawwab 'Aziz Jung of Hyderabad 14th December 1915.

## 1569.

حیر التاجار  
(C 18)

KHAYRU'T-TAJĀRIB

A condensed version of the preceding work with some new additions, compiled by the author himself and arranged in 22 *bābs*. See EIO 2341, 2345 (2), P: 579, Mehren Nos. 27 (2), 28. Transcribed in the XIIIc AH. Beg.

حیر التاجار ۴ ستامبر (sic) بنسب و دو باب ۴ اب اول در امراض سر الف

On ff 134v-148v there is an appendix (cf. EIO 2341) which in some copies constitutes the 23rd and 24th *bābs*. It has the heading

د مدع حسب السقاء و حفظ الصدقة (here الصدقة) ار حلاصة

حیر التاجار

Ff 148, S 205×145, 170×120 ll 15. Or pap. Bad and vulgar Ind. nast. Cond. rather bad. Injured by worms, dampness and repairs.

1570.

The same

G 19

Another copy of the same work, dated 1215 AH Beg abruptly

کتاب اول در اعراض سرو دماغ الح

S 220 × 175, 180 × 120, ll 15 Or pap Vulgar Ind nast, different hands Cond tol good Copious notes at the end

1571.

محررات اکبری

MUJARRABĀT-I-AKBARĪ

G 49

A detailed description of compound medicines with instructions as to their use, by the same Muhammad Akbar Arzānī, who is the author of the preceding works (Nos 1567-1570) It is divided into a *muqaddima* and numerous short *bābs* See EIO 2342-2343, R 480, Mehren 11 Lith Bombay, 1276 AH, Lucknow, 1280 AH Collated (probably immediately after completion of the transcription) in 1139 AH Beg

الحمد لله الذي هدانا الى الصراط المستقيم الح

Ff (99), S 230 × 150, 180 × 105, ll 18 Or pap Ind nast Cond tol good Shghtly worm-eaten Index Many notes on the margins and on the fly leaves

1572.

The same

G 48

Another copy of the same work, dating from the XIIIc AH Beg as in the preceding copy

S 235 × 175, 195 × 135, ll 16 Europ pap Bad Ind shikasta nast, different hands Cond bad The paper is perished Notes on the margins and at the end

1573.

قرابادین قادری

QARĀBĀDĪN-I-QĀDIRĪ

G 13

Another treatise, extremely popular in the East, by the same Muhammad Akbar Arzānī Like the preceding work, this one also contains the description of the properties of various compound drugs and advice as to their use in the treatment of different diseases The work was composed between 1126/1714 and 1130/1718, and is divided into 22 *bābs* See EIO 2344, R 480, etc

*Ind libi* Madt 168, cf St No 20 on p 110, (GC II 290) Lith.  
several times in India Copied in 1184 AH Beg

ندای که سالان حداب مستطاب حضرت الهی تعالی سب الح

S 295 x 200, 230 x 140, ll 23 Europ pap Ind nast Cond good CFW 1825

1574.

میزان الطر

MĪZĀNU'Ŧ-TIBB

G 59

A short treatise on the theoretical principles of medicine, again by the same Muhammad Akbar Arzānī (cf Nos 1567-1573) See ER 1612, R 479, etc Cf St No 29 on p 111 The present copy, which is incomplete at the end, dates from the end of the XIIc or the beg of the XIIIc AH Beg

الحمد لله اما بعد الحاکمی محمد اکبر مکتوب که الح

S 200 x 140, 145 x 90, ll 13 Europ pap Ind nast Cond tol good Worm eaten.

1575.

سحة الامراض

SIHHATU'L-AMRĀI

G 31

A treatise on the methods of treatment of different diseases, composed in 1139/1727, or the seventh year of the reign of Muhammad Shāh, by an inhabitant of Gujāt, Pīr Muhammad The work is divided into seven *bakhshs*, each subdivided into many smaller sections (a detailed index is given on ff 3-23) Transcribed in 1173 AH Beg

اتدا مکتوم بنام حکمی که حکمت نالعه اس آ را الح

Ff (309), S 205 x 145, 150 x 70, ll 15 Europ pap Ind nast Cond tol good Slightly injured by dampness and repairs Notes on the fly leaves

1576.

قرا بادین سکندر

QARĀBĀDĪN-I-SIKANDARIYYA

G 40

A detailed pharmacopœia, composed by a Greek from Constantinople, Hakīm Sīkandar b Hakīm Isma'il, the author of several medical treatises in Persian He completed it in 1162/1749 and dedicated it to Ahmad Shāh of Dehlī (1161-1167/1748-1754), cf f 2 It is also called *Qarābādīn-i-Sunyānī* Concerning the author and his other works cf EIO 2358, EB 1613, etc Transcribed in 1181 AH Beg

ترکب کلایی که در تاندر نعوس محدوب نعلط و امراض حرور الح

Bd v S 305 x 205, 235 x 160, ll 21 Europ pap Vulgar Ind nast, different hands Cond not good Injured by dampness

1577.

(رساله در طه ')

(RISĀLA DAR TIBB)

M 28

A collection of recipes, medical counsels, descriptions of various kinds of *ma'jūns*, etc. The *ma'jūns* frequently bear the name of some nobleman for whom they were invented, and this circumstance allows us to determine approximately the period in which the book was compiled. Amongst numerous other persons, mention is made of Muhammad Shāh and 'Abdu'r-Razzāq-Khān (or Shāh-nawāz-Khān), who died in 1171/1757, with the epithet *ma'hūm*. This proves that the work could not have been composed earlier than the end of the XIIc AH (from which time the present copy dates). The name of the author and the exact title do not appear here. Beg

وصل در بیان درد سر الحج

Bd v Ff (120-134) For measurements, etc, see No 537

1578.

(ترجمه روز نامه )

(TARJUMA-I-RŪZ-NĀMA)

G 12

A translation of a diary of the prescription of various medicines for different diseases, kept in a hospital under European management in the times of the East India Company. The Persian version is rather a free paraphrase. The exact dates of the original as well as of the translation are not mentioned. The name of the compiler also is not given. Transcribed in the beg of the XIIIc AH. Beg

انس بحمۀ کتاب وریک اسب که آنکه درو دوسه سده ایستکا هم مرفوم

میکردد الحج

S 215 x 145, 160 x 105 ll 9 Europ pap Modern Ind nast Cond good CFW 1825

1579.

بحر المنافع

BAHRU'L-MANĀFI'

G 5

A huge treatise on the methods of treatment of diseases, composed in 1209 of the Mawlūdī era, and dedicated to Tipū of Mysore by Divā b Khwājagī, as he is called in the colophon. It is divided into 5 *qisms*. The work is an interesting and typical specimen of the spirit of obscurantism and superstition, prevalent at the court of Tipū. The work offers as cures chiefly magical

formulas, amulets, magic prayers, etc Transcribed in the beg of the XIIIe AH Beg

حمد صانعی که اینی نوع دسر را از سائر کائنات الهی

Ff (166), S 300 × 205, 210 × 140, ll 21 Or pap Ind nast Cond good

*Treatises of uncertain date and collections of short extracts  
from different medical works*

1580.

جاماس نامه

JĀMĀS-NĀMA

G 61

A treatise on the general principles of hygiene, the treatment of diseases and simple and compound medicaments, ascribed to the authorship of the legendary sage, Hakīm Jāmās. It is one of the numerous versions of what probably was an early treatise on medicine, which under No 1582 is said to be an Arabic version by Avicenna, of Aristoteles' tract on medical science called *Katābu l-asbāb* (cf also above, No 1567). The work is divided into four *maqālas*, the *first* in 17 *bābs*, on the general principles of medicine, *در علم بطر* the *second*, in 59 *bābs* on different classes of diseases (f 20), the *third* (f 44v) on simple drugs, and the *fourth* (f 55v), on compound medicines. This division is exactly repeated in the next two versions, so that even the number of *bābs* in each *maqāla* is the same. This treatise has nothing to do with the work with the same title, described in R 461 (which deals with astrology). Transcribed towards the end of the XIIIe AH. The copy is incomplete in the beginning and in the middle (several lacunae). Beg

حمد و سپاس مالک الملکی را که عون عذایقش الهی

نعدة کوید

مؤله این نسخه جاماس حکم هر کس را که ازین علم الهی

Bd v Ff (16-67), S 235 × 145, 170 × 85, ll 13 Or pap Ind nast Cond not good Slightly injured by worms and repairs

1581.

غیاثی

GHIYĀTHIYYA

G 35

Another version of apparently the same work as the preceding one (see No 1580), with exactly the same arrangement of the matter. It is, however, different in wording, and its author calls himself Muhammad Ilyās. In the colophon his full name is given as Najmu'd-Dīn Mahmūd b Ilyās ash-Shīnāzī. There is no indication as to the date of composition. See Bl II 860-884 (1) 888 (1)

The present copy is dated the '45th year,' which may be 1045 AH, judging from the general appearance of the book Beg

الحمد لله اما بعد چنين كود اموه ، حلى و انسكه ، انسان محمد

الانس الحى

Bd v Ff 1-42, S 320 x 195, 240 x 125, ll 23 Or pap Ind nast with traces of Khorasani influence Cond good The handwriting, the size and the paper of this MS is the same as that of Nos 1533 1541 and 1583, so that it is not impossible that they originally formed one *majmū'a*, which afterwards was split up into different portions bound separately

1582.

(مکسر در طه ، )

(MUKHTASAR DAR TIBB)

G 45

Another version of the same work It differs from the preceding version only in the wording As mentioned above (see No 1580) the authorship of its original is attributed to Aristoteles and his treatise is said to have been translated into Arabic by Avicenna The author, who is most probably identical with the compiler of the preceding work, calls himself Mahmūd b Ilyās No indications as to the date of composition Transcribed probably in 1134 AH as the other entries in the same *majmū'a*, written by the same hand Beg

سپاس محمد حداددى را كه كتاب او بهنج كتاب نامند ... اما بعد

دربى مدب كه دعا كوى مخلص محمود بن الانس كتابى ۵۰ بارى تركب

كوده ار انتكانات و مكربات شرح اسدات ارسطاطاليس كه سده الرئيس ار

اعب يودانى بلعب تاري تصدده ، فرموده بود و اين داعى صعه ، بلعب

فارسی تازه ، فرموده السج

Bd v S 260 x 160, 185 x 105, ll 15 Or pap Calligraphical Ind nast Cond good

1583.

مکسر . الشعاء

MUJARRABU SH-SHIFĀ

G 50

An exposition of medical science, based on Indian sources It was originally written in Hindī by Ahmad b Muhammad Mulfātānī, an inhabitant of Gujrat, as stated in the introduction but afterwards translated into Persian by someone, who does not

mention his name. The work is divided into 41 *bābs*. Transcribed probably in the XIc AH (cf No 1581). Beg

الحمد لله . اما بعد این طب معجم الطبه ، از ناله ، احمد بن  
 محمد ملتانی ساکن ککرات بریان هندی لع جمع کرده اند الح

Ff 27, S 320 × 190, 230 × 125, ll 23. Or pap. Ind. nast. with traces of Khorasani influence. Cond. good.

## 1584.

فرهنگ ، ط .

FARHANG-I-FJBB

G 22

An alphabetical list of drugs, with their Persian and Arabic names. Hindustani equivalents are also added in interlinear glosses. There is no introduction, and there are no details as to the author, or the date of composition. The copy apparently dates from the end of the XIc or the beg of the XIIc AH. Beg abruptly.

ب الح ، اترج سعدول الح

Bd v. Ff 151v-155v, 158-163. For measurements, etc., see No 1535.

## 1585.

(مجموعه)

(MAJMU'Ā)

G 60

A collection of fragmentary extracts, chiefly dealing with description of various drugs, simple and compound aphrodisiacs, etc. It was probably a note-book which someone filled with these notes, sometime in the end of the XIc or the beg of the XIIc AH. Several larger extracts, possessing independent interest have already been described under Nos 1358 1491 1501.

1 Short notes of astriological and medical contents (ff 1v-3)

2 An extract from a medico-magical treatise, dealing chiefly with aphrodisiacs and various ointments (*marham*) (ff 5v-18v). Beg.

الحمد لله . اما بعد این مجمع از فوائد اسيا و موب ناله و غيره الح

3 A short note on the influence of the constellations of the Zodiac upon the fates of those born under each of them. It is a part of the *Dīn-nāma* of King Solomon (who chained different dīvs to each constellation). At the end a note on the preparation of some drugs (ff 18-24). Beg.

ب ، درد و دماغه صبر ساهان که مسلمانان ازین نوشته سفا یابند الح

4 *Muntakhab az kitāb-i-nawāmīs* (ff 24v-30) An extract from a medico-magical treatise giving various prescriptions Beg

بعد از حمد باری تعالی . این منتخب از کتاب نوامیس که  
مسائل مسائل است

5 *Tālīnūs-i-fīdaus* (ff 30v-35v) A short extract of cabbalistic contents The authorship is ascribed to Aristoteles Incomplete at the end Beg

"حمد لله (او) بعد بدانکه این کتاب را طالدوس بن یونس بن واندد الح

6 A fragmentary collection of prescriptions for the preparation of different chemicals, the manufacture of imitations of precious stones, etc (ff 198-216)

Bd v S 200 × 125, 150 × 90, ll 16 (approximately) Or pap Ind nast Cond tol good

## 1586.

(مجموعه)

(MAJMU' A)

G 45

A collection of short medical treatises and extracts, transcribed in 1134 AH, because some other entries in the volume are so dated, and the volume is written all through by the same hand

1 (*Risāla-i-fāzahr*) A short note on the bezoar stone The authorship is ascribed to Muhammad Bāqī Beg

ناله من بطلموس مرید خالدوس الرمانی حکم محمد ناصر الح

2 *Fakhar-i-ākhir az tibbu'-i-Ridā* A short extract from a work attributed to the authorship of the Shi'ite Imām 'Alī b Mūsā al-Ridā Beg

محرر آخر از طب الرضی است صلوة الله علیه و آله الح

3 *Daḥ bāb-i-ṭibb-i-maradhā-i-madhkūr wa san tā qadam* A short collection of medical counsels The authorship is also ascribed to Imām Ridā At the end a note of medical content, one page long Beg of the treatise

در باب امراض سر مطلبی صداع حواه سندس حاظی الح

Bd v S 260 × 160, 185 × 105, ll 15 Or pap Calligr Ind nast Cond good

## 1587.

جامع التوائین طه همدی

JĀMI'U'L-QAWĀNĪN-I-FIBB-I-HINDI

G 66

A compendium of Indian medicine, arranged in a *muqaddima*, two *fanns*, and a *khātima* There is no indication as to the date

of composition, or the name of the author. The copy itself is dated 639 AH, but this is an impudent fraud, because obviously it cannot have been written earlier than the XIIc AH. Beg.

دل، شکر کداری داردد، می افیم

Fr (246), S 240x169, 180x110, ll 23. Or. pap. Ind. not. Cond. rather bad. Injured by dampness and especially by repairs. Marginal gloss and notes.

1588.

(Risāla dar Tibb)

(RISĀLA DAR TIBB)

G 23

A treatise on the treatment of diseases together with a detailed explanation of the curative properties of different drugs, arranged in four *maqālas*. The author who calls himself Uways al-Latīf al-Ardabīlī, does not give the date of composition of his work or its exact title. Only very early works appear as his authorities and therefore it is difficult to determine the date of the treatise. See EIO 2359 (where the headings of the *maqālas* are given). Like the India Office copy, the present one contains an appendix at the end dealing with some special medicines. Transcribed in the XIIc AH. Beg.

محمد و ساس حاتمی را که درت کامله اداں استاذی افیم

Fr (112), S 230x115, 185x90, ll 19. Or. pap. Ind. peculiarly not. Cond. tolerable.

1589.

(Muntakhab-i-Kitāb-i-Tibb)

(MUNTAKHAB-I-KITĀB-I-TIBB)

G 24

A fragment of a large treatise on medicine dealing with the description of simple and compound drugs, in then chiefly on various diseases. There is no indication as to the exact title of the original work, and as to the name of the author. Transcribed in the XIIc AH. The copy is incomplete both in the beginning and end.

S 305x170, 205x100, ll 19. Or. pap. Ind. not. Cond. poor.

1590.

(Mu'ālījāt-i-Iskandariyya)

MU ĀLIJĀT-I-ISKANDARIYYA

G 10

A treatise on drugs described in alphabetical order. Its contents are much alike to those of the work described in EIO 2363. But the latter pharmacopœia belongs to the authorship of Dīlir Jang, and was composed in 1194/1780. The present one must

have been completed before 1181 AH, in which year it was transcribed by Ghulām Husayn Sharīf Beg

ایچ خانوزی اس ب سکل کرم بردار الح

Bd v For measurements etc., see above No 1576 Notes and glosses on the margins and fly leaves

1591.

(مجموعه)

(MAJMU'A)

Oa 33

A collection of extracts from different medical works Copied in 1182 AH Many marginal notes and glosses

1 *Zubdatu'l-hikam* (ff 1-26v) A short treatise on the principles of hygiene, the methods of treatment of diseases, etc., arranged in four *maqālas*, by Shamsu'd-Dīn b Nūrī'd-Dīn Ṭabīb Beg

سپاس سعید حسرت پروردگار حل حلاله الح

2 (*Risāla dar khawāss-i-haywān*) (ff 28v-34v) A short treatise dealing with the curative properties of the flesh, etc., of various animals The work, divided into 43 *bābs* (here only 41 are found), is said in the preface to have been originally composed by Galen, and to have been translated in 324/936 by the order of Nasū (i.e. Nasr II) b Ahmad, the Samanide prince (301-331/914-943) Beg

این رساله حالیدوس حکم بجهت والی حراسان تهریس سلطان احمد الح

Bd v Ff 1-34v, S 205 x 115, 145 x 70, ll 17 Or pap Ind nast Cond tol good

1592.

(مجموعه)

(MAJMU'A)

M 33

A collection of scrappy notes, chiefly of medical contents Some parts were transcribed in 1187 AH

1 Medical prescriptions notes on some drugs, etc (ff 1-19v)

2 Another series of medical counsels, some effective prayers, etc Some of these entries are in Hindustanī (ff 20-31v)

3 *Bihār-i-dānīsh* (ff 53-61v) The beginning of the well known collection of moral anecdotes, compiled in 1061/1651 by Ināyatu'l-lah Kanbū, see above, Nos 302-303 Beg as in No 302

Bd v S 105 x 215 (*biyād*), Europ pap. Vulgar Ind. nast Cond tol good Almost half of this note-book is left blank

1593.

(فرهنگ ، ادویه )

(FARHANG-I-ADWIYA)

G 34

A list of plants, fruits, minerals, etc., alphabetically arranged, describing their curative properties. The name of the author and the exact title are not mentioned. Transcribed in the XIIc AH. Beg abruptly.

در ذکر توایل و اناریر و اشجار و ادویه

S 240 × 155, 170 × 105 ll 13 Or pap Ind nast Cond good

1594.

(تعویم الادویه )

(TAQWĪMU'L-ADWIYA)

G 13

Descriptions of the properties of drugs, the diseases for which they are to be used, etc., in tabular form. The work is incomplete at the beginning and end. Probably owing to this is the exact title, the name of the author and the date of composition are not to be found. Transcribed in the XIIc AH.

Ff (197), S 315 × 230, 245 × 170 Or pap Ind nast Cond good

1595.

(رساله در طب )

(RISĀLA DAR ṬIBB)

G 38

A fragment of the *second fann* of a book on medicine (on the fly-leaf ascribed to the authorship of Hakīm 'Alī Yār-Khān). This *second fann* was originally divided into 22 *bābs*, but the fragment contains only 11 of them. Transcribed in the XIIc AH. Beg

من دوم در امراض محتصه بعصو الحج

S 240 × 140, 190 × 90, ll 21 Or pap Ind nast Cond good

1596.

آئینه سکندری

ĀĪNA-I-SIKANDARĪ

G 1.

A large treatise on various classes of diseases, their cures, etc., by Sikandar Āmulī, who does not make any allusion as to the time in which he wrote (the work seems to be of modern origin). It is divided into a *muqaddima*, 30 *āinas*, and a *khātima*. Cf EIO 2363. Transcribed towards the end of the XIIc AH. Beg

سکندر ساری نعمای و ارای الی و الی بی منتهای الحج

Ff (352), S 265 × 180, 235 × 130, ll 24 Or pap Vulgar Ind nast, different hands Cond good Glosses and notes on the margins

1597.

(مجموعه)

(MAJMU'Ā)

Oa 69

A collection of fragments and extracts from various medical and pharmacological works Transcribed towards the end of the XIIc or the beg of the XIIIc AH

1 A collection of notes on drugs (the latter chiefly of Indian origin) (ff 1v-19) Their names, however, are not given in title headings although space is reserved for them Beg abruptly

حاصتس برد حکماء هدد هر کرا الح

2 Extracts from a large work on Indian drugs, simple and compound (ff 19v-118) It was originally divided into several, or at least two, *ganjwars* (گنجور), each subdivided into several *naqds*, which, in their turn, were subdivided into 'aqds Here are given (part of) the *third naqd* of the *first ganjwar* (f 33), and *naqds* 2-4 (incomplete) of the *second ganjwar* The second *naqd* deals with Indian medicines (f 19v), the third *naqd* (f 42) deals with mercury (در مثل و اکل سداب), the fourth *naqd* (only a part) (f 60) with potions Beg (f. 19v)

و درین بعد دنج عدد اسب، عدد اول از بعد دوم گنجور دوم در حواص  
معصی دواى هددى الح

On ff 63v-64 there are notes of medical contents, not belonging to the work under discussion, but the treatise on precious stones, etc., on ff 64v-118, apparently belongs to it, although there are no headings

3 *Sirru'l-asīār* (ff 118-128) A short treatise on hygiene, written by no one less than Aristoteles himself, by order of Alexander Beg

حاتمه حمامه مرکبات الساسه الح

4 (*Asīāru'n-nikāh*) (ff 128v-150) A treatise on sexual hygiene and aphrodisiacs, in 10 *fals*, by 'Alī b al-Husayn al-'Attār, surnamed Hājji Zayn Sharbat-dāi The date of composition is not given Beg

امداد حمد و دناى بىعايب و اعداد الح

5 A short extract from a work of which the title is not clearly written, containing only the 28th *bāb*, dealing with explanations of some medical terms, names of medicines, etc (ff 150v-152)

6 Some medical prescriptions and notes on the action of various drugs It is probably a collection of extracts from different works (ff 152v-193) Beg

الحمد لله .... طريق حال داس صغرا الح

7 A short note on weights (cf. above, No. 1548), in three *laṣṣ*, without indication as to the name of the author (ff. 193v-195)

8 *Miftāḥu'l-khazā'in* (ff. 195v-260) (here written مفتاح) The *second maqāla* of this treatise, dealing with various medical and pharmacological matters. Beg

الحمد لله ، قد انكشف لي في هذه الايام ، مفتاح الخزانة التي

9 (ff. 261v-277v) Scrappy notes of religious and magical contents dealing with the efficient methods of reciting the *Fātiḥa*, various drugs, a discussion of the 'people of the unseen' (*riqāl-i-ghayb*) (f. 273), etc

Bd v. Ff. 1-27v. S. 295v-20. 220x135 ll. 16. Or. pap. Bad. Ind. nast. Cond. tol. good

## 1598. (رساله در خواص جدار و خار)

(RISĀLA DAR KHAWĀSS-I-JADWĀR WA FĀZĀHR) G 61

A treatise on the different varieties of the bezoar stone, on aphrodisiacs, cures for barrenness of women, etc. The name of the author and the date of composition are not mentioned. Transcribed in the end of the XIIc or the beg. of the XIIIc AH. Beg

نام در خواص جدار و خار و غیره ، حدوار را نه پارسی (زوار کوید)

Bd v. Ff. 67-90, S. 235x145, 170x55 ll. 13. Or. pap. Ind. nast. Cond. tol. good

## 1599. کثیر المانع

KATHĪRU'L-MANĀFI

G 29

A treatise on various drugs, the names of which, originally intended to be written in red, are omitted. The author calls himself Mīn Muhammad Samī'. He does not mention the date of composition. The work is divided into several *bābs*, unnumbered, mentioning the different diseases for which the drugs are to be used. Transcribed in the beg. of the XIIIc AH, apparently incomplete at the end. Beg

اما بعد حمد دل سانه که لا احصى دانه عذک الخ

Bd v. S. 210x135, 170x90 ll. 17. Europ. pap. Ind. nast. cond. tol. good. CFW 1925

## 1600. (مجموعه)

(MAJMŪ'A)

M 37

A scrap-book containing chiefly medical and alchemical prescriptions and counsels, notes on different kinds of aphrodisiacs

ete On ff 38v-43v there is an extract, *in Arabic*, from *Bur'u's-sā'at*, cf above, No 1552, by Muhammad b Zakariyā ar-Rāzī, d 311 or 320/923-932 Transcribed apparently in the XIIIc AH Beg

Ff (53), S 105 × 205 (*biḡād*) Europ pap Bad vulgar Ind shikasta nast Cond rather bad

1601.

(مجموعه)

(MAJMU' A)

Ob 2

A serap-book containing various notes, chiefly on medical and religious subjects Transcribed in the XIIIc AH

1 (ff 1-5v) Notes of different contents

2 (ff 6-13) Medical prescriptions, chiefly of aphrodisiacs

3 (ff 14-21v) A few notes of Sufic contents, and prayers, *in Arabic*

Ff 21, S 260 × 140, 200 × 100 Or pap Ind nast and shikasta, different hands Cond not good

### *Treatises on the diseases of animals*

1602.

فارس نامه

FARAS-NĀMA.

G 26

A work on the methods of treatment of the diseases of horses, based on Indian sources, chiefly on *Salihotia* It was composed in 926/1520 (f 4) by Zaynu'l-'Ālīmīn b Sayyid Abī'l-Hasan al-Karbalāī al-Husaynī al-Hāshimī (f 4), who dedicated it to the Muzaffarīde prince Muzaffar-Shāh (II) of Gujāt (917-932/1511-1525) (see f 2) It is apparently the same work as described in EIO 2980, cf also EB 1864-1866, R 482, Mehren 16, etc The present copy, dating from the XIIIc AH, contains many glosses and notes Beg

اسر ، فکرت حو رین کدد دانا ، نه که کوید نکست آمد جدا

Ff 46, S 220 × 125, 175 × 85, ll 19 Or pap Ind shikasta nast Cond good Sanskrit verses in Arabic transcription with Persian explanations on the fly leaves

1603.

The same

G 37

Another copy of the same work, dated 1209 AH, Aurangābād Beg as in the preceding copy

S 215 × 120, 150 × 75, ll 14 Or pap Ind nast Cond good

1604.

تشیف کان علاج اسپ

(TUHFA-I-KAN-I-ILĀJ-I-ASP)

G 11

A treatise on the diseases of horses, based on the *Sahihah*, and arranged in 59 *bābs*. The translator, Muhammad Qasim b. Sharif-Khān completed his work either before or in 1076/1665. This year is rather ambiguously mentioned in the colophon, which is damaged and may refer either to the date of completion of the work itself or only to its copying. Beg.

سرور دانش در دوا و تشیف و تدبیر مددق دانش اسم

S 265, 160, 190, 115, 119. Or pvo. In l. nat. Cont. to col. Copied on max. small folios and note.

1605.

مختصر دانش

(MIDMAR-I-DANISH)

M 2

A portion of a work on the treatment of the diseases of horses, by Nizāmu d-Dīn Ahmad, who dedicated it to the Satiwah prince, Abbās II (1052-1077/1642-1667). See, Pt. 591, Ros. 319, R. 152. Copied towards the end of the XIIc. AH, included in a *manṭaqā*. Beg.

دانش مختصر در دوا و تشیف و تدبیر

Bd. 5. 11. 175, 1085. Form. 1. 100. 100. 100. 100. 100.

1606.

رساله رنگ چها

(RISĀLA-I-RANG-I-ASPIHĀ)

M 91

A short note on the colours of the horn of horses, and the terms used for every variety. The name of the author is not given. Transcribed towards the end of the XIIc. on the basis of the XIIIc. AH. Beg. abruptly, without introduction.

رساله رنگ چها در دوا و تشیف و تدبیر

Ff. 1. S. 210 x 135. 175, 190. 111. 100. 100. 100. 100. 100.

1607.

(مجموعه)

(MAJMU'Ā)

Oa 55

A collection of treatises on the diseases of birds used in hunting. Transcribed, as stated in the colophon on f. 90, in 1087 AH, in the reign of the Qutb-Shāh Hasan (1083-1098/1672-1687) by Dūst-Muhammad Sabāī.

1 *Bāz-nāma* (oi, as in the heading *Shahbāz-nāma*) (ff 1v-90) A treatise on falconry, apparently the same as the one described in EIO 2793 and R 48<sup>1</sup>, because the initial words and the division into 61 short *bābs* coincide in both. The author's name is not given, but according to EIO 2793 he was called Muhibb-*‘Alī-Khān Khāss-Mahallī b Nizāmī’d-Dīn ‘Alī Muḡhlānī*. He died as a governor of Dīhlī in 989/1581. The work was apparently dedicated to Akbar (f 6v) but this name has been erased and replaced by that of the great patron of similar misappropriations, Tipū of Mysore. Beg

بسم الله الرحمن الرحيم طائر مرحدو وحی مدیم  
حطه دی نال همدون خطاب حال ر ما عارض ام الكتاب

2 (*Ṭibb-i-tuyūr*) (ff 91v-126) Another treatise on the diseases of falcons. No particulars as to the author or the date of composition. It is incomplete at the end. The present copy opens abruptly without introduction.

علاج برای زنده و زایل معروفه نکند السج

3 *Ṭibb-i-Firūz-Shāhī* (ff 127v-143v) A short treatise on the same subject of the diseases of falcons. The author, who does not mention his own name, states (f 128v) that he composed this treatise in the time of Sultān Firūz-Shāh in 680/1280. There was no reigning prince with that name in the year in question. As this Sultān Firūz is here profusely eulogised and there is apparently no forgery as to his name, it is very probable that there is a mistake in the date. The Firūz-Shāh in question may be the well known patron of literature Firūz-Shāh III (752-790/1351-1398), and the year of composition should perhaps be read as 780/1382. The work is divided into 29 short *bābs*. It was transcribed in XIIe AH (the handwriting and the paper are different from those of the rest of the volume). Beg

بعد از حمد دستار و برای می سم از مر حلق اللیل و النهار السج

4 *Bāz-nāma* (ff 144-151v) Another short treatise on the same subject. The name of the author and the date of composition are not given. It is incomplete at the end. Beg

علاج سه جسم و کلال جسم برای کرسدکی شاهن السج

Ff 151, S 230 x 125, 170 x 85 H 15 (on ff 127v-143v the lines are diagonal)  
Or pap Ind nast different hands Cond tol good

## 8. Arts, technical and practical pursuits, etc

## 1 Art of War

1608.

آداب الحرب والساحة

ĀDABU'L-HARB WA'SH-SHujā'AT

M 160

A treatise on the customs and rules connected with war, the customary laws regarding the division of loot, the government of newly acquired territories, as well as notes on the technical side of drilling troops and their organisation. The author of this highly interesting work, rich in general information concerning the mediæval life of the Muhammadan countries, calls himself (f. 9) Muhammad (b.) Mansūr (b.) Sa'īd Abī'l-Faraj (b.) Khalīl Ahmad Abī Nasī Qurayshī, surnamed Mubārak-Shāh or Fakhr Mudabbir. He dedicated his work to the Mamlukide prince of Dihlī, Shamsu'd-Dīn Īltutmish (607-633/1210-1236) (see f. 9v). Two other copies of this rare work are described in EIO 2767 and R 487-489. The treatise is also called *Ādabu'l-mulūk wa l-ṣifayatu l-mamlūk* (as in the India Office copy) and is divided (as in R 487-489) into 34 *bābs*, not 40 (as in EIO 2767). For then headings see EIO 2767. A good old copy, dating from the end of the Xc or the beg. of the XIc AH, slightly incomplete at the beginning. It opens abruptly with

أحمد رسال در وجود آورد عالم را

Ff 211, S 220 × 140, 125 × 75 ll 15. On pap. Khorasani nast. Cond. very good. The end was transcribed from a defective original, and therefore blank space is reserved on many folios.

## 2 Archery

1609.

(رساله تیر اندازی)

(RISĀLA-I-TĪR-ANDĀZĪ)

E 215

A treatise on archery, apparently identical with those described in EIO 2773 (there called *Qaus-nāma*), and R 797 or EB 1887 (there called *Risāla-i-tīr-u lamān*), cf. also EIO 2770 (1). The author is Mīr Muhammad Nīshāpūrī, but the date of composition is not given. Copied in the XIIc AH. At the end a short poetical fragment in Sufic stiam is added. Beg. of the treatise itself

الحمد لله . واللعن . من ترك رمي السهم

Bd v. Ff 19-55. For measurements, etc., see No 1223.

1610.

(رساله تیر اندازی)

(RISĀLA-I-TĪR-ANDĀZĪ)

Oa 39

Another treatise on archery without the name of the author,

date of composition and exact title Transcribed in the XIIIc  
AH Beg بعد حمد و بدلی حالقى را الح الحمد لله

Bd v Ff 1-36 S 205×150, 155×100, ll 11 Or pap Bad Ind shikasta nast  
Cond tol good

3 *Hunting*

1611.

لدة الهوام

LIDHDHATU'L-HAWWAM

Ac 43

A rare treatise on hunting, describing the classes of animals whose flesh is allowed as food by Muhammadan law, as well as their habits, the curative properties of their flesh, etc. The author, Husayn Husaynī Tayyibī, surnamed Sadr-i-Jahān dedicated his work to one of the Qutb-Shāhs whom he calls المظهر, apparently omitting his real name. In the versified glorifications, however, which accompany this reference, the name Jamshīd is mentioned as an epithet. It is therefore probable that the prince in question was *not* Jamshīd b Sultān-Qulī (940-957/1533-1550), but one of his descendants, and so the work must have been written in the period 957-1098/1550-1687. The treatise is divided into a *muqaddima*, 10 *bābs*, and a *khātima*. The latter contains an alphabetical list of animals, with parallel names given in Persian, Arabic and various Indian dialects (chiefly Dak'hanī), it occupies half of the whole work.

مقدمه (f 10) در بیان تکلیفی لفظ و معنی کلمه صد الف

باب ۱ (f 11) شروط صیاد و دایج

۲ (f 13) آلب اصطفاک و دایج

۳ (f 19v) ذکر تسمیه و کنعیه گفتی آن

۴ (f 21v) ذکر حیوانات و طموری که بدان سکار میکنند و سرائط معلم

ساختن ایسان و احکام آن

۵ (f 29v) ذکر صد کردن نه بدر و سمندر و ندره و نامی آلات تیر

حراصت کننده

۶ (f 36) ذکر صید کردن ماهی و طریق ترکده آن که کدام جنس از

ماهی حرام است و کدام حلال

۷ (f 39v) صید و سکار نه چه نوع ملک صناد میگردند

۸ (f 44v) مسائل دایج و ذکر کردن حیوانات و طمور

۹ (f 53v) حلال و حرام حیوانات

تات ۱۰ ( f 61 ) در احکام سرور و عرق و لغات دهن حیوانات  
 حاتم ( f 63 ) اسامی ر احکام جانب و حرمت و کرامت حیوانات  
 رطوبت و حسرات و مصی از خواص ر عوائب حکایات  
 که از ایسان دل کرده اند

Transcribed in the XIIIc AH, by Muhammad Atdal Qurayshī An index is prefixed on ff 1v 5v Beg (f 6v)

سناس نعناس و سکر محممدت اساس نادناسنی را سراسب الهی  
 Ff 121 S 200 × 125, 140 × 85 H 11 Or pap Ind shikasta-nast Cond good

# 1 Agriculture

1612.

إرشاد الزراعة

IRSHĀDU'Z-ZARĀ'AT

K 6

A treatise on agriculture, and horticulture composed in 921/1515 (see f 23v), as expressed in the verse

در دهم در نیکس وید (sic) شکر بود کس دستخه دایدیر کد دم و لمی

The author calls himself Qāsim Yūsuf b. Abī Naṣī Tabbasī, a descendant of 'Abdu'l-lah Ansārī (see above, No 234) The work which is called also *Chaman-afīz* (as in the colophon), is divided into a lengthy *muqaddima* (written in bombastic style and dealing with vague general talk in Sufic strain) and 8 short *vaḍas* Transcribed in 1205 AH by Muldas Rāy Kāyat'ih at Baiwāsīgar Beg

حدود سر فادیرا که در عرصة چارباغ حبال الهی

Ff (59) S 240 × 160 200 × 145 H 11 Or pap Bad vulgar Ind shikasta-nast Cond good

1613.

( رساله در فلاحه )

(RISĀLA DAR FALAHAT)

M 97

A treatise on the cultivation of plants and especially on horticulture It is apparently an extract from a larger work the title of which is not given Another copy of the same extract is described in EIO 2791 Transcribed in the XIIIc AH Beg (as in EIO 2791)

عمل یازدهم در فلاح رمدن صالح و رمدن بد الهی

Ff 35, S 200 × 120 170 × 75 H 13 Or pap Ind nast Cond tol good

1614

(رساله در زراعت)

(P<sup>r</sup> DAR ZARĀ'AT)

M 95

A treatise on the agricultural seasons, the yearly calendar of cultivation, and various counsels concerning the technical side of cultivation. The name of the author and the date of composition are not given, but the work must be of modern origin, because in the section discussing the solar and lunar eras, the names of the months of the Christian era are given in their English form. The copy is dated 1217 AH (this date may be that of the completion of the work itself). Beg

از حکام دانی در فص حوز و تاران الخ

S 230 x 150, 170 x 95, ll 13 Or pap Ind nast Cond tol good

Mineralogy, Metallurgy, etc

1615.

تمکسوف نامه

TANGSŪQ-NAMA

Na 99

A treatise on precious stones and minerals. The author, who calls himself only Nizāmī, states that he, together with other persons, received orders from a prince, whose name is not mentioned but who must have been one of the Īlkhānīs, to compile a book on minerals. Although he was not a specialist in these matters, he wrote this short treatise, having collected materials for it from various works on physics and medicine. The title may also be *Tangsūq-i-Īlkhānī*, with reference to the following statement

و این کتاب را تمکسوف نامه نام نهاد نام ایلمدنی اگر اکدون بسددده آید

بدهده کمدده را سعادی تمام ناسد الخ

The work is different from the one with the same title, described in RS 157, composed by Nasīru'd-Dīn Tūsī (cf. above, Nos 1182, 1372). A *Tangsūq-nāma* is announced as about to appear in the Gibb Memorial Series. The present treatise is divided into 4 *bābs*, dealing with

۱ (f 407) در حواهر و دگر سنگ پاره‌ها گلی و معلول که آن ماند

(43 minerals)

۲ (f 410v) (On ebony, various precious compound drugs, etc)

۳ (f 411v) در عطرها (8 aromatic drugs)

۴ (f 413) در کوه‌های کداحتدی

(11 precious and ordinary useful metals)

The copy is incomplete and breaks off at the description of the second metal (silver) Transcribed towards the end of the XIc AH, being included in a large *maḡmū'a* Beg without a doxology

سبب تحریر این کتاب آنست که پادشاه جهان بعد از آنکه بدو کمیته نظامی را در سلک دیگر بدوگان درگاه جهان پناه آورده بود فرمان رسید که در شرح حواشی معدن و جامدات شریک و دیگر تدکسوها و چیزهای غریب آنچه ترا معلوم است و ندیده را سنده ناشی یا در کتابها حوادث بدویسی تا در بدست 'عربی' دارد الخ

Bd v. 1: 407-411 for measurements, etc see No 921

1616.

حواصی الحجار

KHAWĀSSU'L-AHJĀR

M 77

A Persian version of an Arabic treatise on precious stones called *Az'hār u'l-aḡkār fī ḡawāḡimī'l-ahḡār* The latter was composed in 640/1242 by Shihābu'd-Dīn Abū l-'Abbās Ahmad b Yūsuf at-Tīrāshī, d. 651/1253 (see Brockelmann, *Gesch d. Lit.*, vol I, p 495) The name of the Persian translator and the date of completion of his work are not given The treatise is divided into 30 *bābs* Cf St No 3 on p 96 Transcribed in the beg of the XIIIc AH An index is appended Beg

الحمد لله واطر الارض و السماء و وحد الحواصی و الانبار الخ

Ff 28, S 185 x 110, 130 x 75, ll 9 Or pap Ind nast Cond good

1617.

ستمبر حواصی نامه

MUNTAKHAB-I-JAWĀHIR-NAMA

G 11

A short treatise on precious stones, in 12 *bābs*, being an abbreviated version of a larger work on the same subject The names of the author and the abbreviator are not given A. H. Ethé states in EJO 2780, where another copy of apparently the same work is described, the compiler's name was Ahmad b 'Abdī'l-'Azīz Jauharī See also EB 1879, R 789-790, etc Transcribed towards the end of the XIIIc AH Beg

الحمد لله .. اما بعد این نامه منتخبی است در بیان معروفه الخ

If 24, S 225 x 150, 160 x 85, ll 11 Europ pap (watermark J. Ruso 1801) Ind nast Cond good CFW 1825

1618.

The same

G 15

Another copy of the same work also dating from the end of the XIIc AH Incomplete at the end, contains only 10 *bābs* Beg as in the preceding copy

Ff 13, S 185×140 150×85, ll 17 Europ pap Ind nast Cond good CFW 1825

1619.

The same

F 57

Another copy of the same work, transcribed in 1175 AH It differs slightly in wording from both preceding copies Beg

الحمد لله این منتخب اسرار واهرنامه اصلی الی

Bd v Ff 82-91v For measurements, etc, see No 373

1620.

قائدہ شناختن شمشیر

QĀ'IDA-I-SHINĀKHTAN-I-SHAMSHĪR

E 215

A short note, *in duplicate*, on the quality of sword-blades It may be an extract from a larger work on these matters, but there is no indication as to its title, the name of the author, etc Transcribed in the XIIIc AH Beg

طریق آسب که اول طول آرا سنجونی یا بریسمان الی

Bd v Ff 47v-48 For measurements, etc, see No. 1223

## 6 Polytechnics

1621.

مجمع الصنائع

MAJMA'U'S-SANĀ'I'

G 51

A treatise on various branches of chemistry and alchemy, treated from the point of view of their practical application, such as the preparation of paints, inks, glass, artificial precious stones etc The work, which sometimes is also called *Majmū'a-tu's sanā'i'*, is divided into 41 *bābs* (their headings are arranged in a manner slightly differing from that given in EIO 2783) In all known copies an explicit mention of the name of the author and the date of composition is lacking The author, as stated in EIO 2781, may be either one Mī Yahyā, or one Hakīm Fīlsūf-i-Maghribī (the latter is not a name but merely an honorific title)

The date of composition cannot be later than 1033/1624, which is the year of transcription of a copy in the Bodleian library (EB 1870) See EIO 2781-2783, EB 1869-1870 R 489-490, etc (cf St No 1 on p 97 Transcribed in the XIIIc AH Beg

حد و پاس بدیع الاساس مر حصص عافع را اله

Ff 50, S 300×195, 205×145, ll 13 Or and Europ pap Vulgar Ind na Cond rather bad Many notes of medical contents on the fly leaves

## 7 Architecture

1622.

(رسالة روضة تاج محل)

(RISĀLA-I-RAUDA-I-TĀJ-MAHALL)

D 17

A brief description, with the principal measurements, of the famous mausoleum of Shāhjahān and his wife the Taj-Mahall at Agra A short biographical note on Shāhjahān's wife Mumtāz Mahall, and a few other persons is prefixed in the beginning The name of the author and the exact date of composition are not given The work seems to be identical with the one described in R 430 Copied towards the end of the XIIc or the beg of the XIIIc AH by one Qāsim 'Alī Beg abruptly

مسمی ابو بیکم خطاب ممتاز محل اله

S 275×160, 180×95, ll 7 Or pap Ind nast Cond good

## 8 Calligraphy

1623.

(مجموعه)

(MAJMU'Ā).

M 98

A collection of short treatises and fragments dealing with the principles of calligraphy Some entries, written by the hand as that of the others, were copied at Haydarābād (cf the colophon on f 55)

1 *Khatt-u sawād* (ff 1v-28) A short treatise on calligraphy, by Majnūn b Mahmūd (or Muhammad, as in an Rafiqī (cf f 4), who is usually identified with the famous calligrapher Mir 'Alī Kātib, d ca 945/1539 The work is c. 160 six *bābs*, but here only five of them are actually given (ff 2931 (where the headings of the *bābs* are reproduced) The work was composed after the one mentioned next, and therefore is later 940/1534 Beg

حمد و سپاس استادیرا که کاتب لوح و قلم اله

2 *Rasmu'l-khatt* (ff 28-55v) A versified treatise on exactly the same matters as those dealt with in the preceding work, by

the same Majnūn It was composed in 940/1534 (the title is a chronogram, see f 31v) At the end there is a short note in prose on the best calligraphists Beg of the versified portion

یہ ای حناء انسانى رسم کس ، د م کتب لوح و قلم کس

3 *Al-mukhtasar u'l-mufīd fī ta'līm qauā'id l-khatt* (ff 57v-62) A compilation on calligraphical matters, consisting of short extracts from different authors, especially from Jamālū'd-Dīn Abū Dharrī Yāqūt al-Musta'simī (d 698/1298, see Brockelmann, *Gesch d Ar Lit*, vol I, p 353) The name of the compiler and the date of completion are not given Beg

الحمد لله كتاب المختصر المستوفى من دنده المختصر الى رحمة ربه الم

4 (*Mukhtasar dar khatt*) (ff 65-72v) A short extract from a work on calligraphy, chiefly based on Sayrafī See Pr 341 Beg

سکرو سانس مواوا و ندا و ستانس بی امان الم

5 (*Risāla dar khatt*) (ff 73-86) A short treatise on calligraphy, by Bābā-Shāh who used the *takhallus* Hālī (cf f 75) It was written later than 940/1534, because the *Rasmu l-khatt* by Majnūn (described just above) is referred to in it It is divided into a *muqaddima*, two *bābs* and a *khātima* Beg

سکرو سانس حدارندى را که معرقات و مرکبات الم

6 (ff 89-94v) Another copy of the same work as (3) above At the end there occurs what apparently is a fragment of note (4)

7 (ff 94v-102v) Several fragments in Arabic, apparently copied as an exercise in calligraphy In the beginning there are some extracts from the Coran, and, after this there are notes of historical contents, dealing with the migrations of the descendants of the Shi'ite Imāms

1621.

20 x 125, 130 x 70, ll 11 Or pap Ind coarse nast Cond good

MAJMA'U'S

A tie  
treated f  
such as ti  
stones -J

SAWĀD

ه و سواد

M 12a

Another copy of the same treatise as No 1623(1) Transcribed towards the end of the XIIc AH, included in a scrapbook It is complete and contains all six *bābs* Beg as in the preceding copy

Bd 1 Fl. 1-18 For measurements etc see No 420

1625.

(رساله در خط)

(RISĀLA DAR KHATT)

F 5

A short note on the rules of calligraphy. Frequent references to earlier authorities, but the name of the compiler is not given. Transcribed in the beg of the XIIc AH Beg.

دانش نامه کتاب جمال الدین یامرب گفته است الف

Bd v. 1: 120v-121 For measurements etc see No 356

1626.

خط طرز محمدی

KHATT-I-TARZ-I-MUHAMMADĪ

M 87

A treatise on the rules of calligraphy, composed in 1224 of the Mawlūdī era, and dedicated to Tipū of Mysore. The name of the compiler is not given. Transcribed in the beg of the XIIIc AH Beg.

الحمد لله ... اما بعد برای عوام بنامی دایان زرکار الف

Ff 16, S 220 x 115 175 x 75, 118 Or pap Ind nast Cond Good Notes on the fly leaves

1627.

The same

M 145

Another copy of the same treatise, dating from the XIIIc AH. It is exceptionally badly injured by 'repairs' with 'transparent' paper so that it is now quite spoiled. Beg as in the preceding copy.

Ff 10, S 195 x 120, 160 x 100 ll 18 Or pap Vulgar and bad Ind nast Cond hopeless

### 9 Indian Cookery

1628.

(مجموعه)

(MAJMU'Ā)

M 17

Two treatises on the methods of preparation of different Indian foods, transcribed in the XIIc AH.

1 *Khwān-i-shawwāq* (ff 17-84) A book on cooking, giving instructions as to how to prepare various dishes. It is originally divided into 45 *bābs* but here only 40 *bābs* are given. The preface (which may have contained the author's name), and the end, are lost. It opens with the first *bāb*.

باب اول، در ساختن نان و کلیچ و ساختن حمیر مایه دان الف

2 *Risāla-i-l'hichī* (ff 98v-114, ff 85-98 are left blank)  
A treatise on the methods of preparation of various Indian sweetmeats. The exact title, the name of the author and the date of composition are not mentioned. It appears to be identical with the work described in EIO 2776. The contents are arranged in 14 *bābs*. Beg

تاب اول در بیان اقسام کنجری الح

Bd v. Ff 17-98. For measurements, etc., see No. 931. Scrappy notes at the end.

# 10 Indian Music

1629.

مصباح السورور

MISBĀHU S-SURŪR

M 136

A treatise on Indian music, composed in 1074/1664 (cf f 6v) in the reign of Aurangzib, by Hasan b Khwāja Tāhī b Muhammad, a qādī of Antūn, a place in Daulatābād (f 2). The work is divided into 4 *bābs* and in the colophon is also called *Miftāhu's-sunūn*. Transcribed in the XIIc AH. Beg

سپاس بحد و ستائش بعد مر حاله را سرد الح

Ff 24, S 210 x 120, 180 x 55 ll 16. Or pap. Ind. shikasta nast. Cond. tol. good. An index is appended.

1630.

تحفة الهمد

TUHFATU'L-HIND

M 42

Another treatise on Indian music, different fine arts, physiognomy, sexual matters, etc., all according to the views and practices of the Hindus. It was composed by Muzā-Khān (Muhammad) b Fakhr'd-Dīn Muhammad, at the request of Kokiltāsh-Khān, for the instruction of the youthful prince Jahāndār-Shāh, son of Aurangzib, born in 1071/1661. C. Rieu is inclined to think (see R 62) that the work was completed before 1086/1675. The treatise is divided into a *muqaddima*, seven *bābs* and a *khātima* (then headings are given in EIO 2011). See EIO 2011-2013, EB 1763, P1 83, 1019-1020, R 62, etc. (GC I 156). Transcribed in the XIIc AH. Beg

الحمد لله .... اما بعد چمن کوید مسب نادا شدیان الح

Ff (312), S 290 x 175 210 x 105, ll 17. Or pap. Ind. nast., different hands. Cond. tol. good.

## X. VARIA.

### 1 *Historical dates and chronograms.*

**1631.**

مخزن الاعراس

MAKHZANU'L-A'RĀS

D 279

A collection of dates of the deaths of various eminent Sufic shaykhs, arranged under the days of the month in which each particular shaykh died. Wherever possible the year is also given, especially in connection with the saints of the more modern periods. The author, Muhammad Najīb Qādī Nāgūī Ajmīrī, states in the introduction that he compiled this work in 1155/1742 (it was not completed before 1156/1743, as this year is several times mentioned in the text), from the best known authorities (he gives then titles on f. 2). He took as the basis of his work an earlier compilation of Sharafu'd-Dīn b. Qādī Shaykh Muhammad Nadr-wālī, which he amplified and brought up to date. The work is very valuable for the historical study of modern Indian Sufism. The present copy, dating from the end of the XIIc or the beg. of the XIIIc AH, is slightly incomplete at the end. It begins with the 1st of Rabī'u'l-awwal and breaks off at the 12th of Safar. Beg.

الحمد لله . اما بعد ان رساله مختصر اسب ار تذکره اعراس اندا  
و صحابه و ائمه العدى و سائر مسائح کرام رضى الله تعالى عنهم الح

Ff (200), S 210×150, 150×105, ll 18-20 Europ pap Ind nast Cond not quite good Worm eaten and repaired

**1632.**

The same

D 281

Another copy of the same work, dating from the beg. of the XIIIc AH. It is complete, ends with the 30th of Safar and contains at the end brief notes on the four earliest khalīfs. Copied by Sayyid 'Alī Rīdā. Beg. as in the preceding copy.

S 225×165, 180×115 ll 13 Europ pap Ind shikasta nast Cond good

**1633.**

(رساله اعراس)

(RISĀLA-I-A'RĀS)

D 280

Another similar compilation. At the beginning there is a copy of the introduction of the preceding work, but the bulk of

the treatise is differently arranged, contains no dates (years) and the months do not follow in their proper order. The copy, dating from the XIIIc AH (the introduction is of more modern origin, written by a different hand), is incomplete at the end. Beg of the work itself

عزّ ربیع الاول، حصرت رسالت، مایه صلی الله علیه و سلم الح

S 180 × 120, 140 × 80, ll 15 Europ pap Ind nast, different hands Cond tol good

1634.

صحفہ الاعراس

SAHĪFATU'L-A'RĀS

M 20

A collection of historical dates, arranged under every day of the Muhammadan year, the same as the one described in EIO 2733. It was compiled by Muhammad Sharif (as stated on the fly-leaf of the India Office copy), for Tipū of Mysore. The dates begin with the first of Rabī'u'l-awwal and end with the last day of Safar. On the last two pages there are several *'uns*, added apparently after the compilation had been completed, giving the dates of the deaths of some nawwābs and divines. Copied in the beg of the XIIIc AH. Beg

الحمد لله . . اما بعد این رساله حسب الامرجهان مطاع الح

Ff (47), S 125 × 200 (*biyād*) Europ pap Ind shikasta-nast Cond good

## 2. Works of the Christian missionaries.

1635.

تاریخ حصر "عیسیٰ"

TA'RĪKH-I-HADRAT-I-ĪSĀ

D 329

A biography of Jesus Christ, based on the New Testament, written by G. Xavier (d. 1617), at the request of Akbar. It is divided into four *bābs*. A good copy, transcribed by Muhammad Shafi' Qandahārī in 1013 AH and bearing the seal of Akbar (also giving the date 1013 AH). Beg

س ار ستائس آفرید کار جهان الح

S 220 × 150, 170 × 90, 3 columns of diagonal lines Good Ind nast Cond tol good Vignette

1636.

داسنان احوال حواریان

DĀSTĀN-I-AHWĀL-I-HAWĀRIYĀN

D 160

A Persian translation of the Acts of the Apostles, by the same G. Xavier, dedicated to Akbar. According to a note (on the

fly-leaf) by H Blochmann, it was compiled in 1608 Cf also the Proceedings of the A S B, 1871 The full title of the work is *Dāstān-i-ahwāl-i-Havāriyān-i-Hadrat-i-Īsā wa dhikr-i-manāqib-i-īshān* Transcribed in 1871 by Muhammad Amjad Beg

المد (المب) لله که اعصای طاهری و موالی ناطقی الحج

Ff (158), S 255×195, 215×110, ll 21 Europ pap Modern Ind nast Cond good

### 3. Taxation.

1637.

رساله دیوان دسمد

RISĀLA-I-DĪWĀN-PUSAND

M 81.

A treatise on the principles of taxation, composed by Chhitai-Mal, son of Rāy Prān Chand Munshī The work is of modern origin It is divided into 4 *dastūrs* See R 990 Transcribed in 1235 AH Beg

تکم ریوی حمد و ندا در زمین عکر و نثار الحج

Ff 101, S 235×150, 180×95, ll 16 Or pap Ind modern nast Cond good  
Note 'presented by Cheetur Mull' (probably the author himself) 'on the 4th April 1820'

### 4. Residuals.

1638.

ترجمه معانی حربی

TARJUMA-I-MAQĀMĀT-I-HARĪRĪ

Pa 1

A Persian paraphrase of the famous *Maqāmāt* of Abū Muhammad al-Qāsim b 'Alī b Muhammad al-Harīrī, d 515-516/1122, see Brockelmann, *Gesch d A LIt*, vol I, pp 276-278 The name of the translator is not given, and there is no indication as to the date of compilation Transcribed in the end of the XIIc AH A note by H Blochmann on the fly-leaf, dated 1870 Beg

ای نار خدا درسی که ما می سنائیم ترا الحج

Ff (316), S 240×155, 165×95, ll 11 Or pap Ind nast Cond tol good.  
Slightly worm eaten

1639.

قانون النساء

QĀNŪNU'N-NISĀ

Na 108

The well known parody of the system of *fiqh*, satirising the life of Persian womanhood The author and the date of composition are unknown A detailed description of the work is given by Rosen, pp 295-297 The treatise is very popular in Persia and

has been lithographed several times Transcribed in 1215 AH ,  
by Zaynu'l-Ābidīn 'Iṭāqī ( عری ) Beg

(اما بعد این رساله است ( رسالده ) در باب آداب و اطوار زبان الف

Bd v For measurements, etc , see No 641

5 *Documents connected with the military and civil  
organisation of the government of Tīpū, the naw-  
wāb of Mysore*

1 *Decorations, flags, etc*

1640.

( رساله پدکها )

(RISĀLA-I-PADAK'HĀ)

M 51

A guide book to the great variety of differently shaped medals, decorations, etc , introduced by Tīpū, undoubtedly in imitation of the insignia of the Europeans There are also descriptions of a great number of flag-tops, seals, brands, etc , with drawings illustrating their forms At the end there is an appendix on special flags carried on elephants The present copy, as well as the subsequent ones, belonged to Tīpū's archives Cf W Kinkpatrick, *Select Letters of Tippoo Sultan*, London, 1811 Transcribed in the beg of the XIIIc AH Beg

صافه پدکهای مرصع و نیم مرصع و ساده طلائی الف

S 200 × 140, 160 × 100, ll 11 Europ pap Ind nast Cond good

1641.

The same.

M 60

Another copy of the same work, dating from the same time as that of the preceding one Beg as in No 1640

S 195 × 135, 155 × 95, ll 12 Europ pap Ind nast Cond good

1642.

( مسمعه ، عوارط سلطانی )

(MUNTAKHAB-I-DAWĀBIT-I-SULTĀNĪ)

M 63

An extract from a larger work on decorations, etc , similar in its contents to the preceding collections, probably identical with the one described in EIO 2762 Written in 1211 AH (or 1224 of the Mawlūdī era) Beg

کتاب علامات مرصع عهدۀ میر میران الف

S 200 × 150, 170 × 120, ll 8 Europ pap Ind nast Cond good

1643.

(رسالة کچھری)

(RISĀLA-I-KACHHIRĪ)

M 54

A list of judges in receipt of decorations of different degrees  
Written in 1226 of the Mawlūdī era, by one Husayn Beg

تفصیل آراء ، کچھریجات . ملکى الحج

Ff (41), S 195 × 135, 170 × 100, ll 15 Europ pap Ind nast Cond good

1644.

(مجموعه)

(MAJMU'Ā)

M 74

A short note book dating from the early XIIIc AH It contains three separate items

1 (ff 1-4) Verses used as texts for the tunes of horn-signals, etc

2 (ff 5-23v) Another short collection of descriptions of various decorations, written in the 1224 of the Mawlūdī era

3 (ff 24-37) Miscellaneous military regulations

Ff 37, S 110 × 75, 90 × 60, ll 8 Europ pap Ind nast Cond good

## 2 Organisation of the Army

1645.

عناطۂ اعمال راء رومن سوارى

DĀBITA-I-IMTHĀL-J-RĀH-RAFTAN-J-SUWĀRĪ

M 24

Instructions concerning the composition of cavalry units in drill and on the march Written in 1217 of the Muhammadī era

Bd v Ff 37v-39v For measurements, etc, see No 919

1646.

(حكم نامه)

(HUKM-NĀMA)

M 67

Instructions to some officials, such as Ghulām-'Alī-Khān Qutbu'l-Mulk, 'Alī-Ridā, etc, concerning certain movements of troops Beg

حكم نامه نظام عالم علیخان الحج

S 295 × 200, 210 × 130, ll 11 Europ pap Bad Ind shukasta nast Cond good

1647.

The same

M 62

Another copy of the same instructions, written in 1217 of the Mawlūdī era Beg as in the preceding copy

Ff (33), S 200 × 140, 160 × 105, ll 12 Europ pap Bad Ind nast Cond good

1648.

( حکم نامہ )

(HUKM-NĀMA)

M 70

Instructions to the commanders of garrisons of various fortifications Not dated Beg

حکومتی مرسوم و فہرست و ہر چہار مندرجات

S 290 × 200, 230 × 130, ll 12 Europ pap Ind nast Cond good

1649.

( حکم نامہ )

(HUKM-NĀMA)

M 53

Various minor instructions to different military officials A translation into Hindī (in Nagari characters) is added Written in 1199 AH

S 200 × 140, 160 × 110, ll 12 Europ pap Bad Ind nast Cond good

1650.

فتح المجاہدین

FATHU'L-MUJĀHIDĪN

M 147

The well known work, written by order and under the direction of Tipū of Mysore, and used as a military encyclopædia in his army It deals with the religious aspect of war against unbelievers, gives some information as to the most reliable methods of divination, teaches a few rules of arithmetic, accounts, etc, but chiefly deals with the organisation, drill and employment in action of the different branches of the army It was composed by Zaynu'l-Ābidīn b Radī Shūshtārī (cf above, Nos 882-883) in 1197/1783 There are apparently two slightly different versions of the same work The present one seems to be the earliest one, firstly, because this particular transcript is dated 1198 AH, and secondly, because although it contains the same topics as the later version, arranged in the same sequence, every particular matter is treated rather concisely The preface does not contain the index of the 8 *bābs* (but this preface itself is, apparently, precisely the same as the one in the later edition), and the chapters are variously styled *kitāb* 'inwān, etc, not uniformly *bāb*, as they were probably called afterwards Transcribed in 1198 AH by Ghulām Mutadā-'Alī Beg as usual

فتح ملک سکندری و سکندر اولم معدی الحج

S 205 × 140, 150 × 105, ll 9 Europ pap Bad Ind nast, different hands Cond tol good

## 1651.

The same.

M 149

Another copy of the same work The same age It is rather fragmentary, incomplete at the beginning and end

S 210 × 145, 160 × 110, ll 11 Europ pap Ind nast Cond tol good

## 1652.

The same.

M 125

Another copy of the same work The same age Scrappy notes at the end

S 190 × 145, 150 × 90 ll 12 Europ pap Ind nast Cond good

## 1653.

The same

M 152

Another copy of the same work The same age

S 210 × 145, 160 × 110, ll 9 Europ pap Ind nast Cond tol good

## 1654.

The same

M 153

Another copy of the same work The same age At the end an appendix on various additional military regulations (*dābīta*)

S 200 × 135, 170 × 100, ll 11 Europ pap Ind nast Cond tol good.

## 1655.

The same

M 154

Another copy of the same work The same age Scrappy notes at the beginning and the end

Ff (84) S 200 × 135, 165 × 105, ll 12 Europ pap Ind shikasta nast Cond good

## 1656.

The same

M 157

Another copy of the same work The same age

Ff (106), S 200 × 145, 155 × 95, ll 11 Europ pap Ind nast Cond tol good

1657.

The same

M 113

What may be the second or final version of the same work identical with the one described in EIO 2738-2760, RS 406 EB 1903, Pp 134-135, etc Cf St No 34 on p 93 This version is considerably amplified and the sections on the organisation and management of the troops are more detailed than in the preceding first edition It is divided into eight *bābs* (the headings are given in EIO 2738), and then index is placed at the end of the preface Beg the same as in the earlier version, see No 1650 Transcribed, as all copies described here, in Tīpū's time

S 220 × 150, 180 × 105, ll 15 Europ pap Ind nast Cond good

1658.

The same

M 114

Another copy of the same work, of the same age

Ff (135), S 220 × 150, 160 × 100, ll 9 Europ pap Bad Ind nast Cond good

1659.

The same

M 115

Another copy of the same work, of the same age

S 230 × 160, 160 × 100, ll 9 Europ pap Ind shikasta nast Cond good

1660.

The same

M 116

Another copy of the same work, of the same age Medical instructions concerning the treatment of wounds at the end

S 215 × 150, 160 × 90, ll 9 Europ pap Ind nast Cond good

1661.

The same

M 117

Another copy of the same work The same age An appendix, containing Hindustani verses, apparently for the tunes of horn signals

Ff (63), S 195 × 145, 160 × 100, ll 19 Europ pap Ind shikasta-nast Cond

## 1662.

The same

M 118

Another copy of the same work The same age The same appendix Scrappy notes at the end

Ff (59), S 190×140, 160×110, ll 9 Europ pap Ind shikasta-nast Cond good

## 1663.

The same

M 119

Another copy of the same work The same age Medical instructions etc, at the end, similar to those mentioned in No 1660

S 220×155, 160×110, ll 9 Europ pap Ind nast Cond good

## 1664.

The same

M 120

Another copy of the same work The same age, the same Hindustani verses, etc Scrappy notes and poetical quotations at the end

S 200×140, 160×90, ll 12 Europ pap Ind nast Cond tol good

## 1665.

The same

M 121.

Another copy of the same work The same age At the beginning and the end of the volume there are numerous notes containing prayers and quotations from the *hadīths* on *ṣhād*, military orders (some of them dated 1224 of the Mawlūdī era), etc

S 205×140, 160×100, ll 11 Europ pap Ind nast Cond tol good

## 1666.

The same

M 122

Another copy of the same work The same age

S 210×145, 160×100, ll 9 Europ pap Ind nast Cond good

1667.

The same

M 123

Another copy of the same work The same age The same  
 medical instructions concerning the treatment of wounds, etc, as  
 in Nos 1660, etc

S 210 × 150, 160 × 105, ll 14 Europ pap Ind nast Cond good

1668.

The same

M 124

Another copy of the same work The same age The same  
 medical appendix as in the preceding copy

S 200 × 145, 170 × 100, ll 9 Europ pap Ind shikasta-nast Cond tol good

1669.

The same

M 126

Another copy of the same work Dated 1217 of the Mawlūdī  
 era, Salāmābād Prayers, in Arabic, at the beginning

S 205 × 105, 180 × 115, ll 12 Europ pap Ind nast Cond tol good

1670.

The same

M 150

Another copy of the same work The same age

Ft (139), S 195 × 145, 160 × 110, ll 9 Europ pap Ind nast Cond good

1671.

The same

M 151

Another copy of the same work The same age Again the  
 same medical prescriptions as in No. 1660

S 200 × 140, 160 × 100, ll 9 Europ pap Ind nast Cond good

1672.

The same

M 155

Another copy of the same work The same age

Ft (139), S 195 × 145, 155 × 100, ll 9 Europ pap Ind nast Cond good

## 1673.

The same

M 156

Another copy of the same work. The same age Scrapped notes in the beginning

Ff (137), S 190 × 135, 165 × 105, ll 13 Europ pap Ind nast Cond good

## 1674.

The same

M 158

Another copy of the same work The same age Again the same medical instructions as in No 1660

S 200 × 140, 165 × 105, ll 9 Europ pap Ind nast Cond good

## 1675.

The same

M 159

Another copy of the same work The same age Apparently incomplete in the middle and at the end

S 205 × 145, 155 × 100, ll 9 Europ pap Ind nast Cond good

3 *Diplomatic*

## 1676.

(حکم نامه)

(HUKM-NĀMA)

M 22

Instructions to Muhammad-Darwīsh-Khān, Akbar 'Alī-Khān and Muhammad 'Uthmān, sent on some diplomatic mission Dated 1200 AH To this instruction another is added (f 3) concerning negotiations with the French Government (راحة وراستس), and at the end the scales of pay to the personnel of the mission are given (f 15v) Beg of the first instruction

حکم نامه ، باسم محمد درویش خان و اکبر علیخان

Ff 22, S 125 × 205, (*biyād*), Europ pap Ind shikasta nast Cond tol good

## 1677.

(مجموعه)

(MAJMU'Ā)

M 58

Copies of instructions to various diplomatic officials, dated 1200 AH It is apparently the same collection as the one described in St No 39 on p 92

1 (f 1v) A short appeal to intending pilgrims for donations to the State Treasury

2 (*Hukm-nāma*) (ff 2v-13v) An instruction to Sayyid Ghulām Alī-Khān and others, despatched on a diplomatic mission to the Western countries Beg

نَادِدْ كِهْ اَوَّلْ سَمَاها بِمَكْرُوفَتِهْ وَاَرْ اَنَكَا سَامَانْ تَكَارِبْ اَلْحِ

There are three appendices dealing with various details concerning the organisation of the mission

3 (*Hukm-nāma*) (ff 14v-17) An instruction concerning the negotiations with the government of Turkey Beg

بِرَايْ سَوَالْ وَاَحْوَابْ نَمُودَنْ نَا حُودُدْكَارْ رُومْ اَلْحِ

4 (*Hukm-nāma*) (ff 22v-30) A similar instruction for negotiations with the French government, the same as above, No 1676 Beg

بِرَايْ سَوَالْ وَاَحْوَابْ نَمُودَنْ رَا حِهْ فَرَادِيسْ اَلْحِ

5 (*Hukm-nāma*) (ff 33v-35) A similar instruction concerning negotiations with the British Government, detailing complaints about the actions of the East India Company in the Carnatic, etc. Beg

بِرَايْ سَوَالْ وَاَحْوَابْ نَمُودَنْ رَا حِهْ اَلْكَرِيرْ اَلْحِ

6 (*Hukm-nāma*) (ff 50v-59) An instruction to Muhammad Hanīf (?), Murād-Khān, etc., concerning the purchase of some articles Beg

نَادِدْ كِهْ سَمَا حَهَارْ چَهَارْ يَكِي مَكْرُ الْمَرَائِكْ اَلْحِ

7 (*Hukm-nāma*) (ff 60v-64) Another instruction on the same matters as those of the preceding item given to Muhammad Darwīsh-Khān and others Beg

سَمَاها هَمِهْ مَرْدَمْ مَعْصَلَهْ وَاَدَلْ وَاَحْلَاعْ اَلْحِ

Ff 82 (only the folios mentioned above contain any text, the others are left blank) S 200×150, 175×120, ll 13 Europ pap Bad Ind shikasta nast Cond good

1678.

مَقَالَعْ مَازِلْ رُومْ

WAQĀ'Ī-I-MANĀZIL-I-RŪM

M 32.

A diary of Ghulām 'Alī-Khān, an envoy of Tīpū, who travelled with his mission in 1200-1201 AH as far as Constantinople See Sf No 30 on p 92 It contains an account of the places visited, and may therefore be interesting in other connections than those

directly concerned with Tipū's politics. It was completed on the 19th Rabī'u'l-awwal, 1201 AH. Beg

الحمد لله . . . اما بعد ندانکه این رساله ایست مسمی الحکم

At the end there is a copy of a petition ('*arḍa-dāsh*'), dated 1203 AH

Ff 123, S 125 × 205 (*bayād*) Europ pap Ind shikasta nast Cond tol good

1679.

( حکم نامه )

(HUKM-NĀMA).

M 69

Instructions to Qutbu'l-Mulk and 'Alī-Ridā, envoys of Tipū to the Nizām of Haydarābād with numerous lists of presents, accounts of allowances, etc, connected with the journey and other details. Dated 1217 of the Mawlūdī era. Cf St No 31 on p 93. Beg

حکم نامه، تمام و طه، الملک و علی برای روانگی حیدرآباد الح

S 300 × 200, 260 × 150, different number of lines. Europ pap Ind nast Cond good

1680.

( روزنامه وکلائی حیدرآباد )

(RŪZ-NĀMA-I-WUKALĀ-I-HAYDARĀBĀD)

M 71

A report by Tipū's envoys to Haydarābād, mentioned in the preceding No, dated 1217 of the Mawlūdī era. The entries, arranged in the form of a diary, deal chiefly with the expenses incurred on the journey. See St No 32 on p 93. The title above, is given on the fly-leaf, apparently in the same handwriting as that of the bulk of the book. In the beginning there are four pages of a text, probably belonging to the same work. Beg of the *Rūz-nāma*

تاریخ ۱۵ شهری ناساهی الح

S 295 × 200, different number of lines. Europ pap Bad Ind shikasta nast Cond tol good

#### 4 Administrative

1681.

( حکم نامه )

(HUKM-NĀMA)

M 72

Instructions to the secret police to watch the movements of some people, dated 1223 of the Mawlūdī era. An appendix, in

Chinese characters apparently a translation of the same Cf St 35 on p 93 Beg

حكم نامه، باسم عاقب محمود داروغه هرکاره و مادر علی داروغه الحج  
Ff 8, S 150 × 95, 115 × 70, ll 8 Europ pap Ind nast Cond tol good

1682. (مجموعه سندها و کفاله ۱۰ نامه)

MAJMU' A-I-SANAD'HĀ WA KAFĀLAT-NĀMAHĀ) M 68

A collection of documents relating to the landed property, etc., of different persons Dates vary between 1181 and 1209 AH

S 300 × 215, 250 × 160, ll 12 Europ pap Ind shikasta nast Cond good

1683. فرمان

FIRMĀN M 49

A *fīrmān* of Tīpū addressed to one 'Alī Rāja and some other people who had violated some of the prescriptions of Islam (the copy is almost illegible, because the ink has destroyed the paper and many lines have entirely fallen out) On f 5v-7 there is an appendix, also badly damaged, dealing with the same matters, signed by several people, dated 1217 of the Mawlūdī era At the end four pages are occupied by a text in unidentified characters Beg of the *fīrmān*

فرمان مصاحریان موسومه امارت و ایالت مرتب الحج

Ff 10, S 230 × 150 Europ pap Ind nast Cond hopelessly bad

##### 5 Miscellaneous Instructions

1684. عمل حکم نامه اتالیق شاه زاده

NAQL-I-HUKM-NĀMA-I-ATĀLĪQ-I-SHĀH-ZĀDA M 55

Instructions to the tutors of Tīpū's own sons No date Cf St No 36 on p 93 Beg

باسم محمد جعفر و مهدی علیخان الحج

Bd v Ff 1v-3v, S 190 × 135, 165 × 110, ll 10 Europ pap Ind nast, different hands Cond good

1685. (حکم نامه)

(HUKM-NĀMA) M 50

Instructions concerning various financial matters, appealing

to the necessity of understanding elementary honesty in dealing with government money Dated 1223 of the Mawlūdī era Beg

باسم هر سه داروهای معلله حرانه الحج

Ff 13, S 200 × 140, 160 × 105, ll 11 Europ pap Ind nast Cond tol good

1686.

( حکم نامه )

(HUKM-NĀMA)

M 64

Instructions to various officials in charge of supply stores and government property Undated A paper in the Chinese language, apparently a translation of the same instructions, is added Beg

باسم دارو و متصدیان حال و استعمال و دیکانه الحج

Ff (59), S 200 × 150 Europ pap Ind nast Cond good

1687.

( حکم نامه )

(HUKM-NĀMA)

M 73

Instructions to officials in charge of clothing depots Dated 1224 of the Mawlūdī era Transcribed by one Asadu'l-lah Beg

باسم داروهای حامدار حانه الحج

Ff 8, S 150 × 105, 120 × 75, ll 8 Europ pap Ind nast Cond good

1688.

( حکم نامه )

(HUKM-NĀMA)

M 61

Several instructions to the officials in charge of remount depot concerning the purchase and disposal of horses Dated 1224 and 1225 of the Mawlūdī era Beg

حکم نامه، موسومه کاروان ناشی معه متصدی الحج

S 180 × 105, 150 × 75, ll 13 Europ pap Ind nast Cond good

1689.

( حکم نامه )

(HUKM-NĀMA)

M 52

Instructions to the officials in charge of a hospital Dated 1223 of the Mawlūdī era Transcribed by Muhammad Hasibu'l-lah (?) Beg

حکم نامه، موسومه حکم اهل اسلام و دارو معلله دار السفا الحج

Ff 8, S 200 × 140, 165 × 105, ll 11 Europ pap Ind vulgar nast Cond good

390.

( حکم نامہ )

HUKM-NĀMA)

M 59

Instructions to the officials in charge of some workshops dated 1198 AH. Apparently a translation of the same, in Hindī, added. At the end there are some supplementary instructions, dated 1199 AH. Beg

حکم نامہ، باسم داروغہا و سررستہ داران حال و استعمال کارخانہ الحج

S 200 × 150, 165 × 110, ll 13 Europ pap Ind nast Cond good

691.

( حکم نامہ )

HUKM-NĀMA)

M 56

Instructions to the officials in charge of Tipū's kitchen. Dated of the Mawlūdī era. Apparently a translation, in Hindī, is added. Beg

حکم نامہ، باسم داروغہا و استعمال کارخانہ الحج

18, S 195 × 150, 155 × 90, ll 19 Europ pap (perishing) Ind nast Cond

ad 2.

692. Same

M 57

Another copy of the same instructions, incomplete, apparently the same handwriting. The same Hindī translation

14, S 190 × 140, 145 × 90, ll 15 Europ pap (also perishing) Ind nast. rather bad

ond 3.

693. Same

M 66

Another copy of the same instructions, slightly differing in places. Also apparently in the same handwriting. The same translation

14, S 195 × 145 Europ pap Ind nast Cond not good

## 6. Translations from Sanskrit.

led  
18 VATĪ

لیلازتی

K 10

Arithmetic and geometry, by Bhāskara Āchārya. It was

19

undertaken at the request of Akbar in 995/1587 (cf f 2v) S  
GIPh 353, EIO 1998-2000 Pr 1031, R 449-450 The bibliography  
concerning the original Sanskrit text is given in EIO 1998 The  
present copy was transcribed in 1213 AH by Motilal Katib Beg

اول ردای بادشاهی کویم ، و آنگه رسائس الہی کویم

S 260 × 150, 165 × 90 ll 15 Or pap Ind nast Cond good

## 1695.

ترجمہ مہابھارتہ

### TARJUMA-I-MAHABHĀRATA

D 1103sc

A translation of the Mahābhārata, executed by the order of  
Akbar, by four translators 'Abdu'l-Qādir Badaūnī (cf above  
Nos 118, 1263), Ibn 'Abdu'l-Latīf Husaynī, surnamed Na  
Khān, Muhammad Sultān Thānīsai, Mullā Shīnī A preface  
it was written by Abū'l-Fadl (see Nos 122-127) The work  
commenced in 990/1582, and completed some time after 995/1587 (حکم)  
It has also the title *Razm-nāma* See GIPh 352, Bl I 218- M 73  
EIO 1928-1947, EB 1306, P 1025-1026, R 57-58, etc Ind  
Bh 103-105, (GC II 161) Cf also M Schulz, Aperçu (Dated  
mémoire sur la traduction du Mahabharata, faite par l'ordre Beg  
l'empereur Akbar, JA, vol 7, p 110 The work is divided  
18 *paris*, also called *fann* The present copy, transcribed at P  
in 1099 AH (or the 31st year of Aurangzib's reign), is div  
into two vols The *first* contains the preface and the *paris*  
The *second* contains the *paris* 8-18 (the order 16, 15, 14, 13 (حکم)  
10, 11, 9, 8, 17, 18) Beg as usual

M 61

ای ہر دہ ہزار عالم از شوق تو مسب الحج

2 vols S 270 × 175, 220 × 115, ll 17 Or pap Ind nast Cond good Bad vig 224 an

## 1696.

The same

Another copy of the same, transcribed in 1213 AH (حکم نامہ)  
Muhammad Mu'izzu'd-Dīn Bukhārāī It is also divided into M 5  
volumes The *first* contains only *paris* 1 and 2 the *second* Dated  
*paris* 3-18 Beg as in the preceding copy On the fly-leaf Hasibu'l-  
called مصنف سام قصی

2 vols Fr 625 (in both), S 230 × 150, 170 × 100, ll 16 Or pap Ind nast Cond good  
good Occasional notes and glosses in Nagari and Gujarati characters

Cond good

97.

(ترجمہ مہابھارت)

ARJUNA-I-MAHĀBHĀRATA)

D 109

A Persian translation of the second half of the XII *parv* of the *Mahābhārata*, called *Moksha-d'harm* (or, as here, موحیہ دھرم) (the translator is apparently Faydī (cf above, Nos 692, 1694), who is mentioned (f 1v) rather ambiguously as follows

.. واضح باد کہ بدس ازین سالک مسالک طریقہ شیعہ فصی فیاض  
مہادوان مہابھارت را از زبان سیدسکری بن عیسی ترجمہ کردہ از آئینہ شایب  
(سائی ؟) بر کہ باب دوازدہم خلاصہ و عمدہ آن کتاب مسطاب الح

then proceeds with the story which belongs to the original text explains the circumstances of the composition of this *D'harm* addition. Translation is made in bombastic ornate prose, with copious verbal passages, but the *takhoillus* of the versifier does not appear. Transcribed in the 8th year of Muhammad Shāh (1138 AD), from a bad copy, in which there were many mistakes. An introduction is appended in the beginning Beg

168

موحیہ دھرم کدان ساگر، دنام آنکہ او نامی ددار، بہر نامی کہ حد  
The سر بر آر، بعد سجدہ و ندا ندائی کہ ہملاہ داب الح

At the end there is a *gasīda*, incomplete at the end, with a introduction, without any indication of the name of the Condor Beg

169

این حکمدان بدر دریای حواسطہ سطر بطریق یادگار الح

(151), S 220 × 115, 175 × 75, ll 15 Or pap Ind shikasta nast Cond tol  
The Slightly injured by repairs Occasional glosses on the margins

1698.

راج نرنگی

RĀJATARANGINĪ

D 16

A translation of Kalhana's famous history of Kashmir, usually called *Rājataranginī*, composed in 1148 AD. The name of the translator is not given, but, as H. Ethé conjectures, he must have been Mullā-Shāh Muhammad, who translated Kalhana's work in 998/1590 by order of Akbar. The work was revised in 999/1591 by 'Abdu'l-Qādir Badāūnī (cf Nos 118, 1263). See EIO 508, R 296. Cf also Asiatic Researches, v XV, pp 1-92. Elliott, Hist

of India, vol V, p 478, etc The present copy dates from end of the XIIc AH It is incomplete at the end Beg

کلمن بعدد مؤلفه ، کتاب اصل که حسب الحکم الاسر ، الح

Ff (88), S 260×190, 210×130, ll 18 Or pap Ind shukasta nast Cond rat  
bad Injured by repairs

1699.

جاءه حوک ناسخه

TARJUMA-I-JÜGBĀSHISHT

D 107

A translation of Yogavācishtha, by Nizām Panīphat'hī, who prepared it with the assistance of two pandits, and dedicated to prince Salīm, i.e. Jahāngīr, before he has become Sultān (1014/1605) It is apparently the same Persian version as the one described in Bl I 223 EIO 1971, EB 1328, R 61, etc The present copy, transcribed in 1151 AH, opens with a preface apparently not found in the copies in the British Museum, India Office and Bodleian Library) Beg

سکرو سپاس نعتاس سراوار حصرت دارو الح

The work itself begins on f 2v, as usual

برهمنان همد را در وحدت داب حو الح

Ff (386), S 270×160, 205× ll 17 Or pap Ind nast Cond good Bad  
vignette

1700.

ترجمه جوک ناسخه

TARJUMA-I-JÜGBĀSHISHT

E 46

Another translation of the same mentioned under the preceding No The name of the translator the date of the translation are not given, but the present copy dated 1090/1679 (the 22nd year of Aurangzib's reign), and therefore must have been written before that year Beg

نالمک مصدحه ، کتاب حوک ناسخه معمرماد الح

Ff (151), S 250×170, 195×85 ll 17 Or pap (perishing) Ind nast Cond tol  
good Worm eaten CFW 1825

1701.

سنگهاسن بنیسی

SING'HĀSAN BATTISĪ

D 147.

A Persian translation of the well known collection of 32 fairy tales, which exists in different Sanskrit and Hindī versions

Unfortunately the present copy, dated 1155 AH (the 25th year of Muhammad-Shāh's reign), contains no introduction and opens abruptly with the story of Mahādīw and Pāibatī. Therefore there is no indication as to the name of the translator or the date of the work. Cf EIO 1988, P. 1034-1035, R 763, etc. Beg

حکایت مهادیو و پارتی، یک و یک سری مهادیو برکناس کرد

Ff (127), S 200 × 115, 155 × 90, ll 12 Or pap Ind shikasta nast Cond tol  
Notes in Canarese characters on the margins and the fly-leaves

171

AP 702.

رساله سریری

RISĀLA-I-SARĪRĪ

D 214

A Persian translation of Sing'hāsan Battīsī, prepared in 1084/1673 (see f 2v, (هسب مع آراسته ای سرمدی چار), in the time of Aurangzib. The name of the translator is not given. The present work was transcribed in 1197 AH. It contains many interlinear notes, in red, explaining the meanings of the Arabic words used in the narrative. Beg

ارصاع سریر و دم سکواهر رواهر حمد الح

S 245 × 180, 180 × 120, ll 11 Europ pap Vulgar Ind nast Cond tol good

1703.

لذة النساء

LIDHDHATU'N-NISĀ

G 27

The well known highly obscene treatise on sexual intercourse and other cognate matters being a paraphrase or a free rendering of the Sanskrit Koka-Shastra (کوک سداستر). The name of the compiler or translator is not given, and the dates of the several extant Persian versions are not known. The present version is divided, as stated in the preface, into 13 *bābs*, but here only 9 are actually given. See Bl I 234. Copied in the XIIc AH. Beg

الحمد لله . . . بدان . . . این کتاب را از نوای درو و لدب نامته اند الح

Bd v Ff 1v-21, S 225 × 125, 160 × 75, ll 15 Or pap Ind nast Cond good

1704.

The same

G 28

Another copy of the same work, dating from the XIIIc AH. It is incomplete both at the beginning and at the end. Its

beginning corresponds to f 2 of the preceding copy, and it contains 12 *bābs* out of the original 13. At the end there is an *afsūn* (incantation)

Bd v Ff 1-21v, S 210×135, 170×90, ll 17 Europ pap Ind nast Cond. good Lacunas in the middle CFW 1825

## 1705.

The same

G 2

Another, slightly different, version of the same work. The exact title, the name of the compiler, etc., are not given. Apparently the same version as Pr 589-590. It contains 13 *bābs*, the last one (f 38) being only fragmentary. And after this there begins what is apparently yet another version of the same work here regarded as a continuation of the preceding one, with the heading 'the 14th *bāb*'. Then follow *bābs* which bear Nos 2-9, and deal with the same matters as in the preceding treatise. In numerous poetical passages there invariably appears the *takhallus* Nakhshabī or Diyā-i Nakhshabī, and it seems very probable that the work belongs to the pen of that prolific writer, Diyāu'd-Dīn Nakhshabī, d 751/1350-1351, see above, Nos 307, 335, 1200. Its peculiarity is the prominence of the magical element, not much emphasised in the other versions. Transcribed in the XIIc AH. Beg

الحمد لله ..... بدان . ... این علمی است جامع و هدایت که اله

Bd v Ff 21v-54v For measurements, etc., see No 1703

## 1706.

ترجمه نیاکو

TARJUMA-I-BHĀGAWAT

D 106

A Persian paraphrase of the tenth *skand'h* of the *Bhāgawat Purān*, narrating the legends of the life of Kṛṣṇa. The name of the translator is not given, and there are no indications as to the date of compilation. The present version seems to be different from those described in Bl I 225-228, EIO 1952, Pr 1027, R 60, etc., but may be the same as the other version mentioned in EIO 1953, written in a more inflated and embellished style (although their initial phrases do not coincide). Many passages are versified. Copied in the end of the XIIc or the beg of the XIIIc AH. Beg

سخن از سری کس کوزم بخشد ، که کردد سکسب من از وی دروسه ،

S 245×110, 185×165, ll 12-16 Or pap Ind shikasta-nast Cond tol good

707.

آب، زندگی

B-I-ZINDAGĪ

E 1.

A Persian translation of the Bhagavadgītā, apparently identical with the one described in EIO 1949-1950, R 59, etc. If so, it belongs to the pen of prince Dārā-Shikūh. There are however apparently no direct indications to this effect. The work is divided into 18 *ad'hyāyas*. Transcribed in 1260 AH by Datārām Biahman Beg.

دھرتراستر کتب کہ ای سلجی در رمن کورکب الھ

§ 130 × 270, 185 × 215 (*biyār*), ll 13 Or pap Modern Ind nast Cond tol good

1708.

سراکبر

SIRR-I-AKBAR

E 103

A Persian translation of Upanishads, commenced in 1050/1640 and completed in 1067/1657 at Dīhlī (as stated in the colophon), by prince Dārā-Shikūh, son of Shāhjahān (d 1069/1659). It is sometimes also called *Sūru'l-asān*. The work has been translated into Latin by Anquetil Duperron, 1801, and it contains two Upanishads the original Sanskrit text of which has been lost, cf P. Deussen Sechzig Upanishads des Veda, Leipzig, 1905, p 829. See GIPh 354, Bl I 216-217, EIO 1976-1982, EB 1329-1331, Pr 1022, R 54-55, etc. Cf St No 22 on p 53. Transcribed in 1210 AH. Beg.

حمد ذاتی را کہ بطاعہ دار دسم اللہ الھ

Fr (285), § 240 × 150, 185 × 105, ll 15 Europ pap Bad Ind peculiar nast Cond good

1709.

مفرح العلو

MUFARRIHU'L-QULUB

Oa 54

A Persian paraphrase of the Hitopadeśa, translated by Taj(u'd-Dīn) Muftī al-Mahkī. In other copies he is also called Tāju'l-Ma'ālī, or Tāju'd-Dīn b Mu'im'd-Dīn Mahkī. The time when the translator lived is not known. The work contains a dedication to Mahkū'sh-sharīq wa'l-ghaib Nasīru'd-Dīn Muqattī' Bahā-ī-Nadīm al-lah (?), probably a local landlord, who, however, also cannot be identified. See Bl I 231, EIO 1983-1986, B1 324 (1), 326 (1), EB 1320, P1 1033, R 757, Aumer 47, Mehren 29, etc. Cf also St No 18 on p 181. Also S de Sacy, Notices et Extraits, vol X, pp 226-264. Lith several times in India. Transcribed

by one 'Abdu'l-Karīm in 1098 AH (the date is very doubtful and must probably be read 1198 AH) Bug

Bd v. 1 f. 10-137 For measurement, etc. No. 1416  
n 115-137, on religion, matters on number 14, which

1710.

## TARJUMA-I-MITAKSHARĀ

A Persian translation of the well known Sanskrit work on Hindu law and ethics called Mitaksharā. The name of the translator does not appear but this version must have been made before 1112/1729 (the 12th year of Muhammad-Shah) inasmuch as this copy was transcribed at Shāhjahānabad by Protap Rāy. The work is divided into three books (1 on f. 1v, 2 on f. 19 on f. 99). It begins abruptly without any preface.

1 f. (169), s. 279-170 200 x 100, 11 1/2 in. by, ind. text in 14

1711.

## MIFTAHU'L-FATH

A Persian paraphrase of a Sanskrit work on magic, probably called Devalok hajati. It contains many cabalistic formulae and drawings, left in the original Nagari characters in Sanskrit. The translator calls himself Ahmad-Khan, Abūdhī. The date of translation is not given. The present copy is transcribed towards the end of the XIIc AH probably in the same 1163 AH in which another treatise, included the same *manmāda*, was copied. It is incomplete at the end.

Bd v. 1 f. 20v-16v For measurement, etc. No. 1416

1712.

## PŪRĀNĀRT'II-PRAKĀSH

A Persian version of a Sanskrit work on chronology, cosmogony and other cognate matters, compiled by Pandit Radhākant Taika by order of the Governor-General Warren-Hastings (d. 1818)

پورانارتم پراکش  
D 107

work was translated, and the translation dedicated to the Governor, by Zūrāwāī Singh, see R 63-64 Transcribed in the beg of the XIIIc AH by Harīrām Pandit Beg

برہمسوری را از صدق اعتقاد برنام منکدم الح

13c S 230×155, 165×115, ll 7 Or pap Ind nast Cond tol good On f lv a  
1b c iature J H Harrington

13c  
di

1713.

ترجمہ کاشی کہن

'ARJUMA-I-KASHĪ-K'HAND

D 108

A translation of a large work on the places of pilgrimage and the legendary topography of Benares, the description of the rites and forms of devotion practised at every particular place, etc The translation was prepared by Ānandk'han who used the *takhallus* Khūsh (or Khwash, حوس) He dedicated it, as repeated in every volume of this copy, to مستتر خود، این مہر ایک .. دکن صاحب (Jonathan Duncan?) The India Office copy (see EIO 1959) apparently gives only his Christian name and title, as Jonathan Ghazafai-Jang This Persian translation bears also the title *Bah'u'n-naṣṣāt* It is divided into five vols, each containing approximately 20 *ad'hyāyas* See EIO 1959 The present copy was transcribed in 1207 and 1208 AH, apparently by the same scribe as of the one of the India Office copy, who calls himself Bhūlā-Nat'h Here only four vols are found, II-V, the *first* is lost The *second* and the *fifth* vols are incomplete at the beginning

Beg of the *second* vol

انبات، نیک دم منکدم، ادا جہان را الح

Beg of the *third* vol

ہزار ہزار سکرو سناس مرآن واحدی کہ الح

Beg of the *fourth* vol

سناس ہی سناس و حمد ہی حد مرآن واحدی کہ الح

Beg of the *fifth* vol

.. کون و مکان - ولان دادند لکی الح

4 vols S 230×150, 185×100, ll 15 Or pap Ind nast Cond good In the beg of the fourth vol there is a miniature, and in the third vol space is reserved for it Probably other vols also contained miniatures on the initial pages, and this may be the reason why their beginnings have disappeared)

1714.

(MAJMU' A)

A large collection of Persian translations of different Sanskrit works Transcribed (as stated in some colophons) in 1213 A.H. (the 41st year of Shāh-Ālam)

1 *Tarjuma-i-Jūgbāshisht* (ff 1v-463v) A translation of Yogavāṇishtha, cf above, Nos 1699-1700 It is different from the versions mentioned above The translator calls himself Abhinandan (ابنه ندن), a pandit from Kashmir He dedicated his work to *Lemcison* (لعمرسون) Beg

بعد استب بعدای مصمات الحج

2 *Tarjuma-i-Jamū Ashmīd'h Parb* (ff 466v-682) A Persian paraphrase of the 11th *parva* (Açvamed'ha) of the *Mahābhārata* (cf above, Nos 1695-1697), also dedicated to the same *Shāh* The name of the translator is not mentioned Several miniatures Beg

راودان شد و عالم ان از مدد چاین روایب منکندد الحج

3 *Tarjuma-i-Gyān-mālā* (ff 685v-699v) A Persian version of a Sanskrit work, probably called *Jñāna-mālā*, containing a dialogue of Krishna It is the same as Bh 107, ff 222-235 Beg

ان نسخه گدان و الا حواب و سوال سری کرسن الحج

4 *Tarjuma-i-Ūpank'hat-i-Narsing'h* (ff 701v-719) A Persian paraphrase of the Narsing'h Upanishad, from the collection of Dārā-Shikūh, see above, No 1708 The present copy is slightly incomplete at the beginning, and opens abruptly

شمه مرستهها به رحلت کفاند که الحج

5 *Tarjuma-i-Haribans-purān* (ff 723v-919v) A Persian translation of the appendix to the *Mahābhārata*, called *Harivamśa-purāna*, cf EIO 1951, dealing with the story of Krishna The name of the translator does not appear Beg

مصل در ذکر رام اودان الحج

Solc<sup>2</sup>

## 7 Scap-books.

715.

( ۱۷۱۵ )

(MAJMŪ'A).

M 12c

con A collection of loose leaves, apparently belonging to one and  
 on he same *biyād*, but hopelessly mixed up As there are no catch-  
 16 words, then arrangement in the proper order would require special  
 16 study (which it would hardly be worth while to undertake) They  
 16 contain notes of the most mixed contents on grammar, magic,  
 16 the duration of the reigns of various princes, Sufic matters, etc ,  
 16 but especially poetical quotations in Persian and Hindustani  
 Transcribed in the XIIIc AH

S 160 x 310 (*biyād*) Or pap Ind modern nast Cond bad

1716.

( ۱۷۱۶ )

(MAJMŪ'A)

M 12b

A collection of scraps, dating from the XIIIc AH It contains a short note on the cabbalistic properties of letters (*hurūf-i-tahajjī*), two pages from the well known *tadhkirā*, *Mu'ānu'l-khiyāl*, by Shīr-Khān Lūdī (see above, Nos 223-224), and a series of Persian and Hindustani poetical quotations (the Hindustani *ghazals* chiefly from Mīrzā Rafī' Sawdā Hindī)

S 145 x 270 (*biyād*) Or coloured pap Ind nast Cond not quite good

1717.

( ۱۷۱۷ )

(MAJMŪ'A)

M 14

A curious note book, which apparently belonged to and was filled in by one Gangā-Bīshan-Kūl, who mentions his name several times It contains a long series of short notes on various matters of Hindu mythology, customs, practices, as well as on some Sufic topics, Muhammadan theology, etc , in Persian and Hindustani The dates, which appear here, range up to 1234 and 1241 AH

S 100 x 180 (*biyād*) Europ pap (perishing) Ind good nast Cond tol good

1718.

( ۱۷۱۸ )

(MAJMŪ'A)

M 23

Another collection of scraps, containing a great number of fragmentary notes and poetical quotations, in Persian, Arabic and

Hindustani The only more or less considerable item is a *ḥimn* of Muhammad-Shāh, also apparently fragmentary The poetic quotations are mostly from famous poets, such as Nizāmī, Sa'di etc, or the well known modern authors, such as Nāṣir 'Alī and others The Hindustani poems are chiefly from Rangīn Transcribed in the XIIIc AH

Ff (50), S 120 × 235 (*biyād*) Europ pap Vulgar Ind nast and shikasta Cond tol good

1719.

(مجموعه)

(MAJMU'Ā)

M 30

Another similar note book, filled with scrappy notes of most varied contents, magical prayers, alchemical prescriptions, amulets, etc A few poetical quotations (رباعیات در طایف نازان), etc Transcribed in the XIIIc AH The greater part of the booklet is left blank

S 105 × 215 (*biyād*) Europ pap Ind nast Cond tol good

## APPENDIX I.

### Works in Arabic, Turkish, Pashtu and Hindustani

1720.

*Arabic*

(مجموعه)

Ob 7

A collection of treatises, chiefly dealing with the rules and customs to be observed in the recitation of the Coran. Copied in 1191 AH by one 'Abdu'l-lah (see f. 144). The works in *Arabic*, contained in this volume, are

1 (*Mulakhkhas fī ma'rifati n-nāsikh wa'l-mansūkh*) (ff. 34-36v). An abbreviated version, incomplete at the end, of a work on the proper arrangement and annotation of the Coran, by 'Abdu'r-Rahmān b. Muhammad ad-Dimishqī (not mentioned by C. Brockelmann). Beg.

الحمد لله . اما بعد فان العدد القدر الكبير عند الرحمن بن محمد

2 *Al-ikhtifā* (ff. 80v-144). A treatise on the different schools of readers of the Coran and cognate subjects, by Abū Tāhī Isma'il b. Khālaf an-nahwī al-muqarrī' (as-Saqālī as-Saraqstī), d. 455/1063, see Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 407. It is apparently not the original version of *Al-ikhtifā*, but may be the author's own condensed edition. Beg.

والسبح ابو طاهر . . اما بعد . ابى ذاكر بنى هذا الكتاب الحج

3 (*Risālat fī'l-qarā'at*) (ff. 145v-235). A treatise on the rules of the recitation of the Coran, chiefly concerning the places where pauses may be made. The name of the author, the exact title of the book and the date of composition are not given. The author only states (f. 146) that he based his work chiefly on the treatises of Abū Ja'far b. (Muhammad) Tayfūr as-Sajāwandī (d. 560/1165, see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 408). Beg.

الحمد لله حمداً بكافى (sic) بعده ويمتري مرادة الحج

Bd v. For measurements, etc., see above, No. 598

1721.

(مجموعه)

(MAJMU'Ā)

Ob 11

Short treatises and poems, in *Arabic*, complete or fragmentary, contained in this *maḥmū'a*, dating from the XIIIc. AH.

1 *Al-wasīlat* (ff 27v-28v) A poem, ascribed to the author-ship of the famous saint 'Abdu'l-Qāḍī Jīlānī (d 561/1166) Brockelmann, *Gesch d Al Lit*, v 1, p 436, No 25 There are a few lines of introduction in the beginning, and a note at the end. Beg

بسم الله و الحمد أولاً ، على نعم الله تعالى تكفى ودماء تدراً ،

2 (*Al-ṣisālat fī'l-usūl*) (ff 53v-77) A treatise on the usual elementary rules concerning prayer, ablutions, etc The title of the work, the name of the author, the date of composition are all not mentioned here Beg

الحمد لله . . اما بعد فاعلم ايها الخرص على اقتباس العلم الح

3 *Al-kitāb fī 'ilmī'd-durūb* (ff 77v-84) A short treatise on arithmetic, especially dealing with fractions The name of the author is not given A short note on the same matters, in *Persian*, in the beginning (f 77v) Beg of the treatise

الحمد لله اما بعد فمده دسكه مختصرة في علم ايجاد و حسابه

و عربيه الح

4 (ff 117v-119) Several prayers

5 *Mi'āḡu'n-Nabī* (ff 130v-143v) A collection of *ḥadīths* concerning the *mi'āḡ* of Muhammad The name of the compiler is not mentioned Beg

بسم الله و صلى الله على سيدنا على حار حله الح

6 (*Tafsīru'l-Qur'ān*) (ff 155v-333) A fragment of a detailed commentary on the Coran, in the form of questions and answers It begins with *sūra* VIII, 2 and ends with *sūra* XVII 73 The name of the author, etc, are not mentioned Beg abruptly

. احد واحد سالى وما حارب الا فلأ حتى حاربى الح

Bd v For measurements, etc, see No 1180

1722.

(مجموعه)

(MAJMŪ'A)

Ne 2

Arabic treatises found in this *maġmū'a*, dating from the beg of the XIIc AH

1 *Biyān 'alāmāt ākhiri'z-zamān* (ff 31v-41) A short treatise, in Arabic, on various details concerning the day of

172 resurrection and the appearance of Imām Mahdī The name of the compiler is not given Beg

الحمد لله  
وعدة الرسالة معقول بن علام آحر الرمان و  
مولانا وسددا و امامنا م لا تن الحس العسرى الحج

2 *Al-ṛisālat fī asīrāt-ṛs-salāt* (ff 41-45) A short treatise on prayer, ascribed to the authorship of Abū 'Alī Ibn Sinā (d 428/37), see Brockelmann, *Gesch d Arab Lit*, vol I p 454, No 13. This copy apparently contains only the beginning of it and it breaks off at the second *ṛsal* Beg

هذه الرسالة للشيخ الرئيس في اسرار الصلوة، معقول و قسم الحج

3 (*Al-ṛisālat fī't-tauḥīd*) (ff 45-46v) A fragment of a treatise on *tauḥīd* and other Sufico-theological matters The author's name is not given Beg

الحمد لله الواحد . اما بعد فان كلمة التوحيد مما صده ، فيه رسائل الحج

Bd v Ff 31v-46v For measurements, etc , see No 561

## 1723.

(مجموعه)

(MAJMU'A)

Ob 14

A collection of short treatises and extracts of religious contents, in Arabic Transcribed in the XIIc AH

1 *Al-ahādīth min Miṣkātī'l-Mustafā* (ff 8v-41, in *margin*) An extract from a *Miṣkāṭ* probably *Miṣkātū'l-masābīḥ*, see Brockelmann, *Gesch d Arab Lit*, vol I p 364 Transcribed by Mahmūd Bahāu'd-Dīn Kalyānī Beg

هذه المصنفات على الاستعدادات لنوم المعاد الحج

2 *Mi'ṛāḡu'n-Nabī* (ff 22v-32) A collection of traditions relating to the *mi'ṛāḡ* of Muhammad At the end a fragment of a work of religious contents Beg

الحمد لله الذي قرب من احتارة من عبادة الحج

3 *Mawlūdī-Makkī* (ff 32v-43) A collection of traditions of Muhammad with Persian paraphrases and explanations Beg

انس بن مالك رضى الله عنه كتب الحج

4. *Muntakhab min Shu'batī'l-īmān* (ff 41-79v, in *margin*) A collection of Arabic and Persian traditions, dealing with different subjects, extracted from different works, but chiefly from the *Shu'batu'l-īmān* (not mentioned by Brockelmann)

5 (ff 43v-44v) Some traditional stories, with Persian comments

6 *Al-'aqā'idu's-sunniyya* (ff 45-80v) A short treatise<sup>1</sup> on Muhammadan theology and eschatology, by Uthmān b. 'Īsā Siddiqī al-Hanafī, called in the heading of the index, which added here, Miṣyān 'Uthmān. The work is divided into 17 *faṣls*. Some notes in Persian are added on ff 45-46. Beg (f 46v)

الحمد لله على ما علمنا فواعد العائد الدينيه الحج

7 (f 81) A letter from Shāhjahān to the ruler of Bījāpūr

8 *Daqā'iqul-haqā'iq* (ff 79v-122v, in margin) A treatise on eschatology, rather fragmentary. There is no indication as to the name of the author and the title is given only in the heading. It is divided into numerous unnumbered *bābs*. Beg

الحمد لله . باب في تخلص نور محمد الحج

9 *Shu'atu'l-islām* (ff 81v-167v) A treatise on *fiqh*, according to the Hanafite school, by Ruknu'l-islām Muhammad b. Abī Bakr Imāmzāda ash-Sharghī (d 573/1177). See Brockelmann, *Gesch d Arab Lit*, vol I p 375. The work is divided into 59 *fasls* (a detailed index is given on ff 81v-84). Beg (on f 84v)

الحمد لله الذي دلنا على معرفه بالسواهد و الاعلام الحج

Bd \ For measurements, etc., see No 1008. Notes and glosses on the margins. Fol 153, containing a divination table, does not belong to the text.

1724.

(مجموعه)

(MAJMU'Ā)

D 293

Several legends, in *Arabic*, of religious contents, placed on the margins of the *Matālibu'l-anwār* (see No 63). Transcribed in 1101 AH (see f 56). The greater part of the text contains an interlinear Persian translation.

1 *Qissat Sham'un* (ff 1v-38v) A story from the times of Muhammad, in the style of the usual traditional narratives of the most reliable *'āwīs* about some events of that period. Beg

قال كعب الاحبار رضى الله عنه انى سمعت عن ابن عباس الحج

2 (ff 38v-46v) A story about Bilāl b. Hamāma, a saint of the time of Muhammad. Beg

روى انس عناس رضى الله عنه انه قال الحج

- 172<sup>eg</sup> 3 *Hadīthu't-tuyār arba'a* (ff 46v-56) The story of King  
AL- (lea) mon and four birds falcon, raven, nightingale and owl Beg  
of 4 (ff 56v-64) A few anecdotes about Muhammad and his  
Ar emporaries Beg  
Per روى عن النبي صلى الله عليه وآله وسلم  
thr 5 (ff 64v-70) A short story about Hāiūnai-Rashīd and  
son Beg  
حكى انه كان لسارون الرسد ولد قد بلغ من العمر الحج  
Bd v Ff 1-70 (in margine) For measurements, etc, see No 1

## 1725.

(مكتوبة)

(MAJMU'A)

Aa 2

Several Arabic treatises included in this *majmū'a*, dating from the beg of the XIIc AH

1. (*Qissat Sulaymān*) (ff 101v-120) Coranic legends with a number of *hadīths*, connected with them, concerning King Solomon. The name of the compiler is not given. (At the end a short *hikāyat*, in Persian, is added) Beg

الحمد لله . . اما بعد ول داود صواب الله عليه السلام

2 (*Qissat Bulūqiyā*) (ff 121v-129v) The story of the fantastical adventures of Bulūqiyā, probably an extract from the *Hazān mas'ala* (cf above, Nos 1008-1012) Beg

الحمد لله . . اما بعد روى عن عبد الله بن سلام قال الحج

3 (ff 129v-130v) Notes of religious contents

4 *Bābu's-salāt wa'z-zakāt* (ff 131-139v) A collection of *hadīths* concerning prayer and alms-giving. Some passages are accompanied by an interlinear Persian translation. Beg

باب الصلوة و الزكاة، ول الله تعالى و اعدوا الصلوة الحج

5 *Bābu'th-thānī fī man* (sic) *ḡā a fī thauāb ḡhush l-janābat* (ff 140-167v) On ablutions, funeral rites etc. (At the end there is a short *Hikāyat-i-Iblīs*, in Persian) The title of the work, from which this extract is taken, is not given. It contains only *bābs* II-XIV. Beg

ول الله تعالى و ان كنتم حنبا ولما روا الحج

6 *Hadīth ghulāmī'ī-rā'ī wa qissat islāmīhi* (ff 180v-181v) A story, compiled from a number of *hadīths* concerning a certain 'Umar b Zayd Beg

كان رجل اسمه عمر بن زيد، روى عن صحابك ان مرآحم اليه

7 (f 186) The *Fātiha* of the Coran, with an interlinear translation and explanations in Persian

8 *Sīfatu'l-mi'irāḡ* (ff 186v-189) Again the story of Muhammad's *mi'irāḡ* Beg

عن عدد الله ان عباس رضى الله عنهما اليه

9 *Risālatu'l-mi'irāḡ* (ff 193v-214, in *margin*) Another version of the same legend of Muhammad's *mi'irāḡ*, also without any indication as to the author and the date of compilation. It is apparently incomplete at the beginning

10 *Hikāyat* (ff 214v-216v in *margin*) A short religious story, dealing with some Biblical legends

11 *Ghazāl Muqātil Ibn Jurayh* (ff 216v-227, in *margin*) Traditions certainly altogether fictitious about the exploits of Ibn Jurayh Beg

قوله تعالى ولا تقولوا لمن دعاه في سبيل الله اليه

12 *Hikāyat 'Antar* (ff 227v-233v, in *margin*) A short collection of similar traditions concerning the adventures of 'Antar Beg

قوله تعالى ولا تقولوا لمن دعاه في سبيل الله امواتا اليه

Bd v For measurements etc, see No 928

## 1726.

معرفة المذاهب

MA'RIFATU'L-MADHĀHIB

E 42

A short treatise on the sects of Islam, giving the principal differences between them. The authorship is ascribed to the founder of the Hanafite school, Abū Hanīfa an-Nu'mān b Thābit, d 150-151/767-768. The work, however, is not mentioned by Brockelmann, and seems to be rather apocryphal. In the introductory lines it is stated that it is divided into 7 *fasls*. The present copy, dating from the XIIc AH, is slightly incomplete at the end. Beg

الحمد لله اما بعد وقد اجمع امام المسلمين ابو حنيفة رضى الله عنه كتاباً ذكر فيه سبعين باباً، وسماه معرفة المذاهب اليه

Bd v Ff 202-206v For measurements, etc, see No 1233 Fol 203 belongs to another work, and must originally have been f 146

172<sup>eg</sup> 7.AL-<sup>lea</sup>HAUTHIYYA

العوذيه

Oc 7

The well known Sufic treatise, attributed to the authorship of Abdu'l-Qādir Jilānī (d 561/1166), see Brockelmann, *Gesch d A Lit*, v I, p 435 It has been frequently translated into Persian and commented upon (cf Nos 1172-1175 and 1771 in this Catalogue) Transcribed in the XIIc AH Beg

الحمد لله كاسه . العمه ..... اما بعد فقال الحوب الاعظم الاح

Bd v Ff 2v-9v For measurements, etc, see No 1347 On ff 1-2 scriappy notes, with medical prescriptions

1728.

MI'AT 'ĀMIL

ماك حامل

C 29

One of the most popular Arabic school books on Arabic grammar, also called *Al-'awāmilu'l-mi'at* or *Al-'awāmil fī'n-nahw* It was composed by (Abū Bakī) 'Abdu'l-Qāhir b 'Abdu'r-Rahmān al-Jujānī, d 471/1078, see Brockelmann, *Gesch d A Lit*, v I, p 287 Copied in the beg of the XIIIc AH Beg

الحمد لله على دعائه السامله و الآيه الكامله الاح

Bd v Ff 79-110 For measurements, etc, see No 1459 Worm eaten Notes and glosses on the margins

1729.

SHARH TAHDHĪBĪ'L-KALĀM

شرح تهديد ، الكلام

Oa 63

A fragment of an Arabic commentary on the well known treatise on logic, *Tahdhībū'l-mantiq wa'l-kalām* (cf above, Nos 1409-1410) The latter was composed by Sa'du'd-Dīn Mas'ūd b 'Umar at-Taftazānī, d ca 791/1389 The commentary was composed in 967/1559, by Najmu'd-Dīn Abdu'l-lah b al-Husayn al-Yazdī, d 1015/1606, see Brockelmann, *Gesch d A Lit*, v II, p 215, and Rieu, *Supplement to the Arab Cat*, No 735 It is copied on the margins of ff 9v-16v and 73-76v Transcribed in the XIIc AH Beg abruptly, without an introduction

قوله الحمد لله ، افتتح بحمد الله حد التسميه الاح

Bd v For measurements, etc, see No 932

2. *Turkish*

1730.

نابری

TUZUK-I-BĀBURĪ

D

The original version of the autobiography of Bābur (937/1526-1530), cf. above, No 113, written in the Eastern, or called Jaghatāī, Turkish dialect. It contains the narrative of life from 899/1494 to 936/1529. See EIO 214, etc. Edited N Ilminski, Kazan, 1857, and, in facsimile, in Gibb Mem Ser. vol I, 1905, by A Beveridge. Translated by Pavet de Courteille, Paris, 1871 (French), and by A Beveridge, London (?), 1921, 2 vols (English). For the more modern bibliography see JRAS, 1922, pp 75-82. The work is often also called *Bābur-nāma*, or *Wāqī'āt-i-Bāburī*. The present copy dates from the end of the XIIc AH. Beg

رمضان آنی نازنج سکندریور توفساں نومور دا الحج

S 215×120 155×70, ll 9 Or pap Ind large nast Cond good CFW 1825

1731.

دوان اصولی

DĪWĀN-I-FUDŪLĪ

Na 99

The Turkish dīwān (in the Ādharbayjānī dialect) of Muhammad (or Mahmūd) b Sulaymān Baghdādī, with the *takhallus* Fudūlī (cf. above, Nos 667, 1251). His death is variously fixed at 963/1556 or 970-976/1562-1568 (cf. GIPh 358, R 659, etc.). The present dīwān appears to be the same as the one described in Rieu, Brit Museum Turkish Cat, p 207, and W. Pertsch's Berlin Turkish Cat, No 404, etc. It was several times printed and lith. in Egypt and Constantinople. Copied in the beg. of the XIIc AH, and included in a *majmū'a*. Between ff 334 and 335 there is a lacuna. Beg. of the preface

حمد محمد اول متکلم بطی آورده که سعید امدد الحج

Beg. of the poems

ود انار العسق للعساق مداح الهدا، سالک راه جمع عسقه ایسر اقداد

Bd v Ff 334-344v For measurements, etc., see No 924

3. *Pashtu*

1732.

(لغا، دستور)

(LUGHĀT-I-PASHTŪ)

Oc 2

A fragmentary list of Pashtu verbs, with their Hindustani equivalents. There is no indication as to whether this is the

172 beginning of an independent work, or an extract from a larger treatise Transcribed in the XIIc AH Beg

راعي (انا) ، راعلى دى (اتاهى) الحج

of Bd v Ff 34-35v For measurements, etc, see No 1226

Ar

Peis 33.

this

SUF-ZULAYKHĀ

يوسف ، زليخا

Na 179

A *mathnawī* poem, in Pashtu, on the very popular subject of story of Joseph It is apparently a translation of Jāmī's *notisuf-u Zulaykhā*, the same as the one described in EIO 1356 Cf also C Dorn, *Christomathy of the Pushtu or Afghan language*, pp 174-183 (of the texts) The author, in the concluding lines, eulogises Aurangzīb (ff 191v-192), but does not mention his own name (at least it appears neither in the introduction, nor in the *khātima*, nor at the endings of the different chapters) Transcribed by Ākhūn-zāda Mullā-Walī, in Kashmīr, in 1232 AH Beg

عنايت رب دما كسر (sic) د امدد عذبه مى وا ك ز

Ff 192, S 185 x 125, 135 x 90, ll 11 O. pap Ind nast Cond not good Injured by repairs Several miniature paintings, of a rather unartistic type Bad vignette

1734.

(مجموعه)

(MAJMU'Ā)

Od 2

Short treatises and fragments in the Pashtu language, included in this *majmū'a*, transcribed in the beg of the XIIc AH (some entries are dated 1129 AH, see f 144), by Muhammad Sa'id b Mullā Sadīq

1 (ff 138v-140v) A short treatise on the punishments, deserved by those who sin against the commandments of the *Sharī'at* Beg

وار دى اى ناران احوالدى د دعمار سانسرى الحج

2 (ff 140v-144) Another short note of religious contents, dealing with the excellences of the first 4 khalifs and other early saints Beg

وار دى اى ياران دا روايت دى لرسول الحج

3 (ff 145v-150) Another short note of religious contents Beg

واروى اى ياران دا خبر دى لكتاب ددارنگ معلومبرى الحج

At the end a few poetical quotations (also in Pashtu)

4 (ff 150v-152) A short note of Sufico-religious contents, dealing with the subject of death Beg

يوى دى نه درنه و اتم د مرگو الحج

5 (ff 152v-154v) A few Pashtu poems, and Khwaja Muhanmad Palwaiī (پلوری) On ff 15 is a prayer, with Persian explanations

6 (*Risāla dar madhāhib-i-sufiyya*) (ff 155v-18. treatise on the heretical schools of Sufis, with many Shi'ites as well. It was composed, partly in Persian but in Pashtu, by Karīmdād (f 158v), son of the famous, divine Ākhūnd Daiwīza Ningarhaiī, who wrote in the XIe /XVIIe Beg

‘اوس لکن سره نه رار کړم’ ‘ار کړم’

7 *Makhzanu'l-islām* (ff 182v-187v) A fragment of the beginning of Ākhūnd Daiwīza's well known religious treatise, dealing with the Sunnite principles and observances. See EIO 2632-2638. Beg as usual

الحمد لله العبدی الدی افتخر الحدیث باسمهم الخ

8 (ff 188-190) Notes, in Pashtu, of religious contents

9 (ff 190v-194v) A fragment of a larger work, which was originally divided into *nuktas*. The present copy contains only *nuktas* 20-22. It deals with Sufico-ethical matters and refers several times to the same Darwīza. Beg

ای طالب هرچه خود ناک ندی د سر الخ

10 (ff 195v-198v) A *mathnawi* of ethico-religious contents, incomplete at the end. No title, or author's name. Beg

دا ایه ان رد کول و حص بر اده ان

چه اده ان نه دسر من هغه دی دا کاران

Bd v Ff 138v-198v For measurements, etc., see No 592

#### 4 Hindustani (and other Indian languages).

1735.

(مجموعه)

(MAJMU' A)

M 21

Hindustani and Dak'hani poetry and prose fragments, included in this *majmū'a*, transcribed ca 1100 AH (because some entries are so dated). The Persian scraps are already described under No 936 above

1 (ff 10-11v) Scrappy poetical quotations

2 *Marthiyya-i-Imām Husayn* (ff 14v-14, 15-15v) The author's name is not given

- begin<sup>3</sup> (ff 16-19v and 23-29) Several *ghazals*, from 'Abdu'l-ta'at<sup>4</sup>, Khwāja Hāfiz (not the famous Hāfiz Shīrāzī), Junayd, etc  
 4 (ff 32v-47v, 49v-57v) Several more *ghazals*, *mathnawīs*, in Dak'hanī Some of them by Sālik (f 55v), and Niyāzī B v)  
 5 (ff 61v-63) A magical prayer, in Arabic, with explanation in Hindustani  
 173<sup>6</sup> *Qissa-i-Sakīna Bibī wa jang-nāma-i-Imām Husayn* (ff 63-YŪS A *mathnawī* poem in Dak'hanī  
 7 (ff 75-70, reverse order) *Narāt-nāma*, ascribed in the thephon to Muhammad A Ayāghī (copied in 1100 AH) Incomplete at the beginning  
 8 (ff 86v-90, 94v) More poems from Ayāghī, also from Lutfī, Hasan Shauqī, etc

Bd v For measurements, etc, see No 936

## 1736.

(مدح کیسودراز)

(MADH-I-GĪSŪDIRĀZ)

Oc 4

A *mathnawī* poem in Dak'hanī in praise of a saint, called Muhammad Husaynī, apparently the same famous Sufi of this name who had the surname Gīsūdīnāz (see above, Nos 1219-1233) The author does not mention his own name Transcribed 1155 AH (cf f 84v) Beg

کہوں حمد میں پاک حصر امن، کہ حسکی حکم میں لکھن کی زمین

Bd v Ff 15v-17v For measurements, etc, see No 579

## 1737.

(منوی در تصوف)

(MATHNAWĪ DAR TASAWWUF)

Oc 5

A fragment of apparently a large versified work on ethico-religious and Sufic matters The extant portion contains only the praises to God and the Prophet, a vague and bombastic chapter with the heading در جمعیت حال و معالای احوال حوس, and a discussion of the creation of the world Neither the name of the author, nor the title are given, nor is there any allusion as to the date of composition Transcribed in the end of the XIIc AH Beg

۱۰ فلم حب کیا راز پائی هوس، هوا اسم الله کا لکھی تی حس

Bd v Ff 41-60v For measurements, etc, see No 66

1738.

(RISĀLA DAR TASAWWUF)

A short treatise of Sufieo-magical contents, dealing with usual principles of theosophy mixed with cabbalistic and magical speculations. The author does not mention his name, nor exact title of his work. Transcribed apparently in the same 1184 AH as another entry in this *maǧmū'a*, written by the hand (f 72) Beg

الحمد لله محمد کی زار تصور کی باتان کسی نامحرم الح

Bd v Ff 55-70 For measurements, etc., see No 1319

1739.

حمک نامہ علی اسہل دحیر نادر شاہ فصل

JANG-NĀMA-I-'ALĪ BĀ SAHL DUKHTAR-I PADSHĀH FADL V 33

A versified story of the fantastic adventures of 'Alī and his fights against Sahl, the daughter of Pādshāh Fadl. The author uses the *takhallus* Ashraf but it is impossible to determine whether he is identical with one of the Ashrafs, mentioned in Spr 206. The title as above is given in the colophon. Transcribed in 1187 AH, by Imāmu'd-Dīn-Beg b Isma'īl-Beg Beg

حدارود اکبر ہی صاحب کریم کہ حسکا محمد ہی نائب معتم

Bd v Ff 33v-80 For measurements, etc., see No 1592

1740.

(مسموعہ)

(MAJMU'A)

M 2

Several Hindustani poems included in a large Persian anthology (see above, No 926). It dates from the end of the XIIc AH.

1 (*Sāqī-nāma*) (ff 121v-123). A short *mathnawī* poem by an author, who does not mention his name. Sprenger (Spr 624) ascribes it to a Mukhlis, whom, however, he could not further identify. Beg

الہی تدری حمد و مدد در دہن، اگرچہ دسم کا ہہ دستور دہن،

2 (ff 123-124v). Poems of Mukhlis or, perhaps one large poem, written in *mathnawī* verse. It is also referred to in Spr 624. Beg

د ا کی ہی لاؤ و وہ سائی ح ام،

کہ ستون و (ر) کمتا ہی سر خوش مدام،

begin<sup>1</sup> (ff 124v-127v) Another similar *mathnawī* poem The treat<sup>2</sup> of the author does not appear in its proper place It be perhaps discovered somewhere in the middle of the poem

B' الهی ندری حمد کی دوس ہی ، الحج

4 (ff 127v-130) Again a similar *mathnawī* poem, al-o  
173 but the name of the author Beg

YŪS اکیلا اوسى ماونا بر کندن ، الحج

d. v Ff 121v-130 For measurements, etc , see No 92b

then

1741.

مدھ ، عشق

MADHHAB-I-'ISHQ

Oc 1

A Hindustani version of the popular tale of *Gul-i-Bakāwalī* (cf above, No 311) It was translated from Persian into Hindustani by Nihāl-Chand Lāhūrī, cf EIO 828, in 1217 AH (the title is a chronogram) Copied in the XIIIc AH Beg

آغار داستان کہتی ہی کہ نور کی سہر الحج

Bd v Ff 173-231v For measurements, etc , see No 318

1742.

( منموی در اصول )

(MATHNAWĪ DAR TASAWWUF)

Oa 72

A short *mathnawī* poem on the usual Sufic topics, probably a fragment of a larger work in verse The author's name is not mentioned Copied in the beg of the XIIIc AH Beg

کہتا حمد اسگون سراوار ہی ، حسى س یو وحدتک سنار ہی ،

Bd v Ff 177-180 For measurements, etc see No 937

1743.

( منظومہ در لہجہ فارسی )

(MANZŪMA DAR LUGHĀT-I-FĀRSĪ)

C 23

A short versified vocabulary of Persian words, explained in Hindustani The exact title, the name of the author and the date of composition are not mentioned It is usually ascribed to the authorship of Amīl Khusraw Copied in the XIIIc AH Beg

حالی ناری سرحن ہ ار ، وا د ایک بدان ، رد ار ،

Bd v Ff 36v-42 For measurements etc , see No 895

1744.

(MAJMŪ'A)

A scrap-book of Hindustani poetry, with only a few extracts in Persian Transcribed in the XIIIc AH

1 *Ghazal-i-pand-nāma* (ff 2v-4v), in Persian, by 'Ālī, apparently the well known Ni'mat-Khān 'Ālī, see above, Nos 826-827 It contains admonitions as to the rules of a pious life, in Sufic strain Beg

لب ~ ورس ار تمعی دلبد رای چه  
حواری کسندن اربی رب رای چه

2 (ff 5-10v, 19v-21) Poetical quotations, in Hindī

3 (ff 12-19) A *mathnawī* poem, apparently incomplete in the beginning The name of the author is not mentioned It begins, probably abruptly

اک ر عاشقانی اندکشان د رحای آتبی نادومین بازوی سون چپای

4 *Madh-i-Ghauthi'l-a'zam* (ff 21v-24) A *gasīda* in praise of 'Abdu'l-Qādir Jilānī Beg

سپهسالار دو حک مکتبی الدن وط ربانی الع

5 (ff 24v-28v 36-38) Scriappy poems, mostly of religious contents

6 (ff 42v-44v and 29-35v) A long poem in praise of 'Abdu'l-Qādir Jilānī The author's name is not mentioned Beg.

هی بیر مکتبی الدین دن صاحب فصل ساریان مدی

7 (ff 38v-42) An *Arabic* poem of religious contents Beg

ادر العیوم لا دسام وم وم یا حدیدی کم دنامو (sic)

8 (ff 45-64) Poetical quotations in Dak'hami and other dialects, from different authors On f 56v there is a *Kākā-nāma*, by Mīlān-jī Dā'ūd-Khān On ff 62v-63 there is a poem ascribed to Sa'dī, in Persian On the last folio there is an astrological table

Ff 66, S 105 x 190 (*biṣṣād*) Or pap Ind nast, different hands Cond tol good

1745.

(MAJMŪ'A)

(مجموعه)

Oc

A few works in Hindustani, contained in this *majmū'a*, dat from the XIIIc AH

1<sup>1</sup> *Nāma-i-'aḡā id* (ff 158-170v) A short treatise in Hindustani *mathnavī* verse, dealing with the elementary prescriptions of the Muhammadan religion. The name of the author is most probably Nizāmu'd-Dīn (f 170v) Beg

حق کی کریم و دسون اول کلام، الحج

2 *Sūhāḡin-nāma* (ff 171-173) A short *mathnavī* poem in Hindī apparently by Sayyid Rājū, whose name is mentioned in the concluding lines. The beginning is slightly damaged.

3 (ff 174v-175) Scriappy notes and quotations.

Bd v Ff 158-175 For measurements, etc., see No 1401

## 1746.

(مجموعه)

(MAJMU'Ā)

C 29

Two treatises on Hindustani grammar, included in this *majmū'a* dating from the XIIIc AH.

1 (ff 71-78) A fragment of a treatise on Hindustani grammar, in Hindustani, incomplete at the end. The name of the compiler is not given, and the work begins rather abruptly.

حز اول هر ایک کلمی کا سوای معصوم الحج

2 (*Risāla dar sarf-u nahw-i-zabān-i-ihlita*) (ff 135-204v) A treatise on Hindustani grammar. The name of the author is not given. Beg

یہ رسالہ زبان ریختہ ہندی کی صر ، نحو میں الحج

Many scriappy notes and poetical quotations, in Persian and Hindustani, on ff 53v-56, 68-70v, 129-130v, etc. On ff 126-133v, there are several paragraphs of instructions to teachers, apparently belonging to a government college, with the title *Ahkām-i-mudarrisān*.

Bd v For measurements, etc., see No 1459

## 1747.

(مجموعه)

(MAJMU'Ā)

VI 13

A scrap-book of Hindustani and Persian poetical quotations copied in XIIIc AH.

1 (ff 1-9 and 45-48) A collection of congratulations, in Hindustani and Persian verse.

2 (ff 9v-44v) *Ghazals*, *rubā'īs*, etc., in Hindustani,

glorifying a prince (perhaps Tipū of Mysore), to be sung in  
tune called 'Abbāsī

Ff 48, S 200×150 Europ pap Ind shikasta nast Cond good.

1748.

(MAJMU'Ā)

A scrap-book of notes and quotations, in prose and verse in  
different Hindī dialects Transcribed in the XIIIc AH  
on ff 119v-121v there are several Persian *ghazals*, some of them  
by 'Urfi

Ff 122, S 100×210 (*buyād*) Europ pap Ind nast Cond tol good

stan  
of the  
proba

## APPENDIX II

ks in Persian which for various reasons have  
not been described in their proper places.

Hindi  
the cc

### 1 History

9.

(رساله در تاریخ هندوستان)

(RISĀLA DAR TA'RĪKH-I-HINDŪSTĀN)

D 172

A short note on the Muhammadan invaders of India, chronologically arranged. The note was completed at Husaynābād in 1180/1766 (see f 112), the author's name is not given. Judging from its style, it may be an appendix to the *Tadhkiratu'l-ahwāl*, i.e. the memoirs of Muhammad 'Alī Hazīn, see No 225, after which it follows in this *maḥmū'a*. It may belong to the authorship of the same writer. Transcribed towards the end of the XIIc AH. Beg

مواضع ستر معدومه دوعاتی که لاسکر ایران بسدد و هدد در آمده در ایی  
معام بانکار و احتصار تمام . باب مدمماید

On ff 113-113v, there is a short note of ethical contents, which, according to the initial line, is the last will of Muhammad 'Alī Hazīn

وصف که حباب سبخصاص و وفله (sic) شیخ محمد علی حریس نداد  
دعوی احباب حول نوشته بودند الحج

Bd v Ff 102-113v For measurements, etc, see No 225

### 2 Anecdotes, Tales, etc

1750.

رساله العجیبه

RISĀLATU'L-'AJĪBA

Oa 53

A collection of short didactic anecdotes, without any introduction. The title, the name of the compiler and the date of composition are not mentioned. At the end (ff 88-91v) there is an appendix containing a few more similar stories. Copied by Nihāl-Beg, towards the end of the XIIc or the beg of the XIIIc AH. Beg

دغل اسب که حصوف یحیی دعامدر علیه السلام الحج

Bd v Ff 19-91v For measurements, etc, see No 257

## 3 Poetry

1751.

## RUBĀ'İYYĀT-I-KHAYYĀM

A small collection of about 75 quatrains of 'Umar Khayyām see above, Nos 433-434 It forms part of an appendix dīwān of Humāyūn (see above, No 642), transcribed in the of the XIIc AH At the end (ff 43v-45v) there are added quatrains from Rubā'ī Mashhadī and Jāmī, also some ser notes and quotations Beg

که که طلوع صبح اریق باشد ، نالد که نکه ، می مرور باشد ،

Bd v Ff 35v-45v For measurements, etc , see No 642

1752.

The same

M 19

Another collection of some 340 quatrains of 'Umar Khayyām Transcribed in the XIIc AH Beg

و رآن که مہدین کلام حوایند اورا ، کہ کا نہ بر داوم ( دوام ) حوایند اورا ،

Bd v Ff 74-82v (reverse order of folios) For measurements, etc , see No 551

1753.

دبوان مکاری

## DĪWĀN-I-MUKHTĀRĪ

M 19

A few poems of Mukhtārī, or 'Uthmān, as he also calls himself in some places His full name was Sīrāju'd-Dīn 'Uthmān b Muhammad Ghaznawī, d either in 544/1149 or 554/1159, as stated by Rieu (R 543) His poems are dedicated to Aislān Shāh b Kumān Shāh, of the Saljūq house (494-536/1101-1141) (cf f 46v) and the Ghaznawī prince Bahām Shāh (511-547/1118-1152) (cf f 43) For references concerning his biography see R 542-543 Other copies of his dīwān are described in RS 211 (5), 215 (7), 216 The present transcript dates from the XIIc AH It contains a peculiar poem, rhyming in 7, in which the first half of every couplet repeats the expressions of the second half of the preceding one (f 48)

عقاس و نرکس و عدرس (sic) دستند ار من ،

یکی حاوۃ دوم و سوف و سدوم لاء ر ،

صعدہ ، و لاء ر و فاصر شود نمکند عس ،

سپہ ر و دوم کسوک و سدوم کوه ر ،

It may perhaps be incomplete in the beginning)  
 stan } *asīdas* (f 47), and other poems, beg  
 of the }  
 proba } یکی علامک همدو خریدم از بازار، بدان بها که از گفتار آدم آید  
 } *ḡubā'īs* (f 43) Beg (as in RS 211)

ملک ملک نفس نهارا جان سد، عدلب سب دم ردن و زان  
 Hindū v Fī 48-42v (reverse order of folios) For measurements, etc see No 551  
 the cc

(RIS4.

ابیا نامه

31YĀ-NĀMA

Na 6

A lengthy *mathnawī* poem, an imitation of the *Shāhnāma* (cf f 12v), dealing with the legends about the ancient prophets and Muhammad. The present copy is already described in Spī 364 (this information is reproduced again in GIPh 236). A few emendations may however, be suggested. The author is called, in the colophon, Abū Ishāq Ibrāhīm b 'Abdī'l-lah al-Bālachanī (*الاله جدی*), not *الاله* (Hasanī) ash-Shabistaiī, and his *takhallus* was 'Tyānī. The work is exceedingly verbose, but does not contain any indication as to the date of its composition. It opens with the story of the creation of the world, and ends with brief notes on the 12 Imāms, after which there are again lengthy descriptions of the Resurrection, of Paradise, etc. The only passage in which the author touches on contemporary life are the few lines in which he compares Mahmūd of Ghazna with Mahmūd Ghāzān, the Mongol emperor of Persia (694-703/1295-1304), who had become a Muhammadan (694/1295). It is most probable that these praises were offered to him because he was the actually ruling prince under whom the author lived (f 13v).

دین محمود دو محمود بود، که اسلام ازسان نه نهود بود،

محمود عاران سر، دینده دین، محمود عاری تله، کفر و کس،

The copy was transcribed probably in the beg of the Xc AH. It is slightly incomplete at the beginning, and opens with f 3 according to the old numeration. Beg (abruptly)

.. مستح دل از وی بدین و داد، ک و به ره آسمان از رشاد،

Ff (485 less 3), S 280 x 195, 190 x 125, II 19, four columns. Old Or. pap. Good. Herati nast. Cond. not quite good. The paint, which was used for the border lines, has destroyed the paper along them. At the end the MS is much injured by worms.

1755.

AQĀ'ID-I-JĀMĪ

Jāmī's (see above, Nos 612-639) versified exposition of elementary principles and prescriptions of the Muhammadian religion. See EIO 1381-1382, R 827 etc. It is sometime called *I'tiqād-nāma*. Transcribed at Melāpūr in 1132 AH. Muhammad Qāsim Beg

بعد حمد جدا و دعاء رسول ' سندو انى نكته را دسمع و دبول

Bd v Ff 161-168v For measurements, etc. see No 937

1756.

The same

Na 50

Another copy of the same work, dating from the XIIIc AH. Beg as in the preceding No

Bd v Ff 45v-59v For measurements, etc., see No 938

1757.

(مختصر تیمور نامه)

(MUKHTASAR-I-TĪMŪR-NĀMA)

Na 23a

A brief condensed abstract in prose, of Hātifi's *Timūr-nāma*, see above, Nos 649-652. The compiler states in the concluding lines that he wrote it in 1203/1789. He calls himself Mīr Husayn-Dūst Husaynī Sanbhālī (cf R 372). Transcribed in the third year of (Muhammad-) Akbar, or 1223 AH. Beg

ستایش شایان و ندایس نمایان و الک الملکی را الحج

Ff 30 (loose), S 230 × 155, 135 × 75 ll 10 O pap Ind nast Cond ver d  
Badly injured by worms and repairs

1758.

یوان لسانی

DĪWĀN-I-LISĀNĪ

Nb 48a

*Ghazals* of Lisānī, see above, No 662. The poem which stands first in that collection does not appear here. The arrangement is alphabetical. Copied in 967 AH (see f 67v). Beg

نکه دیدم مائل ما سرو دار ما ' در دس کس و دبول بدقت دبار ما

Bd v Ff 68v-106, S 155 × 90, 120 × 70, ll 15 Or pap Ind nast Conc.  
Scrappy notes at the end

دیوان عبیدی

stan  
of the N-I-UBAYDĪ

Oa 14

probable fragment of the *dīwān* of the Shaybanide prince of Herat, Ju'l-lah-Khān b Mahmūd (940-946/1533-1539), who used *ḥallus* 'Ubaydī. The richest collection of anecdotes connected with his poetical career is given in the *Mudhakkuṭ-l-ahbāb* (No 219 in this Cat ff 5-11v), cf also the anthology No 219 in this Catalogue, ff 315v-316 (only a few verses are given), *ḥayādu'sh shu'arā* (No 230, f 298). The present copy, dating from the early XIc AH calligraphically written, contains only a portion of the original *dīwān*. The *ghazals*, alphabetically arranged (except for the two initial ones), break off at the letter *ḍ*. Only two rhyming in *ی* are given at the end. Beg

ما عدلب کلس کوئی محمدیم ، رابرو که عاشق کل زوئی محمدیم ،

*Quatrains* (f 117v), alphabetically arranged break off at the letter *س*. Beg

در وادی عشق مهر انداح مرا ، شکوه ر فکراین و آن صاحب مرا ،

At the end (ff 121-128) there is a fragment of a long *mathnawī* poem of didactic contents repeated in Persian and Jaghatāi Turkish, in alternate lines. It seems very probable that this is a Turkish translation, by 'Ubaydī, of a Persian poem by some one else. It begins abruptly (f 121)

هر ايس ايلار دا ساد ائلا حدائی ، حصار ما عدل دمی ، ادا نیکدن ائی ،

نگاری کسر مدد خواهی اروز و راه ، ک رن نه در ندانی هیچ درگاه ،

Bd v Ff 111v-128 For measurements, see No 762. Old Or pap Good. Khorasani nast Cond not good Injured by worms and dampness

760.

دیوان حیدر

WĀN-I-HAYDAR

Nb 48a

*Ghazals* of Haydar, alphabetically arranged, belonging to the same *dīwān* as described above, No 665. Their sequence is however different and the poem which stands first in No 665 is found on f 9. Copied in 967 AH (see f 67v). Beg

زمانه دردی عم ریخت در ینالک ما ، نصیب کس نسود آنکه سد حورا ،

Herat Ff 1v-68, S 155×90, 120×70, ll 15. Or pap Ind nast Cond good has de. otes on the fly-leaves

1761.

## MARTHIYYA-I-MUHTASHAM

An elegy on the death of Imām Husayn in the form of *talkīb-band*, by the same Muhtasham Kāshī, d. 996/1588. *diwān* has already been described under No. 679 (see that references to other catalogues). For separate copies of the poem see P. 543 *Ind lib* Bh 363. Transcribed in the AH. It has a heading

بیدم مصروف امام المعصوم الشهد المظلوم سبط رسول العالین انی  
التحسین الم

Beg. of the poem

یار این چه سوزش است که در حلقه‌ی المسم  
یار این چه دوحه و چه عرا و چه ماتم است

Bd v Ff 37v-38v For measurements, etc., see No. 761

1762.

دیوان رسمی ارتیمانی

## DĪWĀN-I-RADĪ ARTĪMĀNĪ

Na 991

Poems of Radī of Artīmān, who flourished under 'Abbās I the Safawide (995-1037/1587-1628). See GIPh 311, EIO 1522, RS 376, etc. *Ind lib* Spr 538 (this particular copy referred to). Transcribed in the XIc AH, included in a large *maqām'a*

1 *Ghazals* (partly alphabetically arranged) (f. 154v)

چون مهر در برای دلم و ایوان را، نیکار خو موم سدک و سداد را،

2 *Tarjīb-bands* (f. 160v)

ای صبر و سببی که در کمدی، مست دو خم آن نگو بچندی،

3 *Sāqī-nāma* (f. 162)

ای مست آن میخ است اب، بعل آو مرا، آن دیوانه اب،

4 *Qasīdas*, short *mathnawīs*, etc. (f. 163)

چند روزان چرخ حد در هکوان یار، سده سود سعه زیر دیده شود اشکبار،

5 *Quatrains* (f. 166)

در دیدن حق که رفته اند را، آن جسم نه بد و جسم نیک در کسا،

1. *Qasīdas* mostly in praise of the Shi'ite Imāms *qit'as*, them containing chionograms (1003 on f 176 1010 on f 176 a few *quatrains* etc Beg (f 168)

probable دلا ه ر سب ر سور سده م ا کدارد حواب ک ر د ک ر

the end a few verses in Turkish

Fr 154v-180 For measurements, etc, see No 924

Hindi  
the or

N-I-MASĪH

دیوان مسیح  
Nb 125a

lyrical poems of Masīh, who apparently does not mention any dates, but refers several times in his poems to Jahāngīr (ff 118, 119v, 127v), and Shāh-Jahān (f 102v) He may therefore be identical with Ruknu'd-Dīn Mas'ūd Kāshānī, or, as he is often also called, Hakīm Ruknā (d most probably in 1066/1656) See EIO 1572-1573, cf also EB 1115, R 603, 688 etc *Ind lib*, Bk 320 There were apparently several *dīwāns* of the same poet or, at least several versions of the same *dīwān*, differing in their arrangement and contents The present copy dates from the beg of the XII<sup>c</sup> AH It contains

1 *Ghazals*, alphabetically arranged (ff 1v-94v, f 87 is incorrectly bound) Beg

عالم تدر نو زوری کسب بخشد ترا ، در نباشد همکو بعدیر جدا ندر ت را

2 *Rubā'yyāt*, also alphabetically arranged (ff 87-87v and 95-111v) Beg

ند پس که نه ندی دل هستی ما ، جمع ما بود تهری دستی ما

3 *Qit'as* (ff 112-119) (in the beginning there are 2 *qasīdas*) Beg (f 113)

دیوان من حرانگ کوهسار بود و لک ، کوجوهری که من کد کوهسار حو

4 *Qasīdas*, *tanjī'bands*, etc (ff 119-134) Beg

همین منم که ر امد کاه و کاه از دم ، نه کل نه ناع شداسم نه سرو تن نه نسیم

ff 134, 150 × 80, 120 × 55, ll 15 Or pap Pers good nast Cond tol good Some folios in the middle are perished and others are in some places injured by repairs

1764.

دیوان سائب

INTIKHĀB-I-DĪWĀN-I-SĀIB

Oa 31

A collection of quotations from the *dīwān* of Sāib (see above Nos 783-787) They are mostly the initial *bayts* of different

*ghazals*, arranged in alphabetical order. The *takhallus* author is not mentioned in them. The heading, as above, on f 57. It is different from the selections described in EI. Copied in the end of the XIIe AH, probably ca 1186 (cf Beg

س حار و حس 'بجر بنای دوستیها' الحج

Bd v 57v-133 For measurements etc see No 1387

## 1765.

### MIR'ĀTU'L-JAMĀL

Another copy of the same collection of Sāib's verses describing various points of ideal human beauty, as already mentioned. No 788. Transcribed in the beg of the XIIe AH. Beg No 788

Ff 85 S 205 x 110, 175 x 90. Three columns of diagonal lines. Ind. tol good. Stray quotations on the fly leaves.

## 1766.

### QASĪDA-I-LATĪF

A *qasida* in praise of Sayf-Khān, composed in 1114/15 (chronogram در دواج دعا کوی see f 105v) by Latīf, who several times mentions his *takhallus* in the poem, but gives no particulars as to himself. He may be identical as far as chronology is concerned, with Latīf Isfahānī, mentioned in the *Khulāsatu l-afkār* (see EB 391, col 370), No 2243, who was living at Shāhjahānābād in Muhammad-Shāh's reign. The present copy contains two transcripts of the same *qasida* by different hands (ff 96v-105v, and 106v-111). The poem has an introduction, in bombastic ornate prose, beg

این قصیده حدیده سر کرده در مدح دو بهار طراوت الحج

The poem itself begins on f 100

دو بهار سال کز بار کرده اسب ظهور، تمام روی زمین از ظهور آن مسرور،

Transcribed towards the end of the XIIe AH

Bd v Ff 96v-111 For measurements, etc see No 898

## 1767.

قصائد لطیفه

### QASĀ'ID-I-LATĪF

Ne 14

Three more *qasidas* by Latīf, in the same style, with similar introductions. His name is given on ff 3, 5, 9, 12 18. These

poems do not contain chronograms, but the identity of the author with the poet mentioned in the preceding No can be established from an allusion (f 14) to the *gasīda* described under No 1766 (بوصیه ، سال کرة) Transcribed in the beg of the XIIIc AH Beg of the preface to the *first gasīda*

این قصیده دو رسیده که در کاسهای حروفش الهج

Beg of the poem itself (f 2v)

مدم آن صاحب ادراک که نادریک سلم ، عمل کل یس من آید در نرائی تعلم

Beg of the *second gasīda* (preface f 5)

(ff 118, این قصیده ایست که عمل بی دل اولس الهج

for the poem itself begins (f 7v)

often als

See EIO of the *third gasīda* (f 13v), preface

Bk 320 or, at least

arrange of the این قصیده دو رسیده که هر سطرس از رله ، برتاب الهج

The poem begins (f 14)

کساده از دل من سار دو بهار کرة ، نه یک کرة دو کرة بلکه صد هزار کرة

Fi 18 (loose), S 215 x 125 170 x 80, ll 12 Or pap Ind nast Cond tol good  
Worm eaten and repaired

1768.

(عقائد معظوم)

(‘AQĀ’ID-I-MANZŪM)

Oa 32

A short versified treatise on *namāz*, *zakāt* and *hajj* The exact title is not given The author calls himself (f 72v) Mu‘īnu’-d-Dīn Faqī, and uses the *takhallus* Faqī or Pī-i-Faqī (ff 66v, 71v, 72v, 76v) The person, to whom this versified *usūla* is addressed, is called Khwāja Qutbu’-d-Dīn In the beginning (f 62) there is a note, in red ink, apparently by the same hand as that of the bulk of the MS, ascribing the authorship to the famous Mu‘īnu’-d-Dīn Chishtī

از زری ارساد مکتوب حصص حواحه معدن الدین چستی و دس الله  
سره که بحصص حواحه طب الدین و دس الله سره در بدان ندای مسلمانی  
دوسته اند

It is impossible to state whether this is true, as there are no indications of the date of composition in the treatise itself Besides

there is a clear tendency in such conjectural notes to attribute works, whose author had the name Mu'īnī'd-Dīn, to the Chishtī saint, as in the case of various Mu'īnī'd-Dīn's to Qādir Jilānī (cf above, Nos 904 and 905) Copied in 1 Beg

د حمد را، اب واصلات، داب را تا وصه، وصفی را داب

Bd v Ff 62v-76v For measurements, etc see No 1010

## 1769.

(SARĀPĀ)

A collection of verses, in alphabetical order of the authors, containing descriptions of ideal-behaviour towards the end of the XIIc AH, probably in 1186 AH another entry in the same *maḡmū'a* is so dated (f 38v) the heading (f 41)

اسعار و متعده از شعری متأخرین در نعره، سرایی معسوق

Beg of the collection

ایست سومی حق بحر سلیم راه ندیده را،

تا تجوی این که هر کم میکند حویدده را،

Bd v Ff 41-56v For measurements, etc, see No 1357

### 4 Theology

## 1770.

(رسالة عبد الله بن سلام)

(RISĀLA-I-'ABDU'L-LAH B SALĀM)

d 3

An incomplete copy of another version of the same questions and answers concerning various religious and legendary matters, as mentioned above, see Nos 1008-1012 The present book is divided, as stated in the index, into 59 *sifats* The exact title, the name of the compiler, etc, do not appear, probably because the copy is incomplete both at the beginning and the end The language seems to be rather old Transcribed in the XIIc AH Beg of the first complete question and answer (f 1v)

سوال، هر ده هزار که خدای تعالی این چهارده عدد زور آورد

و صف آن چگونه است تا معلوم شود،

جواب، دانکه حق تعالی این چهارده شش زور آورد الخ

Bd v Ff 192 For measurements, etc, see No 1307 Scrappy notes at the beginning and end

poems d  
with the  
from an

5 *Sufism*

رسالة العشق

‘NASHĀ’ATU’L-‘ISHQ

E 208

Another detailed commentary on the *Ghawthiyya*, see above, Nos 1172–1175 and 1727 The author calls himself (f 2) ‘Abdu’l-lah b Husayn b ‘Alī al-Makkī al-Husaynī al-‘Ijlānī The date of composition is not given The title, as above, appears on f 2, but in the colophon it is given in the form of *Nishātu’l-‘ishq* Copied in 1154 AH by Muhammad Nizāmu’d-Dīn Baikī Beg

سپاس و ستائس مر آن واحب الوجوديرا که احديت را الح

S 205 × 115, 155 × 80, ll 15 Or pap Ind nast Cond tol good

1772.

(رساله در سلاسل صوفيه)

(RISALA DAR SALĀSII-I-SŪFIYYA)

Oa 34

A short treatise on the spiritual pedigrees of different Sufic affiliations, compiled apparently for the guidance of beginners and the newly initiated Only the *salsalas* which are popular in India are referred to The name of the compiler and the exact title are not mentioned It must be of a modern origin Transcribed in the XIIIc AH Beg

ار سكره تحف شد اسب ار صرف مریضی علی رضى الله عنه  
خلیفه چهارم، اول امام حسن، دوم امام حسن الح

Bd v Ff 41v–56v For measurements, etc., see No 1173 Scrappy notes on ff 40–41

6 *Ethics*

1773.

(مجموعه)

(MAJMŪ‘A)

E 78

Two treatises dealing with various topics of ethics, somewhat in Sufic strain Transcribed in the XIIc AH

1 *Husn-u ‘ishq* (ff 1–10v) A short allegorical story, on ethical matters, by Fudūlī Baghdādī, see above, Nos 667, 1251 and 1731 It is apparently the same as the one described in RS 422 Beg

حمد نیکد احدی را سراسر که ریاض بدرا الح

2 *Muntakhab-i-Majmū‘a-i-fayd* (ff 10v–29v) On the seven degrees of development of the human brain in connection with the age of the individual An ethical treatise, written in ornate

prose intermixed with versified passages. Its authorship is ascribed in the heading to Muhammad Fādhil of Jūrat. Beg

بخشہ عذارتی، ر خط آرائیہ، اسحاق کدایتی، ر حوس کوپائیس

Ff 29, S 205×110, 160×70, ll 14 Or pap Ind. nat. Cond. good

1774.

ابو الحسن

ABWĀBU'L-JINĀN

E 3a

Another copy of the *first* volume of the same treatise, as described above, Nos 1395-1396. Transcribed about the middle of the XIIc AH. Beg as in No 1395.

S 205×125, 155×80, ll 19 Or pap Good Ind. nat. Cond. not good. Worm eaten, injured by repairs

1775.

صالح رفیع واعظ

NASĀ'IH-I-RAFĪ' WĀ'IZ

VI 35

A short fragment, in verse and ornate prose of a work on ethics, called in the heading *Nasā'ih*, and ascribed to the authorship of Muhammad Rafī' Wā'iz (Qazwīnī), who has already been mentioned as the author of a large work on the same topics, the *Abwābu'l-jinān* (see Nos 1395-1396 and 1774). It is difficult to determine how much is lost. The present copy transcribed in the beg of the XIIIc AH, is included in a *majmū'a*. Beg

دلا یادم ار جواب نمدار سو، ر سر مستعی کدر همدار شو

Bd v Ff 3-7. For measurements, etc, see above, No 390

7 Philology

1776.

عرو، اللسان

SARFU'L-LISĀN

Oa 11

The most popular book on Arabic grammar, so called after its initial words, or, sometimes also as in EIO 1357 (21), *Sarf-i-manzūm wa manthūm*. It was composed by Jāmī (see above, Nos 612-639), and is still much used in the madrasas of Tmkestan. Copied in 1182 AH, at 'Azīmābād, by Bashārāt-'Alī. At the end there are scrappy notes. Beg

عرو، اللسان بحکو بدائنه الحج

Bd v Ff 5v-16 For measurements, etc, see No 1468

poems d  
with the  
from an (A DAR SARF)

(رساله در صرف)

C 29

INASTA fragmentary collection of notes on Persian and Arabic grammar. The author gives as an introduction a lengthy description of his own journey to Calcutta in 1214/1799, as well as other autobiographical details (ff 111-116v) which are apparently incomplete. Copied in the XIIIc AH. Beg of the preface

حوں ار عدد بدر جرح این طعل دستان محبت اله

Bd v Ff 111-125v For measurements, etc, see No 1459

### 8 *Physics*

1778.

(رسائل علی حزین)

(RASĀ'IL-I-'ALĪ HAZĪN)

D 96

Two short treatises, and one note, by Abū'l-Ma'ālī Muhammad, called 'Alī Jamālu d-Dīn b Abī Tālib b 'Abdī'l-lah al-Jilānī, with the *takhallus* Hazīn (d 1180/1766), cf above, Nos 225-229, and 861-863. They were compiled by him apparently in the last years of his life. The second treatise is dated 1179 AH, Benaies, i.e. one year before his death, and in the other he complains of the infirmities of old age. Copied apparently in the beg of the XIIIc AH, by one Mahkū La'l

1 (ff 242-249v) A short treatise on meteorology explaining the nature of different phenomena of this kind. Beg

سپاس و ستائس مر حدایرا حل سانه اله

2 (ff 250-265v) A short treatise on the elementary principles of astronomy completed in 1179/1765 (see f 265v). Beg

بعد از ستائس و سپاس ایرد ناک و درود نا معدود اله

3 (ff 266-276) A note on the teachers, whose lectures Hazīn attended, and a list of the books which he perused in his studies. It is written *in Arabic*, and in the beginning a complete pedigree of the author is given. Beg

الحمد لله فانی ایرد ان اکتب بعض طروی الی مسائلی اله

Bd v Ff 242-276 For measurements, etc, see No 227

### 9 *Magic, etc*

1779.

فالماء امام حویر

FĀL-NĀMA-I-IMĀM JA'FAR

Oa 74

A few notes of magical contents, transcribed in the XIIc AH. Scraps in the same strain are found on the fly-leaves

1 *Fāl-nāma-i-Imām Ja'far Sādiq* (ff 1-3v) A short on divination with several magical tables Beg

کسی حواهد که مال عائب نه بدد الف

2 *Afsūn-i-Muhammad-Shāh Sharafu'd-Dīn* (b) *Yahyā Mun-yarī* (f 4) An incantation, in Hindustani

Bd v Ff 1-4 For measurements etc see No 1272

## 10 *Varia*

1780.

(مجموعه)

(MAJMŪ'A)

M 102

A very small collection of chronological notes Transcribed in the beg of the XIIIc AH

1 (f 1) A note on the contents of this *majmū'a*, being a sort of a preface

2 (ff 1v-4) On the chronology of the creation of the world, of ancient prophets, and of Muhammad, in the Hīrī and Mawlūdī eras Beg

روایب از ابن عباس رضى الله تعالى عنه الف

3 (f 4v) A short note on similar subjects

4 (*Risāla dar sāl-i-fil*) (ff 5-7v) On the chronology of the 'year of the elephant,' in which Muhammad was born

5 (ff 8-8v) Another similar short note

Ff 8, S 165 x 105, 110 x 60, ll 11 Europ pap Vulgar Ind nast Cond tol good

1781.

نام کنه چن

SANAM-KADA-I-CHĪN

M 111

A collection of riddles, in Persian, Arabic and (chiefly) Hindustani The compiler, Sayyid Husayn Shāh, undertook his work in 1209/1793, and completed in 1213/1797 (a chronogram is given on f 25) The present copy is an autograph, written in 1215 1800 for presentation to Nawwāb Iftikhār'n'l-mulk Diyāu'd-Daula (Sir Henry) Thomas Colebrooke Beg

هوتی هم ب کی بدی نرهم سر راه کرنی هین الف

Ff 26, S 225 x 150, 160 x 90, ll 13 Or pap Ind nast Cond good CFW 1825

poems d  
with the  
from an <sup>12</sup>  
IN ASIA f

## INDICES.

(For explanations and list of abbreviations  
see Preface )



# INDEX I

## Names of Persons

### A

- A'azzu'd-Dīn b Qutbī'd-Dīn (VIIIc / XIVc) 338
- Miyān Abū Ibrāhīm (*suf sh*, d 998/1590) 259 (427)
- 'Abbās I (Safawī) (995-1037/1587-1628) 89, 374, 688, 708, 709, 722, 725, 729, 735, 737, 925 (21, 35), 1112, 1762
- II (Safawī) (1032-1077/1642-1667) 401 (3, 4), 771, 779, 783, 800, 820, 1116, 1395, 1559, 1605
- III (Safawī) (1144-1148/1731-1736) 401 (4)
- Abū'l-'Abbās : 'Atā al-Baghdādī (*suf sh*, d 309/922) 234 (59)
- Abū'l- Dīnawarī (*suf sh*, beg IVc / Xc) 234 (60)
- b Hamza an-Nīshābūrī (*suf sh*, d 288/901) 234 (23)
- Abū'l- b Masrūq (*suf sh*, d 299/912) 234 (33)
- Abū'l- Nihāwandī (*suf sh*, IVc / Xc) 234 (63)
- Abū'l- Nīsūī (*suf sh*, IVc / Xc) 234 (64)
- Abū'l- Qasṣūb Āmulī (*suf sh*, IVc / Xc) 234 (65), 265
- Qulī-Khān Shāmlū (*official*, end Xlc / XVIIc) 779
- Abū'l- Sayyārī (*suf sh*, d 342/954) 234 (61)
- Abū'l- Suhrawardī (*suf sh*, beg IVc / Xc) 234 (62)
- 'Abbāsī (*p*) 934
- 'Abdu'l-Aḥad, *sur*n Walīdat, Miyān gul, or Shāh gul (*p*, d 1126/1714) 831, 926 (4), 935 (4), 943 (f 95v)
- 'Abdu'l-'Alī b M b Husayn (Nizāmu'd Dīn) Birjandī (*astron*, w 929/1523) 1487, 1490, 1494 (3)
- Tālī (*p*) 926 (24)
- Mīn 'Abdu'l-Awwal (*suf sh*, d 905/1499) 259 (190)
- S b 'Alīyyī'd-Dīn b Hasan al-Husaynī (*theol*, w 941/1534) 996
- Daulatābādī (*suf sh*, Xc / XVIc) 259 (314)
- Mīzā 'Abdu'l-'Azīm (*ca* 1100/1689) 801
- 'Abdu'l-'Azīz, *sur*n 'Azīzu'l-Haqq (*suf sh*, IXc / XVc) 259 (340)
- (another), *sur*n 'Izzat (*p*, beg XIIc / XVIIIc) 410, 925 (35), 943 (f 103)
- b Alīmad Nasī al-Halwānī (*theol*, d ca 449/1057) 1037 (116)
- Albarābādī (*theol*) 1132
- Khān, *sur*n 'Azīz (*p*, XIIc / XVIIc) 859, 943 (f 96)
- (Mīr Malīk ?) b (Mī Wā'ī?) (*haqlol*, w 849 1445) 246
- b 'Uthmān al-Mufaddalī (*theol*, d 533/1138) 1037 (144)
- Mīr 'Abdu'l-Bāqī (Gunābādī) (*p*, Xc / XVIc) 943 (f 11)
- b Bābā Kurd Nihāwandī (*hist*, d after 1046/1632-1633) 140
- 'Abdu'l-Fattāh al-Husaynī al-'Askarī (*comm* XIc / XVIIc) 508, 509
- 'Abdu'l-Ghafūr Lārī (*haqlol*, d 912/1507) 249
- 'Abdu'l-Ghanī (*suf sh*, d 1009/1601) 259 (494)
- 'Abdu'l-Hādī b 'Abdu'l-Kaīm Qādirī Tatī Chanūpatānī Kaīnātākī (*polīt*, end XIIc / XVIIIc) 1397
- b Najmī'd Dīn (*suf sh*, Xc / XVIc) 259 (360)
- 'Abdu'l-Hakīm Gūshanīshīnī Kālpī (*suf sh*, d 980/1572) 259 (349)
- b Shāh Bājan (*suf sh*, Xc / XVIc) 259 (295)
- 'Abdu'l-Hamīd Lāhūrī (*hist*, d 1065/1655) 149
- 'Abdu'l-Haq Dīhlawī, *see* 'Abdu'l-Haq b Savfī'd-Dīn Turk Haqqī Dīhlawī, *sur*n Qādirī (*suf sh*, d after 1022/1613) 259 (571)
- Sajūdīl Saḥmīdī (*theol*, w 1076/1666) 1040, 1041
- b Savfī'd-Dīn Turk Dīhlawī (*theol*, d ca 1052/1642) 65, 258, 268, 997, 1002, 1004, 1006, 1007, 1020, 1078, 1089
- 'Abdu'l-Hayy Qumī (*p*) 943 (f 100)
- Mīr / — b Shāhnawāz (*hist*, d 1736/1782) 214

- 'Abdu'l Husayn Kamarāi (*p*, beg  
 XIc/XVIIc) 709  
 'Abdu'l-'ilm (?) b M 'Abdu'l lah  
 (*suf sh*, XIc/XVIIc) 259 (363)  
 'Abdu'l-Jalīl Jaunpūrī (*suf sh*, d  
 989/1581) 253 (390)  
 Nāgūrī (*suf sh*, d 1000/1592)  
 259 (443)  
 'Abdu'l-Karīm (*p* ?) 919  
 (another) (*p*) 943 (f 18v)  
 , son of Darwīza Nīngarharī  
 (*theol*, beg XIc/XVIIc) 1077  
 b Farīd Ansārī Qādirī (*suf*, w  
 1110/1698) 1282  
 b Khalīfa Shāh Shahbāz (*suf*  
*sh* d 1004/1596) 259 (478)  
 'Abdu'l-Khālīq (*p*) 923 (85)  
 (another) (*p*, end XIIc/  
 XVIIc) 950 (4)  
 Qādī (*p*) 923 (225)  
 Damāwandī (*p*) 943 (f 63)  
 Ghijduwānī (*suf sh*, d 575/  
 1179) 256, 257  
 'Abdu'l-lah I (Shaybānī) (946-  
 947, 1539-1540) 923 (208) (?), 973  
 II (Shaybānī) (991-1006/1583-  
 1598) 973  
 (Qutb Shāh) (1020-1083/1611-  
 1672) 13, 370, 374, 401 (4), 1108, 1426  
 'Abdu'l-lah (*author of the Ta'rikh-*  
*ī Dā'ūdī*) (*hist*, w ca 1023/1614) 114  
 Qādī (*p*) 943 (f 19)  
 b Ahmad b Bāyazīd Kalyānī  
 (*theol*) 985 (3)  
 b Ahmad b Mahmūd, Abū'l  
 Barakāt Nasafī, *sun* Hāfizū'd  
 Dīn (*theol*, d 671/1272 or 710-711/  
 1310-1311) 1026, 1037 (105)  
 b 'Alī Tabīb (*theol*, w 1105/  
 1694) 1086  
 Anandī (?) Multānī (*suf sh*, d  
 990/1582) 259 (356)  
 Ansārī, see 'Abdu'l-lah b M  
 Biyābānī (*suf sh*, Xc/XVIc)  
 259 (248)  
 Abū ad Dīnawarī (*suf sh* IVc/  
 Xc) 234 (115)  
 Farkūdī (*suf sh*, IXc/XVc)  
 259 (203)  
 b Fathr'l lah Nīshāpūrī (*suf*)  
 1325 (4)  
 Hālī (*p*, d 1090/1680) 789  
 b Hasan 'Alī Isfahānī (end  
 XIIc/XVIIc) 1502 1503  
 b Husayn b 'Alī al Makki al  
 Husaynī al 'Ijlānī (*suf*) 1771  
 b al Husayn al-Karkhī  
 (*theol*, d 340/952) 1037 (103)  
 Imām Isfahānī (*suf sh*,  
 VIIIC/XIVc ?) 259 (163)  
 Abū b al Jalā (*suf sh* end  
 IIIC/IXc) 234 (44)
- 'Abdu'l lah Jāmī, *sun* 649, 653 Oa 72  
 (*p*, d 927/1521) (45), 924 (27), 929 (4)  
 Kahwās (*suf sh*, Xc/XVIc)
- Abū Khafif Shīrāzī (*suf*)  
 d 371, 931) 234 (110)  
 Khalīfa jī b 'Abdu'l Haqq,  
 Chishtī, *sun* Abdu'l Qādir  
 Khwīshagī (*hagiol*, modern)  
 273, 1294, 1295  
 Khān (end XIIc/XVIIc) 941 (2)  
 Khwīshagī, see 'Abdu'l lah  
 Khalīfa jī  
 - Lāhijī (*p*) 923 (130)  
 Abū al Maghribī (*suf sh*, d  
 299/912) 234 (34)  
 Abū al Maghribī, *sun* Ibnū'l  
 Hājī (*occult*) 1525  
 Mahdī Bāwardī (*suf sh*, IIIC/  
 IXc) 234 (18)  
 Māhrū, see 'Aynu'l Mulk  
 Aynu'd-Daula  
 Majdhūb Qādirī Baghdādī (*suf*  
*sh*, beg XIc/XVIIc) 259 (348)  
 b M al-Ansārī, Abū Isma'īl  
 (*suf*, *hagiol* d 481/1088) 234,  
 923 (8), 934, 945, 1153, 1156,  
 1158, 1169, 1195 1254, 1207,  
 1397 (3) 1400 1612  
 b M al-Kharrāz (*suf sh*, d  
 ca 310/922) 234 (70)  
 b M b Man'zil (*suf sh*, d  
 329/940) 234 (87)  
 b M Abū'l Ma'ālī (or Abū'l-  
 Fadā'il), al Miyānājī al Hama  
 dānī, *sun* 'Aynu'l qudāt (*suf*,  
 d 533/1139) 1166, 1195, 1219  
 b M b Shāhwar, Abū Bakr,  
*sun* Najmu'd-Dīn-i Dāya (*suf*, d  
 ca 654/1256) 923 (146), 925 (38), 1177  
 M Sharaf, see 'Aynu'l-Mulk  
 'Aynu'd Daula  
 b S M Tālib Husaynī (*theol*) 1018  
 Abū al-Muqarrī (*suf sh*, d 366/  
 977) 234 (113)  
 Abū an-Nibāji (*suf sh*, end  
 IIIC/IXc) 234 (35)  
 Qadīmī (*suf sh*, d 999/1591)  
 259 (440)  
 Qutb b Muhyī (*suf sh*, end  
 IXc-beg Xc/XVc-XVIc) 1247  
 Rāzī (*suf sh*, VIIc/XIIIC)  
 259 (11)  
 Qādī Rāzī (*p*) 923 (129)  
 Abū Rūdbārī (*suf sh*, d 369/  
 980) 234 (112)  
 ibn Salām (*theol*, IIIC/IXc)  
 1008 1725 (2) 1770  
 Abū as-Sālmī (*suf sh*, beg  
 IVc/Xc) 234 (48)  
 b Shamsī'd-Dīn Ansārī Lāhūrī  
 (*suf sh*, Xc/XVIc) 259 (531)

- 'Abdu'l lah Shattārī (*suf sh*, beg Xc /XVc) 259 (186)
- Abū as Sijā' (*suf sh*, end IIc /IXc) 234 (45)
- Sūf. Shikārī (*suf sh* d 1010/1602) 259 (500)
- Abū Sulaymān al Gazūlī (*theol*, d 870/1465)
- Sultānpūrī (*theol*, end Xc /XVc) 1037
- Abū Tarūghandī (*suf sh*, d ca 350/951) 234 (111)
- Abū at-Tirmidhī (*suf sh*, end IIc /IXc) 234 (47)
- b Umar b 'Isā, Abū Zayd, ad Dabūsī (*theol*, d 430/1039) 1037 (118)
- b Waḡīh'r'd Dīn Ahmadābādī (*suf sh*, beg XIc /XVIIc) 259 (516)
- Yāfī'ī, see 'Afīfu'd-Dīn 'Abdu'l lah b As'ad
- b Yūsuf Bah'ī Qurayshī (*suf sh*, XIc /XVIIc) 259 (215)
- 'Abdu'l Latīf (*theol*) 1062
- b 'Abdu'l-lah al-'Abbāsī (*comment*, d 1048-1049/1638-1639) 364, 417 (1), 445, 495, 500, 507
- Ibn Husaynī, *sur*n Naqīb-Khān (end Xc /XVc) 1695
- b Malik Shāh Ghūrī (*suf sh*, d 1007/1599) 259 (514)
- 'Abdu'l Majīd b M Qutbu'd-Dīn Munajjim i Akbar Shāhī (*astrol*, beg XIc /XVIIc) 1495
- 'Abdu'l Malik 'Abbāsī (*suf sh*, d after 970/1562) 259 (339)
- 'Allāma (*suf sh*, Xc /XVc) 259 (452)
- Qādī Bahrāichī (*suf sh*, IXc /XVc) 259 (64)
- Qādir b 'Abdu'l lah b Sālih b Mahmūd Ghaznawī Khāldī (*suf sh*, d 956/1548) 259 (294)
- 'Abdu'l-Manāf Qumī (*p*) 943 (f 99v)
- 'Abdu'l-Mu'min-Khān (*official*, d 1006/1598) 405
- (another) (*epist*, d 1061/1651) 924 (51)
- 'Abd-i-Nabī (*p*, w ca 1075/1665) 772
- 'Abdu'l-Qādir (*suf sh*, d 1011/1603) 259 (505)
- b 'Abdu'l Khāhīq, *sur*n Bīdīl (*p*, d ca 1133/1720) 384, 387, 110, 413, 836, 841-843, 931, 935 (14), 944, 946 (9)
- Qādī 'Alī (*suf sh*, d 1020/1611) 259 (358)
- Darhamī, *sur*n Waḡīhu'd-Dīn Shihāb Tāju'l awḡyā (*suf sh*) 906
- حیدرآبادی (*suf sh* d 940/1533) 259 (275)
- Jilānī, see Muhyī'd-Dīn 'Abdu'l Qādir
- b Abī M b Walī Hamūn
- Baghdādī (*suf sh* d 1019/1610) 259 (539)
- 'Abdu'l Qādir b Mulūk-Shāh Badāūnī (*hist*, d 1004-1006/1596-1598) 41, 118, 702, 1263, 1695 1698
- Sābūnī (*suf sh*, Xc /XVc) 259 (531)
- S Sāhib (*suf sh*, d 1102/1691) 285 (24)
- Samarqandī Dihlawī (*critic*, end XIIc /XVIIc) 398
- Thanā-Khwān 881
- 'Abdu'l-Qāhīr b 'Abdu'r-Rahmān, Abū Bakī, al Jurjānī (*gram*, d 471/1078) 1728
- 'Abdu'l-Qawī b Shihāb, *sur*n Diyā (*med*, w 778/1376) 1535
- 'Abdu'l-Quddūs (*suf*, d ca 945/1538) 1264
- Hanafī (*suf sh* d 991/1583) 259 (267)
- 'Abdu'l-Rahīm (*p*, *Hand*) 1735 (3)
- b Ahmad Sūr (*lex*, w ca 950' 1543) 1416
- Kabīr (*suf sh*, d 1005/1597) 259 (162)
- Kashmīrī (*p*) 943 (f 106)
- Khān Khān-Khānān (*official*, *hist*, d 1036/1627) 113, 114, 140, 364, 698 (2), 702, 926 (6), 946 (4), 970
- Ma'rūfī (*philolog*) 1481
- b Sālih M b Nāsīrī'd-Dīn Sīddīqī Fakhrī (*astron*, beg XIc /XVIIc) 1494
- 'Abdu'r-Rahmān (*suf sh*, d 950' 1543) 259 (531)
- b Amānat-Khān Kurāmī (*p*, d after 1105/1694) 804
- Kārdgar (*suf sh*) 259 (226)
- b M ad-Dīmīshqī (*theol*) 1720 (1)
- Abū M b al Husayn Sulamī (*theol*, *hagiol*, d 412/1021) 234
- S (b) M al Husaynī al Qādūnī (*suf*) 1312, 1313, 1315
- b Qāsim b Shāh Bud'h Ab bāsī 'Alawī Chishtī (*hagiol* w 1065/1655) 263, 264
- Sūfī Sarhūdī (*suf sh*, d 995/1587) 259 (416)
- 'Abdu'r-Rashīd b 'Abdu'l-Ghafūr al Husaynī at-Tatawī (*lex*, w 1064/1654) 1431
- 'Abdu'r-Razzāq (*p* XIc /XVIIc) 924 (22), 925 (24)
- (b Ashraf Jahangīr Samnīnī) (*suf*, w 869/1465) 1214
- b 'Abdu'n-Nabī of Nandān (*hist*, w 1232/1817) 197
- b 'Alī b Husayn Lāhijī Qumī, *sur*n Favvād (*theol*, end XIc /XVIIc) 924 (28), 943 (ff 69v 94 104, 107, 108v), 1116

'Abdu'l Razzāq b Abī'l Ghanā'im  
 al-K'ishī (*suf*, d 730/1330) 1250  
     b Isnāq Samarqandī (*hist*,  
     d 887/1482) 81  
     Khūrd b Abī'l-Fath Mukkī,  
     *sum* Sh Bahra (*suf sh*, d 984/  
     1576) 259 (154)  
 'Alī Shihrawāz-Khān, *see*  
 Shihrawāz-Khān  
     Tū (*suf sh*, d after 1000/  
     1592) 259 (196)  
     Tamannā (*p*) 926 (17)  
 'Abdu s-Salām (*suf sh*, d 983/  
 1575) 259 (731)  
     (or 'Abdu'l Jah) Radwān 956  
 'Abdu s-Šamad b Afdal M (*epist*,  
     u 1011-1015/1602-1606) 352, 1212  
     Khān Dīlir Jang (*official* XIIc/  
     XVIIIc) 833  
 'Abdu sh Shihīd b M 'Abdu'l lah  
     *sum* Khwāja 𐤎𐤊𐤍𐤕 (*suf sh*  
     Xc/XVc) 259 (364)  
 'Abdu'sh Shakūi Bazmī, *see* Shukr-  
     u'l lah Bazmī  
 'Abdu'l Wahhāb, *see* Sh Bud'h  
     Afghān (*suf sh*, d 990/1582)  
     259 (394)  
     Bukhārī Multānī (*suf sh*, d  
     930/1524) 259 (253)  
     b Jalāl d-Dīn M Hamadānī  
     (*hagiol* u 917/1511) 241  
     Khān (*nawuāb*) 919  
     Khān Nusrat-Jang (*nawuāb*,  
     end XIIc/XVIIc) 1478  
     Ma'mūrī (*beg* XIc/XVc) 361  
     Muttaqī (*suf sh*, Xc/XVc) 891  
 'Abdu'l Wāhid b Ibrāhīm Futūhī  
     (*suf sh*, *beg* XIc/XVIIc) 259 (563)  
     Ibrāhīm Husaynī Balgrāmī  
     (*suf*, u 985/1578) 1191  
     Ibrāhīm Mazār 'Alī (*suf*, u  
     969/1562) 1253  
     b M Jūrjīnī (*theol*, *beg* Xc/  
     XIc) 1357  
     Tānu'ul mā' (*suf sh*, d 1017/  
     1608) 259 (527)  
 'Abdu'l Wāsi' b 'Abdu'l Hāmī  
     Jabalī (*p*, d 555/1160) 448, 923 (22)  
     Hān-awī (*gram*, end XIIc/  
     XVIIc) 1477, 1480  
 Shah Abdāl (*suf sh*) 259 (213)  
     Isfahānī (*p*, Xc/XVc) 943 (f 63)  
 'Abdī (*p*, u 1051/1641) 742  
     Abraqūhī (*p*) 943 (f 19)  
     of Agra (*suf sh*, end Xc/  
     XVc) 259 (166)  
     -Beg (*p*) 923 (117)  
     Junūbīdī (*p*) 923 (237)  
 Abhinandan (Keshmīnī) (*in Sanskrit*)  
     1714 (1)  
 Ābid (*p*, u 1064/1654) 757  
     (another) 859

'Ābid-Khān (*epist*, *beg* XIIc/  
 XVIIIc) 391  
     Sūmī (*p*) 943 (f 62)  
     Shurāzī (*p*) 943 (f 95)  
 Abjādī, *see* M Isma'īl Khun  
 Ādam 26, 518  
     Sūfī (*suf sh*, Xc/XVc) 259 (115)  
     'Adū'n (or 'Adū'nī) Rāzī (*p*, *beg*  
     V/Xc) 128 794, 923 (f 6)  
 Ad'hūm (*p*) *see* Ibrāhīm Ad'hūm  
 — Khūn Kūka (XIc/XVIIc) 213  
     b M Mu'min Beg Karalūm  
     (*p*) 943 (f 20v)  
 Ad'hūmī Samarqandī (*p*) 943 (f 15)  
 Ad'hūm b Bahāi d-Dīn Jaunpūrī  
     (*suf sh* d 906/1509) 259 (313)  
     b Mūh (*suf sh*, d 972/1564)  
     259 (770)  
 Aḥbur (*p*) (*probably* Lutf 'Alī Beg  
     Isfahānī end XIIc/XVIIIc)  
     943 (ff 91 95, 96v, 99v, 102, 106)  
 Ādhūrī, *see* Jalāl d-Dīn Isma'īl b  
     Alī b Hasan  
     'Adhū Hīrī (*suf sh*, d end Xc/  
     XVc) 259 (305)  
 Adīb Šībir (*p*, d ca 546/1151) 927 (31)  
     Ādhī (*p*) 602  
     Adraī (*p*) 935 (1)  
     Āfarīn (*p* d 1151/1711) 918 934  
     Afdāl (*p*) 935 (6)  
 Afdāl d-Dīn Badāl Ibrāhīm b 'Alī  
     Najjār Khīqānī Shīrwānī (*p* d  
     582-595/1186-1199) 456  
     461, 671 729 (1), 791, 923 (26)  
     924 (31) 925 (16 19 85)  
     927 (17), 931, 936, 943 (ff 5  
     107) 945, 1112 (9), 1214 (*lus biogr*)  
     Kumānī (*p*) 925 (38)  
     M (*nawā*) 212  
 Afdāl Kūshī (*p*, d 707/1307) 923 (91)  
     M (*suf sh* d 1000/1592) 259 (172)  
     Nāmī Rāzī (*p*, Xc/XVc) 923 (83)  
     Tabīb (*p*) 943 (f 107)  
     Tarīfā (*p*) 952 (2)  
 'Afīf d-Dīn 'Abdu'l lah b 'As'ad  
     al Yūfī' al Yamanī (*hagiol*, d  
     768/1367) 238 242, 712 1216  
     b Sa'īd b Mas'ūd Kāzūnī  
     (*transl* 760/1359) 49  
 'Afīf b Nūr (or Afī Nūr, 'Afīf  
     Nawā) Kāshūmī (*hist*, Xc/XVc) 62  
 Afīkī (Tabībī) (*p*, XIc/XVIIc)  
     943 (f 18)  
 Afrāsīyāb (*legendary hero*) 577, 923 (12)  
 Afsalī (*p*) 934  
 Āghī (*p*, XIIc/XVIIIc) 925 (2)  
 Agahī (*p*, end XIIc/XVIIIc) 950 (8)  
     (another?) (*p*) 923 (233)  
 Agai (*heroine of a tale*) 31  
 'Ahdī Sūwājī (*p*, Xc/XVc) 943  
     (f 12v)  
 Āhī (*p* d 927/1521) 943 (f 56)

Ahli Khurāsānī (p, d 934/1528,  
923 (61), 943 (f 11v)  
Shīrāzī (p d 942/1536) 662,  
663, 772, 923 (46) 925 (25),  
929 (4), 934, 943 (f 89v)  
Ahmad II (Bahmanide) (838-862/  
1435-1457) 246  
Shāh (Timuride) (1161-1167/  
1745-1754) 1519, 1576  
Shāh Abdūl (1160-1187/1747-  
1773) 401 (3)  
Ahmad (p), see Ahmad b Abī'l-  
Hasan  
    (p, *Hind*) 951 (7)  
    b 'Abdīl Ahad Fārūqī Sar-  
    lundi (suf sh d ca 1035/1626)  
    259 (537), 747 (5) 1268  
    b 'Abdīl 'Azīr, surn Tājū d-  
    Dīn (theol, VIc/XIc) 1037 (142)  
    b 'Abdīl 'Azīr Jauharī  
    (mineral) 1617  
    b 'Abdīl lah (theol) 987  
    Alghān (suf sh, beg XIc/  
    XVIc) 259 (540)  
    b Ahmad b 'Abbās al-  
    Husaynī an-Naqawī al-Bukhārī,  
    surn Mu'ān Bhāī (moral) 401 (2)  
    b 'Alī, Abū Bakr, ar-Rāzī  
    (theol, d 370/980) 1037 (114)  
    b 'Āsim al-Antākī (suf sh,  
    IIc/IXc) 234 (21)  
    b A'tham al-Kūfī (hist, d  
    ca 314/926) 47  
    Beg (official, XIc/XVIIc) 374  
    Fārūqī Sarhīndī, see Almad  
    b 'Abdīl-Ahad  
    Firdausī, see Abū'l Qāsim  
    Hasan  
    Ghazālī (suf sh, beg VIc/  
    XIc) 1166, 1195  
    Hāfiz Dīlāwī (suf sh, VIIc/  
    XIVc) 259 (38)  
    b Hamdān b 'Alī b Sīnān,  
    Abū Ja far (suf sh, d 311/924)  
    234 (77)  
    b Abī'l-Hasan, Abū Nasr  
    Nāmiqī Jāmī, surn Zhūda-pīl  
    or Zūda-pīl (suf sh d 536/1141)  
    245, 436, 929 (11), 934, 951 (8),  
    1169, 1305  
    b al-Husayn, Abū Sa'īd, al-  
    Baida'ī (theol, d 317/929) 1037 (96)  
    b Husayn b Almad Abū  
    Shujā', Isfahānī (theol, VIc/  
    XIc) 1022  
    b al-Husayn b Abī Hāmid al  
    Matwazī, surn Ibn Tabarī (theol,  
    d 377/988) 1037 (102)  
    b M b al-Husayn an-Nasafī  
    al-Pazdawī (theol, d 542/1147)  
    1037 (133)  
    b Isma'īl al-Khabakhī (theol,  
    beg IXc/XVc) 1216

Ahmad b Jalālī'd Dīn b Dūst-M  
Kāshānī Khuljī (suf sh, d ca  
919/1542) 259 (286)  
-i Jām, see Ahmad b Abī'l  
Hasan  
    Kalīmī (suf, XIc/XVIIc) 1286  
    Khalīfa i Jalāl Pānīpat hī (suf  
    sh, Xc/XVIc) 259 (562)  
    Khān Ābrūlūī (t Sansk) 1711  
    K'hatū Gujrātī, surn A mad  
    Maghribī (suf sh, d 849/1446) 247  
    b Khidrūya al-Balkhī (suf  
    sh, d 240/854) 234 (14)  
    Maghribī, see Ahmad K'hatū  
    al-Majīlī al-Qādirī (suf) 1304  
    Mīrzā surn Nīyāzī (p, d  
    1188/1774) 869  
    b M (hagiol, VIIc/XIVc) 241  
    b M (suf sh, d ca 800/1397)  
    259 (180)  
    b M b 'Abdīl Ghafīr al-  
    Ghaffārī al-Qazwīnī (anecd, d  
    975/1508) 298, 923 (258)  
    b M b Ibrāhīm Tamīmī  
    (occult) 1527  
    b M b Ishāq Abū 'Alī, ash  
    Shāshī (theol, d 344 955) 1037 (111)  
    b M b Ja far (theol, Vc/  
    XIc) 1037 (126)  
S b S M Kirmānī (suf sh,  
d 752/1352) 259 (130)  
b M b M Bāqir Bahbahānī  
(theol w 1225/1810) 278, 1128  
b M Multānī (med) 1583  
b M Nakhshabī, surn  
Mas'ūd-i-Bak (p, d 800/1396)  
259 (531), 595, 1215  
b M as-Samarqandī as-Sūfī  
(moral, VIIc/XIIIc) 1371  
b M (or Mahmūd) Siddīqī  
Alwarī see Amīnu'd-Dīn Ahmad  
b M T'hānīsārī (suf sh,  
VIIc/XIVc) 259 (155)  
b M b 'Umar, Abū'l-Faraj  
(theol, d 415/1024) 1037 (120)  
b M Walī, surn Shihābu'd-  
Dīn Tālīsh (hist, w 1073 1663) 157  
b M b Yahyā Fasīhī Khwāfī  
(hist w 845/1441) 9  
Munshī (theol, w 993/1585) 326  
Mutawakkil Junnī (?) Mīsrī  
(suf sh, d 998/1590) 259 (431)  
-i-Nahrwāla (suf sh, VIIc  
XIIIc) 259 (57)  
Nārnavālī (suf sh, d ca 922  
1516) 259 (252)  
Abū b Abī Nasr al-'Iyāī (theol,  
d 361/972) 1037 (100)  
b Nī'matī'l lah (suf sh, Xc/  
XVIc) 259 (285)  
Qādirī of Lucknow (suf sh,  
end XIc/XVIIc) 1282

- Ahmad Qunī'** (*or* Qādirī) (*su/ sh*, beg Xlc /XVIIc) 259 (541)
- Abū al Qilāmī** (*su/ sh*, d 209/825) 231 (13)
- Mīrzā Qunī** (*p*) 943 (f 6v)
- Rūmī** (*su/ u ca* 700/1999) 1187
- Sabzawāī, Jabū** (*p*) 923 (166)
- Shūh Sultān Ahsanābadī** (*fictitious name*) 1404
- b Sulaymān** 1049
- b 'Alā' d-Dīn Hasan Saytu d Dīn Astrābādī** (*hist*, Xc-XIc /XVIc-XVIIc) 69
- Farakhistānī** (*haqol* VIc /XIc) 245
- Tatawī** (*hist* d 996/1584) 41
- b 'Umar b M Abū'l Fayth** (*theol* d 552/1157) 1037 (115)
- b Abī'l Wad** (*su/ sh* IVc /Xc) 244 (52)
- Yādgar** (*hist*, *w ca* 965/1558) 114
- Ahmadī**, *see* Ahmad b Abī'l Hasan Khwāja Ahrīr *see* Nūsu d Dīn Ubaydu'l-lah b Mahmūd
- S Ahsan** (*su/ sh* IXc /XVc) 279 (144), *see* Zafar-Khān Ahsanū'l lah
- Ā'isha** (Ic /VIIc) 995
- 'Ajāmahīk** (*hero of a tale*) 307
- Akbar** (Timuride) (963-1014/1556-1605) 11, 113, 121, 122, 123, 127, 140, 145, 181, 185, 277, 292, 678, 682, 690, 702, 731, 923, 1037, 1142, 1206, 1607 (1), 1635, 1636, 1637, 1694, 1695, 1698
- Khān, son of Dost M** (Afghan *pr*) (1142-1280/1826-1863) 889
- Alī Khān** (Tīpū's ambassador) 1676
- b Dābit Yūnus** (*p*) 943 (f 25)
- b Nāsī Dābitā** (*p*) 943 (f 61)
- Akhī Sirāj**, *see* Sirāju'd-Dīn 'Uthmānī
- Ākhūnd Darwīza Ningarharī**, *see* Darwīza Ningarharī
- Mīr 'Alā' Abīzī** (*su/ sh* Xc /XVIc) 259 (237)
- 'Alāu'd-Daula Garshāsp Hīsāmu'd-Dīn b Alī b Farāmūrz** (*pr*, Vc /XIc) 1358
- Abū Ja'far M b Dushman ziyār Ibn Kākūya** (*pr*, 398-433/1007-1041) 1357, 1358
- 'Alāu'd-Dīn Dihlawī b Nūrī d Dīn** (*su/ sh* d 948/1544) 259 (274)
- Fā'ī mast** (*su/ sh*, d 947/1540) 259 (34)
- Ghujduwānī** (*su/ sh*) 259 (171)
- Isā** (*su/ sh*, d 970/1562) 259 (257)
- S Jiwārī** (*su/ sh*, VIIc /XIVc) 1204
- Abū'l-Fath Kālpūrī Qurayshī** (*su/ w* 852/1448) 1232
- Kantūrī** (*su/*) 1304
- b Karamī'l lah Tnuhī** (*su/ sh*) 1319
- 'Alāu'd Dīn Majdhūb** (*su/ sh*) 259 (283)
- M b Badrī d Dīn Sulaymān** (*su/ sh* VIIc /XIVc) 259 (20)
- M Khūj, *see* M I**
- M Khwāzizmshah** *see* M Khwāzizmshah
- M Maktab dar** (*su/ sh*) 259 (202)
- Ratūr** (*su/ sh*) 259 (172)
- Takish b Il Arslan b Ataz** (Khwāzizmshah) (568-596/1172-1200) 159
- Thannī** (*su/ sh* *in* XIc /XVIIc) 259 (18)
- Umar Sulhārī** (*theol* *u ca* 695/1296) 1024
- Qādī 'Alī** (Qumī *pr* Xc /XVIc) 943 (f 6)
- 'Alamu d Dīn** (*su/ sh*, beg XIc /XVIIc) 259 (507)
- Qādī —** (*su/ sh* d 513/1110) 259 (138)
- Sharafī Jahān** (*su/ sh* /XIIIc /XIVc) 259 (159)
- 'Alamu'l Hudā** (*su/ sh*) 259 (17)
- 'Ālamgīr I** (Mumandī) (1167-1173/1754-1759) 170
- 'Ālamgīr II** 935 (4) 952 (1)
- 'Alam Shāh** 112
- Alexander** (Macedonian) (*as a hero of a tale*) 121, 926 (11) 1121, 1513 (1) 1707 (3)
- 'Āh, *see* Nūrī d Dīn M**
- 'Āh (I) b Ibrāhīm** (Adil Shāh) (965-987/1557-1579) 70
- (*n*)** 943 (f 96v)
- Khawāja —** (*p*) 939 (1)
- b 'Abdī'l lah al Khatībī** (*theol*, Vc /XIc) 1037 (125)
- b 'Abdī'l-lah Samhūdī, Abū'l-Hasan** (*theol*, d 911/1506) 281
- b 'Abdī'l Mahk b Qādī Khān al-Muttīqī al Qūndī al Jawnpūrī** (*su/ sh*, d 975/1567) 259 (454)
- 891 1251, 1255**
- Afghan** (*su/ sh*, beg XIc /XVIIc) 259 (508)
- b Ahmad b Abī Balī Bī-sūtūn** (*edit*, *u* 731/1331) 545
- b Ahmad Ghūrī** (*theol* *u* 747/1347?) 1065
- Shāh Ahmad ibādī** (*su/ sh*, d 976/1562) 259 (331)
- Akbar Husaynī Ardistanī** (*haqol*, *u* 1013/1614) 261
- Akbar b Nūrī d-Dīn Husayn Husaynī Tabatabāī Nūrī** (*theol*) 1409
- Amjad** (*edit* *w* 1071/1661) 771
- Āqū b Husayn-Beg Turkman** (*official* end Xc /XVIc) 600
- b Abī Bakr b 'Abdī'l Jalīl al Farghūnī al-Mu'ghīnī,**



- 'Alī Shīr Bangālī (*suf sh*, d after 970/1562) 259 (37)  
 Mir Shīr Nawāī (d 906/1501) 53, 218, 219, 347, 612 (24), 663, 923 (244)  
 Abū b Sīnā, Hasan b 'Abdī'l lah (Avicenna) (*physician*, d 428/1036) 923 (153), 934, 1037 (117) 1357, 1369, 1580, 1722 (2)  
 Āqā Supurda dīh Walī (*p*) 943 (f 18v)  
     b Abī Tālib (*Imām* d 40/661) 8, 68 330 331, 332, 333, 403, 552, 607, 648, 690 760, 818, 829, 850, 863, 888, 911, 929 (11, 12) 925 (21), 928 (2, 3), 941 (4), 942, 1008, 1102, 1103, 1105 1107, 1110 1125, 1138, 1146, 1349, 1739, 1772  
     Taqī (*p*) (probably a mistake for 'Alī Naqī Kamaraī, q.v.) 925 (35), 943 (f 33v)  
     Tāshkandī (*suf sh beg Xc/XVIc*) 259 (196)  
     b Tayfūr (Bistāmī) (*theol w ca* 1043/1633) 1108, 1115  
 Abū ath Thaqafī (*suf sh*, d 328 939) 234 (84)  
 Abū S Tihirānī *sun Saydī* (*p*, d 1069/1659) 764, 767, 925 (35), 943 (ff 18v 62v 78, 91v), 945, 947 (ff 97v, 100v), 953  
     b Tufayl-'Alī-Khān b Mubārīzī'l Mulk - Iltishāmū'd Daula Balgrāmī (*hist*, end XIIIc/XIXc) 191  
     b 'Uthmān b 'Alī Abū'l-Hasan al-Jullābī al Ghaznavī al-Hujwīrī (*suf*, d ca 465/1073) 238, 259 (2), 1149  
     b 'Uthmān al Ūshī (*theol*, ca 569/1173) 1074  
     Wirdī Khān (*sūbadār* of Bengal, d 1169/1756) 205  
     Yār-Khān (*med*) 1595  
     Yazdī, *see* Shīrafu'd Dīn 'Alī b Zayd, Abū'l Hasan, al Bayhaqī (*astro*) 1493  
 'Ālim Dihlāvī (*suf sh*, XIc/XVIIc) 259 (531)  
 'Ālimī Dārābjurdī (*p*) 943 (ff 18, 19v)  
 Sh Allā (*suf sh*, IXc/XVc) 259 (69)  
 Allah-Nūr (*suf*, XIc/XVIIc) 1168  
     Wirdī-Beg Kīrāmī (*p*) 943 (f 20v)  
 Allah-Yār-Khān Ghilzay (*theol*) 329  
     (Abū Ibrāhīm) b M-Yār b M b Qlich Balkhī, *sun Nāsibī* (*p*, end XIc/XVIIc) 794  
     'Uthmānī Balgrāmī, *see* Murtadā Husayn  
 'Allāma, S M Sharif (*p*) 943 (f 60)  
 'Allāmī (or 'Alāī) Karhūdī (*p*) 923 (123)  
 Alp-Khān b Dilāwar Khān, *see* Qadr-Khān  
 Altamish *see* Iltutmish  
 Amānu'llah Afghān (*suf sh* d 1010/1602) 259 (471)  
     b Fīrūz Jang b Mahābat Khān Sipahsālār b Ghayūr Beg, *sun Khāna-zād Khān* (*med*, w 1036/1627) 1554  
     Pānīpat'hī (*suf sh*, d 957/1549) 59 (298)  
 Amānī (*p*, d 981/1573) 935 (1)  
 'Am'aq Bukhārī (*p* d 544 1149) 927 (3)  
 Amīn Ahmad Rāzī (*qcogr*, w 1002/1594) 282  
 Qādī Dārānī (*p*) 934  
 Amīnu'd Dīn Ahmad b Sayfī'd Dīn M Sadiqī al-Alwarī (*theol end XIIc/XVIIc*) 1053, 1093, 1139  
 Amīn b Nahrwala (*suf sh*, d 1017/1608) 259 (523)  
     b 'Ubaydī'l lah al Mu'min ābādī al-Bukhārī (*theol u ca* 948/1541) 1036  
 Amīnā-i-Daqnāq (*p*) 943 (f 67v)  
 Amīru'd Daula (*p*) 943 (f 62)  
     - M Amīr Khān (*amīr*, d ca 1248/1832) 217  
 Amīr-Khān Sind'hī (*official*, d 1131/1719) 215, 383  
     Khusrav, *see* Yamīnu'd Dīn Abū'l Hasan b Lājīn  
 Abū 'Amr ad Dimishqī (*suf sh*, d 320/932) 234 (68)  
 Abū b Najīd (*suf sh*, d 365-366/976-977) 234 (104)  
     b 'Uthmān as Sūfī (*suf sh*, d 291/904) 234 (29)  
 Abū az-Zujājī (*suf sh* d 348, 959) 234 (99)  
 'Anā'īs (?) b Jalāl Sindī (*suf sh*, Xc/XVc) 259 (330)  
 Anandk'han *sun Khūsh* (*tr Sansk*, beg XIIIc/end XVIIc) 1713  
 Anand Rāy Hindū (*p*, XIc/XVIIc) 771  
 Anīsī, *see* Yūl Qulī-Beg Shāmlū  
 Ansab (*p*) 934  
 Anṣārī, *see* 'Abdu'l lah b M Qumī (*p*) 943 (f 17v)  
 'Antar (*hero of a legend*) 1725 (12)  
 Anūshīrwān 1369 1397 (3)  
 Anwarī Hamadānī (*p*) 943 (f 18)  
     Khān (or Anwaru'd-Dīn Khān) (*navi*, d 1162/1749) 872  
 Anwarī, *see* Anhadu'd-Dīn 'Alī  
 Āqā Malik b Jamālī'd-Dīn Sabzwārī, *sun Shāhī* (*p*, d 857/1453) 603, 662, 923 (52), 925 (18), 929 (4), 943 (f 90v)

Āqā M 'Āshiq (p, d 1181/1767) 868  
 Ridā (b M Gīlānī) (p, XIIc /  
 XVIIc) 943 (ff 90, 94, 97v, 99,  
 102v 107)  
 Ridāi (p) 943 (f 62v)  
 Aqdasī (Mashhadī) (p, d 1002/  
 1594) 943 (f 9v)  
 'Āqibat Mahmūd (Tīpū's official) 1681  
 'Aqīl Kautharī Hamadānī (p, v  
 1015/1607) 924 (45)  
 'Āqīl-Khān Rāzī, see Mīr 'Askarī  
 Khwāja 'Arab al-Husaynī al-  
 Bukhārī 243  
 Mīrzā Nāsīh 'Tabrizī (p)  
 943 (ff 16, 63)  
 Ibnū'l 'Arabī, see M b 'Alī  
 'Arabī ʿArabī Sind'hī (suf sh) 259 (418)  
 Bibī Ārām Hudūr (sister of S  
 Husayn or Nahrwāla) (d 790/  
 1388) 259 (134)  
 'Arda (p) 923 (188)  
 Arfa' (p, XIc /XVIIc) 934  
 Arghūn (Mongol) (683-690/1284-  
 1291) 1102  
 'Ārif (p) 925 (35)  
 (another ?) (p) 929 (4)  
 Ījī (p) 943 (f 22v)  
 Lāhijī (p, end Xc /XVIc)  
 943 (f 19)  
 Lāhūrī (p, XIc /XVIIc) 934  
 Multānī (suf sh, VIIc /XIIIc)  
 259 (36)  
 Tabrizī (p) 943 (f 63)  
 'Ārifī (p) 923 (126)  
 Aristotle 1580, 1582, 1585, 1597 (3)  
 'Arshī see M Mu'min (b) Abdī'l lah  
 Kāshī (p) 939 (8)  
 Yazdī (p) 943 (f 54)  
 Arslān (b Kirmān Shāh, Saljūqī)  
 (pr, 494-536/1101-1141) 1753  
 (Saljūqī) (556-573/1161-1177) 465  
 Arslān, see Q'usim Mashhadī  
 Leg (ambassador of Shāhja  
 hān) 923 (35)  
 Beg Balkhī Hindī (p) 943 (f 96)  
 'Tegin M, see Qutbu'd-Dīn M  
 Āizū, see Sirāju'd-Dīn Alī-Khān  
 Asad (p, XIc /XVIIc) 934  
 Anwar (transl, 1212/1798) 199  
 Asadu'l lah 'Abbāsābādī (p)  
 943 (f 102v)  
 Sh — Munshī Wazīr-Khān 898  
 Asadī (Tūsi) (p, beg Vc /XIc)  
 925 (38), 927 (20)  
 Āsaf b Barakhya (legendary wazīr 212  
 Āsafu'd-Daula (p) 952 (1),  
 (nawwāb of Oudh, d 1212/1797) 878  
 Āsaf-Jāh I (nawwāb, d 1161/  
 1748) 196, 213, 304, 392 405,  
 418 (6), 859, 941 (2), 1144, 1288, 1289  
 II (Nizām of the Deccan,

asc 1175/1761), Nizām 'Alī-Khān  
 Bahādur 196  
 Āsaf-Khān (official, d 1051 1641) 364  
 Khān Ja farī (p) 934  
 Qumī (p, XIc /XVIIc) 943 (f 25)  
 Asafī, son of Muqīmu'd-Dīn Nī'ma-  
 tu'l lah Quhustānī (p, d 920-928  
 1514-1522) 647, 923 (58), 925  
 (6, 25), 926 (4), 929 (4), 934,  
 939 (5), 952 (1)  
 Qumī (p) 943 (f 63)  
 Asdaqā (Hamadānī) (p) 943 (f 20v)  
 Mīrzā Asghar Ridawī (p) 943 (f 14)  
 'Āshiq (or 'Āshiqī) (p, probably  
 XIIc /XVIIc) 868  
 , see Mansūr Nishāpūrī  
 Ashkī Hamadānī (p) 923 (98),  
 943 (ff 15, 106)  
 Āshnā, 'Abbās-Khān (p) 943  
 (ff 107, 108v)  
 , 'Ināvat Khān (d 1082/1671, see  
 'Ināyatu'l lah Kanbū) 943 (f 106v)  
 Ashraf, see M Sa'īd Ashrat  
 (p, Hind) 1739  
 Isfahānī (p) 934  
 S Jahāngīr Sanmānī (see also  
 Sharīf Jahāngīr) (suf sh, d ca  
 798/1396?) 1214  
 Khān 1085  
 Khān Mīr M Husaynī (epist,  
 u after 113' 1719) 383  
 Mu'īnu d-Dīn Mīrzā Makhdūm  
 Shirāzī (theol, d 995 1587) 1131  
 Āshūb (p) 944 (f 73)  
 Āshūbī Nazrī (? Natanzī) (p) 943 (f 6v)  
 Asīr, see Jalālū'd-Dīn Asī b Mu'-  
 min Isfahānī  
 Asīrī (p) 924 (18)  
 (another ?) (p) 935 (6)  
 , see M b Yahyā b 'Alī Gīlānī  
 Lāhijī  
 Qāmī (p) 943 (f 18)  
 'Askarī (p, XIIc /XVIIc) 934  
 Mīr Aqīl Khān Rāzī (hist, p,  
 d 1108, 1696) 159, 811-812,  
 929 (4), 946 (9), 1278, 1279  
 Mīr Asrār Rāzī (p) 943 (f 19)  
 Asīrī, see Yahyā Sībak Nishāpūrī  
 'Assār Tabrizī, see Shamsu'd-Dīn  
 M 'Assār  
 'Atā (p) 944 (f 38v)  
 'Atāu'l lah Chishtī (suf sh, IXc  
 XVc) 259 (184)  
 b Fadh'l-lah Jamāl Husaynī  
 (hist, d 926 1521) 53  
 Rāzī (p, end Xc /XVIc) 923 (88)  
 'Atā Mahk Hamza-Khān (p) 925 (35)  
 M (b) 'Alāu'd-Dīn (suf sh, d  
 986/1578) 259 (534)  
 S 'Atāi (p) 943 (ff 13v, 17v, 75)  
 Jaunpūrī (p) 945  
 'Atan (suf sh, Xc /XVIc) 259 (247)  
 Ātashī (p, XIc /XVIIc) 760

- Ātashī (another) 760  
 Atham Qudsi Munajjim (*epist*) 413  
 Athar, *see* Shafi'i-Shirāzī  
 Atharī (*p*) 943 (f 101)  
 Athar Akhsikātī (*p*, d 608/1212) 791, 927 (41)  
 Athiru d Dīn Abharī (*p*) 923 (144)  
     Mufaddal b 'Umar al-Abharī  
     (*theol*, d 663/1264) 1408 (3)  
 Atsiz (Khanizum-hāh) (52-55) 1532  
 'Attār, *see* Farīdu'd Dīn 'Attār  
 'Ātūnī (?) (*p*) 943 (f 108)  
 Auhadu'd Dīn 'Alī Anwarī (*p*,  
     d 540-587/1145-1191) 450, 455,  
     639, 791 923 (15) 924 (33, 35)  
     925 (19, 24, 38, 47, 49), 927 (51), 945  
     Balkhī (*p*) 923 (18)  
     Kirmānī (*p*, d 647/1298) 925 (38)  
 Auhad Sabzawānī (*p*) 923 (210)  
 Auhadī Isfahānī *see* Ruknu d Dīn  
     Auhadī  
 Aurang (*p*) 932  
     'Abdu'l 'Azīz Khān (*p*) 943 (f 77)  
     Sa'id (*p*) 943  
 Aurangzib (Timuride) (1069-  
     1659-1707) 82, 159, 166, 119,  
     164, 171, 174, 181, 239, 162  
     374, 377, 378, 382, 383, 370  
     405, 410, 417, 419, 446, 391, 401,  
     486 (1), 196, 640, 445, 446, 453,  
     725, 743, 768, 772, 675, 686  
 al-Hujwī 795, 797, 798, 785, 791, 794  
     811, 818, 824, 859  
     898, 926, 935, 945, 957, 977, 1014  
     1040, 1041, 1086, 1113, 1149, 1153,  
     1212, 1230, 1275, 1367, 1373, 1431  
     1433, 1444, 1456, 1497, 1560, 1567  
     1629, 1630, 1695, 1700, 1702, 1733  
 Sh. Awliyā (*suf sh* Xc/  
     XVIE) 259 (402)  
     Mahmūd (*lex*) 1439  
 Sh. b Sirāj (*suf sh* d 988/  
     1580) 259 (383)  
 Ayāghī M Amīn (*p*, Hind XIE  
     XVIIc) 1735 (7, 8)  
 'Avānī, *see* 'Iyānī  
 'Ayn-i-Māhrū, *see* Aynu'l-Mulk  
 'Aynu'l Mulk 'Aynu d-Daula wa'd  
     Dīn 'Abdu'l-lah Māhrū (*epist*,  
     end VIIc/XIVc) 338  
 'Aynu'l-qudāt, *see* 'Abdu'l-lah  
     b M  
     'l-'urafā, *see* Lashkar M 'Ārif  
 'Aynī (*p*, w 1106/1695) 808  
 — Harawī (*p*) 943 (f 18v)  
 'Ayshī (*p*, w 1070/1660) 768  
 Āzād, *see* Ghulām 'Alī Āzād  
 Āzādbakht (*hero of a tale*) 306  
 'Azīm, *see* M Nishāpūrī  
 Mīr 'Azīmu'd-Dīn (*p*) 951 (6)  
 Azīmā i-Daurī (*p*) 943 (f 108)
- 'Azīz (*hero of a tale*) 919  
     *see* 'Abdu'l 'Azīz-Khān  
     Tang (*nawāb* 1915) 197,  
     396, 1180, 1567  
 'Azīzu'l-lah (*p*, Hind) 933  
     Sharafu'd Dīn Siddiqī Ibnāhim  
     pūrī Qalandarī Qandari (*suf sh*  
     end XIE XVIIc) 1250  
     b Yahya b Latīfī d-Dīn Hu-  
     saynī (*suf sh* IXc/XVc) 259 (182)  
 'Azīz b M an Nasafī (*suf* d 661/  
     1263) 1179  
 Mū Qalandarī (*p*) 943 (f 13v)  
 Mū 'Azīz Qazwīnī (*p*, end Xc/  
     XVIE) 923 (167)  
 Azraqī (*p*, d ca 527/1133) 794  
     925 (24) 927 (37)
- ## B
- Bābā'ī (*p*) 932  
 Bābā'ī Bābā'ī (*theol*, u ca 940,  
     1598) 259 (483)  
 Shāh, surn Hālī (*callig*, Xc/  
     XVIE) 1623 (5)  
     Tāhū (*suf sh*, beg Ve/XIE) 95 (43)  
 Bābū Chishtī (*suf sh*, IXc XVe)  
     259 (124)  
     b Bihārī Jān 259 (546)  
     (*suf sh* beg XIE/XVIIc)  
     Sind'ī (*suf sh*, beg XIE/  
     XVIIc) 259 (566)  
 Bābulī (*astrol*) 1492 (1)  
 Bābur (Timuride) (932-937/1526-  
     1530) 113, 169, 347, 348, 923  
     (209) (*as a poet*), 1387, 1543, 1730  
 Bābū Qalandar (*p*) 943 (f 67v)  
 Ibn Bābūya, *see* M b 'Alī b Hu-  
     sayn  
 Badā'ūnī, *see* 'Abdu'l Qādu b  
     Mulūk Shāh  
 Bādul *see* M Rafī Khān  
 Badī' (*p*) 935 (4)  
     (another) (*p*) 944 (f 72)  
     (son of Wā'iz, q.v.) (*p*, XIIc  
     XVIIc) 943  
     Ahmad (*p*)  
 Badī'u'd Dīn Tarkū (*p*) 925  
 Badī u l Jamāl (*heroine of a tale*) 318  
 Mīzā Badī' Sarfāzī (*p*) 943 (f  
 Badī'u'l-Zamān Mīzā b Sultān  
     Husayn (Timuride *p*, d ca 918/  
     1512) 923 (217), 926 (6)  
     Rashīd Khān (*hist* d 1107/  
     1605-1696) 15  
 Badī i Sah'ī (*p*) 927 (29)  
 Badr i-Chāch, *see* Badru d-Dīn M  
     Chāchī  
 Badru'd-Dīn Astābādī surn  
     Hifāfī (*p*, d 936-939/1529-  
     1533) 657, 659, 661, 923 (3, 22)

- 72, 116, 239) 925 (45), 929 (4),  
936, 943 (fr 20 74v, 91v, 96), 945  
Badru'd Dīn Ghaznawī (*suf sh*,  
VIIc/XIc) 259 (100)  
Ishāq (*suf sh*, Xc XVIc) 259 (331)  
b Jalāl (*suf sh* d 998/159)) 259 (425)  
b Jamālī'd Dīn Chishtī (*suf*) 1296  
b M 1326 (2)  
M Chāchī (*or* Shāshī) *sun*  
Badr-i-Chāch (*p* d ca 746  
1346) 575, 794  
Samarqandī (*suf sh*, VIIc/  
XIc) 259 (96)  
Sulaymān (*suf sh* VIIc  
XIIIc) *son of* Ganj i Shakat 259 (24)  
Bahāu'd Dīn b 'Abdī'l lālī Māhrū  
(VIIc/XIc) 338  
Ahmad *sun* Sultān Walad  
(*p*, d 712/1313) 240 490, 547  
'Amīlī *see* Bahau d Dīn M  
Ganj i Rawān (*suf sh*, Xc  
XVIc) 259 (208)  
Hasan Khwāja Naqībū l ashraf  
Bukhārī, *sun* Nithārī (*biogr*,  
u 974 1566) 219  
Ibrāhīm al-Ansārī al Qādnī al  
Hasanī (*suf*) 1303-1304  
Kā' (*'*) M b Khwājagī Kāshānī  
(*suf sh*, Xc XVIc) 259 (310)  
Malumūd (*u-a-u*, VIIc XIIIc)  
576 (3)  
Mahmūd b Ibrāhīm (*suf*) 1298 (1)  
Muftī b Shamad Dīn Ma'ribūb  
Qumayshī Asadī Hāshimī (*suf sh*  
Xc/XVIc) 259 (345)  
M 'Alau'd Dīn Qizil Aslān  
Wahyūl alid, Awāl Muzaffar,  
etc., *see* Atsīz  
M al 'Amīlī *sun* Bahāi (*p*  
*theol* d 1031/1622) 722, 923 (32)  
925 (35) 934, 939 (8) 943 (f 62)  
945, 1112, 1113 1112  
M Juwānī (*official*, d 678/  
1279) 1102  
M b M Naqshband (*suf sh*  
d 791/1389) 244  
— Murghīnānī (*p*) 927 (12)  
Ārz — Nat hū Jaunpūrī (*suf* d ca  
Asā 900/1494) 1246  
As *سکری وال* (*suf sh* VIIc,  
XIc) 259 (39)  
S' Shīh Bājūn (*suf sh*, d 912/  
1507) 259 (234)  
Sultān Walad, *see* Bahau d  
Dīn Ahmad  
Walad (*suf sh*, d 628, 1231) 240  
Zakarīyā Multānī (*suf sh* d  
665/1266) 259 (40)  
Bahā-i-Nadīmū l lālī ( ) 1709  
Bahādū (*p*) 935 (4)  
Bahāi, *see* Bahāu'd-Dīn M 'Amīlī  
Bahār *see* Tikhchand  
Bahāvandī Khān Sajāwand (') (*p*)  
943 (f 99)  
Bahjat *see* Lāla Tikhā iēm  
Bahjatī (*p*, XIc/XVIIc) 935 (4)  
Bahlūl Lūdī (*p* of Dihlī) (855-894/  
1451-1488) 114  
, *see* Farīdu'd Dīn Ahmad  
Shāh (*p* d ca 970/1562) 673  
Sh Bahra *see* 'Abdu'r Razzāq  
Khūrd  
Bahrām (b Mas'ūd) (Ghaznawī)  
(511-547 1118-1152) 439, 448, 1753  
(*shūh of Arzūjān*) (ca 573/  
1178) 466 (1)  
(*hero of different tales*) 315, 614  
Bukhārī *sun* Naqqā (*p*, d  
ca 966 1558) 669, 929 (4), 934  
Gūn (*hero of a tale*) 301 (4),  
318 (4), 558 (5)  
Khārkashī (*hero of a tale*) 301 (4)  
Mīrza (*prince* Xc XVIc)  
923 (212), 925 (35)  
Bābā Bahrang (برنگ) Shīn (*suf*  
*sh*, a 1007 1599) 259 (487)  
Bahāwāī Bānū (*heroine of a tale*) 302  
Bahāi *see* Mahmūd b Bīqir M  
Pishāzī  
J Baillie (Colonel) 193 954  
Bājan b Mīnūd Shīnāzī Ansārī  
(*suf sh*, Xc XVIc) 259 (296)  
Bakrwalī (*hero of a tale*) 311  
Abū-Bakr *see* Bahāi 11-13, 632-  
634) 1102, 1146  
(*suf sh* VIIc XIIIc) 251 (79)  
Ahmad b Hāmid (*theol* IVc  
Xc) 955  
Ahmad b M at-Tarsūsī (*suf*  
*sh* d 374 934) 234 (117)  
b 'Alī Sa dār (*suf sh* IVc,  
Xc) 234 (93)  
ad-Duqqī (*suf sh* IVc Xc)  
234 (103)  
Farīd (*suf sh*, d 370/980) 234 (109)  
Kattānī (*suf sh*, d 322/  
934) 234 (81)  
b Mas'ūd b Ahmad al-Kūshā-  
nī (*theol* d 578 1182) 1037 (153)  
b M b 'Alī b al Fall āz  
Zarānjī (*theol*, d 512/1118) 1037 (121)  
b M Bihūjī (*theol* u 910/  
1595) 992  
— M b al Fadl (*theol*, IVc Xc) 955  
M b Isma'īl (*theol* IVc/Xc) 955  
b M b Mūsā al Wāsitī (*suf*  
*sh*, d ca 320/932) 234 (79), 1273  
Musallī (*suf sh* IXc/XVc)  
259 (122)  
Qurayshī (*suf sh*, Xc XVIc)  
259 (250)  
Shāshī (*suf*) 498

- Abū-Bakī Shiblī (*suf sh*, d 344 945) 234 (83)  
   b Shihābī'd Dīn Yazdī (*suf* 338 (6)  
   *sh* VIIc/XIVc) 234 (118)  
   Sūsī (*suf sh* d 386 996) 234 (89)  
   Tāhūr al Abharī (*suf sh*, d 330/941) 234 (89)  
   Tamistānī (*suf sh*, d ca 340 952) 234 (105)  
   al-Wairāq at Irmūdihī (*suf sh*, IVc Xc) 234 (19)  
   Wāsitī (*suf sh* d ca 320 932) 234 (79) 1273  
   Yazdānvar Urmawī (*suf sh*, IVc Xc) 234 (88)  
   Zaqqāq Wāsitī (*suf sh*, IVc Xc) 234 (80)  
 Bakhshū Khudūdūst (*suf sh* d 916/1510) 239 (216)  
 Bal'amī (*hist*) see M b M  
 Bālehand (*p*) 859  
 Bībī Bāmu'd Dīn (*suf sh*, IXc XVe) 260  
 Banān (*munid* of Tāl Qalandar) (*suf sh*) 259 (1785)  
   al Hamā'il (Hamūl) (*suf sh* d 316, 928)  
 Banda-Nawāz 725  
 Banī-Isrā'īl see M Amīn Masanī  
   Sulaymān b Isrā'īl 1519  
 Bannū, see Kamālu'd Dīn Bīqī b  
 Banyū b Hasan H. *sh* Xc 259 (311)  
   (*med*, w 996 1588) 1328 (7)  
 Abū'l Baqā (*shang* (*suf*) 939 (3)  
   (*qaystnī*) (*p*, beg XVe XVIIc)  
   see M Bāqir Kāshānī 725  
   'Alī Khān b Ghulām-'Alī Khān (*p* w 1146/1734) 847, 848  
   Dāmād, see M Bāqir D  
   -Khān, see M Bāqir Najmī  
   Thānī  
   -Khānīa Kīshī (*p*, end Xc XVIc) 943 (f 21v)  
   -Qādī 'Adā (*p*) 943 (f 100v 107v)  
   -Qumī (*p*) 943 (f 98v)  
   -Samnānī (*p*) 943 (f 13v)  
   -Wazīr (*p*) 943 (f 100v)  
 Bāqirā (*p*) 943 (f 91)  
 Abū'l Barakāt b 'Abdīl Majīd Munir (*cpst*) 366, 393 744,  
   Multānī, *sun* 934, 944, 945, 946 (8)  
   *p*, d 1051 1644) of Bengl, 864-879/14.9-1474)  
 Bārbak-Shāh (*p*) 1414  
 Barkhūrdār (Bēg) Gujrātī (*suf sh*, *p*, beg XIc XVIIc) 259 (557), 943 (f 89v)  
 Basawan Lāl, of Balram, *sun* Shūdan (*biogr*, u 1210 1921) 217  
 Batānī (*legendary hero*) 1295  
 Bayādī see Bayādī  
 Bāvān, Bāvanū'l-Haqq, see Bāvān  
   Biyānū'l-Haqq  
 Bīvazīd, Makhzūm (*suf sh* Xc XVIc) 259 (112)  
   Bī-tūmī (*suf sh*, d 261 575) 265 951 (8) (*hu-poetry*)  
 Shāh Haqqānī (*p*) 935 (1)  
   Sarawānī (*suf sh*) 259 (399)  
 Bayhīqī (*hist*) see Abū'l Fadl M  
 Bayley (?), Clive 193 195  
 Bāyam-khān (*p* Xc XVIc) 926 (1) 943 (f 19v)  
   (another), (*official* end XVe XVIc) 822 (1)  
 Bazmī see Shukrū'l-lah Bazmī  
 F Beale 279  
 H Beveridge 209 1193  
 Sh Bha nī Burhānpūrī (*suf sh* d 972 1564, 259 1277)  
 Bhik'hī Majāhūb (*sh* IXc XVe)  
 Bhamrū (? ) Multānī (*suf sh* Xc) 259 (67)  
 Bhāskara Ichūrya 259 (68)  
 Bhībak Rūm (*comm* w 1215 1890) 542  
 Bhīm Sen *sun* Muhibb (*u* 1117 1732)  
 Bhupat Rāy (*cpst*) 121  
 Bīdīl, see 'Abdīl Qādir b 'Abdīl Kāhīq  
 Bīgāna (*p* XIc XVIc) 943  
 Bihī-hī (*p*, XIc XVIc) (f 95v 101)  
 Bihroz (*hero of a tale*) 944 (f 72)  
 Bihzād, see Kamānū'd Dīn Bihzād 611  
 Bikhūd (*p*, d 1086 1675) 935 (1)  
   945, 952 (1)  
 Bīlāl b Hamāma (Ic VIIc) 1724 (2)  
   Sūd hī (*suf sh* Xc XVIc) 259 413)  
 Bīnīsh (*p*, XIc XVIc) 934  
 Bīrang Bāqī bī'l-lah (*suf*) 1328 (5)  
 Bīsāfī Samarqandī (*p* d 515 923 (229)  
 Bīshan Narāyan (*transl*, u 1878) 186  
 Bīshir b Hīnth al-Hāfī (*suf sh* d 227 812)  
 Bismīlī (*p*) 234 (9)  
 Bīstūn, see 'Alī b Ahmad b Abī Bakī 935 (1)  
 Bīyādī (of Agīn) (*p*, end Xc XVIc) 923 (95)  
 Bīvān, M Amīn-Khān (*p*) 943 (f 89v)  
 Bīyānu'l-Haqq, see Shihābū'd-Dīn  
   Mahmūd b Abīl Hasan Nīshā  
   pūrī

Bīyānā l-Hamadūnī (p) 943  
 (ff 78v, 89 93, 103v)  
 Bīyānī (p, w 1105/1694) 805  
 Bīzhan (p) 934  
 H Blochmann 77, 88, 158 176,  
 183, 184, 207, 208, 220, 277, 279,  
 428, 689, 691, 721, 1636, 1638  
 Boddam, Capt S (I ucknow, 1786,  
 Calcutta, 1787) 195, 1425, 1498  
 Boileau, Henry 448, 673, 887, 954  
 Brahman, sec Chandar' hān Brah  
 man  
 Bū 'Alī Qalandar, see Sa'afu d  
 Dīn Abū 'Alī Pānīpat'hī  
 Bū Ayyūb Ansārī 956  
 Būdāq Beg Nasīm (p) 943 (f 20v)  
 Bud'h Abdu'l lah (suf sh d 1021/  
 - 1612) 259 (529)  
 — 'Abdu'l-Wahhāb (suf sh,  
 -c2) 259 (324)  
 'suf sh d  
 259 (385)  
 sh,  
 '59 (220)

Burhānu'd Dīn	Mahmūd	b
'Ubaydī'l lah ( <i>theol</i> )		1049
of Nahrwāla ( <i>suf sh</i>	IXc	1
XVc)		259 (139)
Nasafī ( <i>p</i> )		925 (38)
Qutb-i-'Ālam Batūh, ( <i>grand-</i>		
son of Jalālu'd Dīn Bukhārī)		
( <i>suf sh</i> , born 790 1389)		259 (169)
Tnmidhī ( <i>suf sh</i> , VIIc		
λIIIc)		240
Burhān al-Muskīn ( <i>theol</i> , w	914	
1599)		1073
'I Mulk Sa'ādat Khān ( <i>nawu'ūb</i> )		
(d 1153/1740)		193
Nizām Sh'ih II (999-1003 1590-		
1594)		717
'sh shar'at Mahmūd b 'Ubay-		
di'l lah ( <i>theol</i> )		899
zāda i Ahmadābād i Gujrāt		
( <i>suf sh</i> , beg Xlc/XVIIc)		259 (374)
Būwa ( <i>or</i> Blūwa <i>or</i> Būd h) b		
Khawāss Khān ( <i>med u</i>	918	
1513)		1540
Buzurjmihr		1369
Baron, Charles (ca 1800)		31
		96)

## C

C

927<sup>11</sup>

Chach (*a Brahman legendary*) 174  
 Chaghatai, see Bahārām 174  
 Chan K'handūnī (سندوی) 1705  
*suḥ sh*, d 961 (1554) 209 (506)  
 Chaghī 'Allāma 'Iabīzī (p) 943 (f 56)  
 Chaman i Bihār (*suḥ sh*) IXc /  
 (Vc) 259 (61)  
 Chandal Shāh (*hero of a tale*) 332  
 Chandan (*suḥ sh*, beg XIc  
 XVIc) 209 (549)  
 (حدس) b Bud'h b Jhajū  
 Dashūrī (*suḥ sh*, d 953 1545)  
 259 (288)  
 Chandaibadan (*heroine of a tale*) 505  
 Chandarbhān Brahman (*epic*, p  
 d 1068-1073/1637-1663) 368, 762,  
 926 (4) 943 (ff 33 98, 100v 108v)  
 Chihai Val b Rīy Prān Chand  
 Munshī (*economist*) 1637  
 Chingīz-Khān (603-624 1206-1227) 4  
 Chirāgh-i-Dihlī, see Nasīru'd Dīn  
 Mahmūd  
 H T Colebrooke 178, 1781

## D

Dahlāk b Muzābīm	1725 (6)
Dā'i, <i>see</i> Nizāmī d-Dīn	Mahmūd b
Hasan	
al-Khadānī ( <i>p</i> )	943 (f 6)
Dām ('Abdu'l lah) ( <i>p</i> )	934
Nūrī ( <i>uf</i> sh, beg	XIc
XVIIc)	259 (541)
Dalīl ( <i>p</i> )	943 (f 99v)

(f 67v)  
943 (f 10)  
Dūnshmand  
259 (301)  
259 (153)  
923 (223)  
943 (f 19v)

8 d-Dīn  
XIIc /  
259 (111)  
sh, b, 338

234 (78)  
924 (20)  
778  
51 (7)

Ansārī Kālpawī (*suf sh*, Xc /  
XVIc ) 259 (499)  
Burhānu'd Dīn (*suf sh*, IXc,  
XVc ) 259 (329)  
Aklaszu'l Khawāss Ulugh Qut-  
lugh Kh'iss-hājib (VIIIC/XIVc ) 338  
'Alī b Abī Bakr Murghīnānī  
(*theol d* 593/1197) 899, 1024 (73), 1040  
Baghdādī (*p*) 927 (10)  
Burhānpūrī, see Burhānu'd-  
Dīn b Kabīr M  
Gharīb (*suf sh*, d 732/1331)  
b Kabīr M b 'Alī Burhān-  
pūrī Gujrātī, sun Rāz-i-Iḥī  
(*suf sh*, d 1083/1672) 1276,  
1278, 1328 (4)  
Khuttalānī (*suf sh*, d 893  
1487) 259 (192)  
Mahmūd b Abī'l Khayr Sa'd  
Balkhī (*suf sh*, end VIIc /  
XIIIc ) 259 (77)

- INDLX I
- Farrukh-Siyā (Timuride) (1121-  
1131/1713-1719) 392, 825, 929 (8), 1084  
Fasāhat, see M Fāsīhu'd Dīn  
Khān Kashmīrī, sun Rādī  
(p)  
Fāsīhu'd-Dīn (*suf sh*, VIIc / 916  
XIVc) 259 (86)  
Fāsīhī Ansārī Harātī (p, d ca  
735, 934, 943  
(ff 13v, 54v) 944, 945  
Khwāfī, see Ahmad b M  
Fath-'Alī (Shāh) (Qājār) (1211-  
1250/1797-1834) 888 1128  
Khān Kāshī, sun Šab'ī p,  
d 138/1823) 888  
Khān Qūshlari āqūsī (p, XICe /  
XVIIIc) 943 (f 96)  
Abū'l Fath Dihlawī (*suf sh*, XIc /  
XVIIc) 259 (531)  
b Jamāl d Dīn Makki 'Ab  
bīsī Qidnī (*suf sh*, d 957/  
1550) 259 (490)  
Mū Junībīdī (p) 943 (f 13v)  
Fath Khān b Lūrūz Shāh (*prince*,  
d 775/1374) 338  
Fathu'llah (*suf sh*, IXc XVc)  
(p) 259 (181)  
(Naqshbandī) (*suf sh*, Xc /  
IXc) 1394  
of Hījī Pāhand) (*w* 1106  
Bana.  
Banī-Isra  
Sulaymān  
Banrī see Kamal d Hā 259 (476)  
atārām Nundī (*antho*, c 1199)  
ūd (David), c 1199  
A. 259 (476)  
'Imād Shāh (890-9108, 1600)  
1504) 259 (1)  
Rājūrī (*suf sh*, )  
Shī'u-Khānī (*p*, u VIc) 692  
b Ic/XIc) (p, u VIc) 692  
theor (hero of a fī ad Da' Kāshānī 1100  
dīrī Lū'l Khūshū 9/1247) 1080  
Mī Hisābī Nishānī 96  
XVIc)  
Hisāmu'd-Dīn Awliyā (s. 74c 96  
VIIc/XIVc)  
Hasan b Akhī Turk (*suf*, s. 8  
VIIc/XIIIc)  
Hasan al-Kātī (*theol*  
1359)  
Mānikpurī (*suf*, s. 113), 1204  
XIVc)  
M Farrukhī Ruknī-d-Dīn  
Ahmad Chishtī (*suf*, w 1129/  
1717) 1285  
Multānī (*suf sh*, VIIIc /  
XIVc) 259 (106)  
Nahwāla (*suf sh*) 259 (107)  
Surkh (*suf sh*, d 970/1562)  
259 (531)  
Ibn Hisām Harawī see M b  
Hisāmī d-Dīn 923 (155)  
Hisāmī Qarākūlī (p) 923 (155)  
Mīr Hudūrī Qumī (p, end Xc /  
XVIc) 923 (41, 97), 943 (ff 54, 105)  
Hujjat, see Abū Mu'in Nāsir
- 1001 1595) 259 (108), 692-696,  
917, 924 (12), 925 (25, 20, 31)  
926 (9), 943 (ff 3 63), 1694,  
1698, 1697  
Faydī, see Abū l-layl b Mubārak  
Nūgmī  
Fayyīd, see 'Abdu'r Razzaq  
Harawī (p) 943 (t 107)  
Fayyādī see Abū'l-layl b Mubārak  
Abū'l Fidā (Isma'il b 'Alī b  
Mahmūd al-Nisābī) (*geogr*, d  
732, 1331) 1112 (12)  
Fidāī (p) 915  
(of Nidai) Kumānī (p) 943 (t 7)  
Fighīmī Shīrāzi (p d 922-927  
1516-1519) 645, 923 (51)  
924 (34), 929 (1, 7), 934, 943  
(ff 61-61v, 72, 93, 101v), 944,  
945, 952 (1)  
Fikmī, Qādī Ahmad Ismā'īmī Ju  
waynī (p, d 993/1586) 923 (48),  
943 (f 37v)  
Fikratī (Jafarīnī) (p, end XIc  
XVIIc) 934  
Hakīm Filsūfī-Maghubī (*poly*  
*techn*) 1621  
Firdausī, see Abū'l Qāsim Hasan  
Fushṭa (*hist*), see M Qāsim Hindū  
shāh  
(p)  
Firūz II (Jalālud-Dīn, pr) (689-  
695/1290-1296) 1196  
III (Toghluquide) (752-790 1351-  
1386) 111 243, 338, 915, 1033,  
1069, 1450, 1452, 1537 1607 (38)  
Firūz-Jang (*official beg* XIc  
XVIIc)  
Shāh (*hero of a tale*)  
see Mu'izzud-Dīn M  
Usawī Khān  
Fitrat  
Franchū  
Fudayl  
(803)  
Fudūlī, s  
dādī  
Fursitī (p  
(another  
Fursī (p, bc  
4) (Kwāja  
Du  
Mir (w 1203/1789  
Husaynī Ta,  
Jahān (*sport*, Xc  
XVIIc)  
Abū'l- al-Huṣrī (*su*,  
371/981)  
b Ibrahim b M, Abū'l-I  
Tiflisi (*occult*, end VIc/XIIc)

Gardīzī (*hist*) p 1 (note)  
 Ghadanfar Beg 'Turkmān (*p*) 923 (251)  
 Gulkhārī (*or* Kalkhārī) (*p*)  
 943 (f 70), 952 (1)  
 Ghāfilā (*M* Taqī Tūlqānī) (*p* XIc /  
 XVIIc) 943 (f 16v)  
 Ghānī, *see* M Tāhm Kashmīrī  
 Ghānīmat, *see* M Akram Panjābī  
 Gharghashtī (*legendary hero*) 1205  
 Shāh Gharīb-Mirzā (Timūrid *p*,  
 Xc XVIc) 923 (210)  
 Shāh Gharq (*suf sh*) 285 (11)  
 Mirzā Hājī Gharqī (*p*) 943 (f 1)  
 Ghayratī (Shīrāzī) (*p*, end Xc /  
 XVIc) 92  
 Ghizālī Mashhadī (*p*, d 980  
 1172) 674, 923 (74, 261) 929 (3)  
 934, 943 (f 6)  
 Ghāzīn, Mahmūd (Mongol) (604-  
 703 1295-1304) 1751  
 Ghāzī (*p* end Xc XVIc) 923 (192)  
 Qalandar Isfahānī (*p*) 943  
 (ff 55 90v) 952 (1)  
 Ghuvāth (*p*) 925 (16), 943 (ff 97v 106)  
 Ghuvāthud Dīn Ahmad (*suf sh*  
 Xc XVIc) 92  
 Alī b 'Alī Amīrān Hā  
 fahānī (*encycl* VIIc-XVc) 1363  
 Ilc-XVc)  
 Angū (*suf sh*, Xc XVIc) 259 (238)  
 Dabū (*official*, beg XIc /  
 XIIc) 119 (9)  
 Abū'l-Fath 'Umar b Ibrāhīm  
 Khayyām (*p* d ca 517/1123)  
 433, 642, 923 (231), 939 (8),  
 1751, 1752  
 al Hamawī (*official*, VIIc /  
 XIVc) 583 (6)  
 b Humānu'd-Dīn Khwāndī-  
 mīr (*hist*, d 941/1535) 33, 34, 212  
 Jamshīd (*astron* IXc /XVc) 1485  
 ir Mansūr b Šadrī'd Dīn  
 Shīrāzī (*suf*, d ca 949/1543) 1209  
 M (*uazīr*, beg VIIc /XIVc) 571  
 M Bahādu (*pr* ?) 991  
 M b Malikshāh (Saljuqids *p*,  
 498-511/1105-1115) 153  
 Ghuvāthī (*p*) f 9v, 11v  
 Halwānī (*p*, end XVIIIc /XIXc)  
 C' (suf sh) 92  
 'Alī (anecd, w ca 311  
 Abū'l- (W) 320/90  
 Husa  
 (p) 923  
 — far (*p*) 935 (4)  
 — (another) (*p*)  
 Hī (*suf sh*, d 803/1187)  
 khldūm (*suf sh*) 287  
 Hīzū (*p*)

*hist*, d 1201/1786) 213, 214,  
 215, 232, 277 285 (27), 397, 398,  
 402, 689, 934, 946 (4)  
 S Ghulām 'Alī Khān (Jīpū's  
*ambassador*) 1677 (2), 1678  
 Khān Qutbu'l-Mulk (*offi-  
 cial*, beg XIIIc / end XVIIIc)  
 1646, 1679  
 Khān b Rūshanī'd-Daula  
 Bhak'hārī-Khān Rustam jang  
*hist*, w ca 1203/1788) 176  
 — b M 'Alī b Ahmad  
 Tūm, *surm* Ghulām, *or* Ghulāmā  
 (*p*, u 1108/1697) 818  
 Naqawī b M Akmal (*hist*,  
 w 1223/1807) 193  
 Shāh Hadrat b Ghulām Hu-  
 sayn (*note by*, dated 1154, Hay-  
 darābād) 951 (2)  
 S Hasan (*suf sh*, d 1188  
 1774) 285 (21)  
 Hasan Siddīqī Farshūī Bal-  
 grām (*biogr* ca 1178/1765) 277  
 Husayn (*transl*, 1212 1798) 199  
 Mīyān Husayn (end XIIc  
 XVIIIc) 285 (31)  
 Husayn b Hidayat Alī-Khān  
 b Alīmī'l-lah b Faydī'l-lah at-  
 Tabātabāī (*hist*, w ca 1195/  
 1781) 174  
 Husayn Muhammadpurī (*moral*,  
 u 1202/1788) 1708  
 Husayn Zaydupūrī, *surm* S' (14v)  
 (*hist*, w 1202) 1708  
 Muhyī dīn 1037 (241)  
 (*epist*) en 942b) 1630  
 Muhyī d-Dīn 3 (f 1 (*suf*) 362  
 Latīf (Dhaur beg 4-1037  
 1771) 143 144,  
 Gīsūdīrāz, 1 of I, 300, 364,  
 Husayn a wās (*suf* 3, 770, 780,  
 Gul (*her*, 1554, 1699, 1763  
 (b 1 alī b Hashmī Kumānī  
 Gul, nī, *see* Sharaf Jahāngī  
 Gī - Mīstīf (*suf*) 17  
 1 (*p*) 950 (6)  
 — (another) (*p*) 91 1684  
 Mīrān (*p*) 943 (f 1)  
 b Abdīl lah (*suf* 1554) 151  
 b 'Abdīl-lah S' 143 (f 1)  
 (*suf sh*) nī 143 (f 1)  
 S b 'Abdīl-lah (*p*) 103 611  
 'Adīl Khān (*p*) 611  
 Jalīl Shīrāzī (*p* lastānī) athī'l-  
 — — Fabūt 1 (*or* Mīr 12 XIc  
 Manfūr, 38) 15 adl)  
 'Alī Amīn T 925 (7)  
 end XIc 925 (7)  
 Ibn 'Alī 971/11 045, 662  
 — — 'Alī 23 (218), 1250 (7)  
 — — 'Alī 952  
 Nu —

Hāfizu'd Dīn al-Kardārī (*theol*, a  
586/1190) 1037 (145)

Hāfiz Shīrāzī, *see* Shamsu'd Dīn  
M Hāfiz

Abū Hafs al-Haddād an Nishābūrī  
(*suf sh*, d 261/878) 231 (17)

Abū 'Umar, *see* 'Umar b  
Habīb

Ibn Hajar, *see* Sh habu d Dīn  
Ahmad al Haytamī

Ibn 'A-qalānī (*theol*, d 525  
1422) 1256 (1)

Ibn Hājib, *see* 'Uthmān b 'Umar  
b Abī Bakr

Hakīm (p) 943 (16)

Kuchuk (p) 934

Hakīmī Ardabīlī (p) 943 (f 20)

Halūkī Humadānī (p Xc/XVlc)  
929 (4) 943 (ff 20, 52) 952 (1)

Hālātī Qāsim Beg (p beg Xlc,  
XVIIc) 943 (f 53)

Hālī, Abdu'l lah (p, d 1090/  
1680) 789, 943 (ff 90, 96)

(Bībā Shūh) (*callig*, Xc)  
XVIc) 1623 (5)

Hallāj, *see* Hu-ayn b Mansūr al  
Baydāwī

Hamdu'l lah b Abī Bakr b Ahmad  
Mustawfī-Qazwīnī (*hist*, w/  
744/1714) 6, 923 (150)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist*, d 271/881) 271 (19)

Abū Hamza (8, 2) b Sh Qurayshī  
(*suf sh*, d 1095/1597) 259 (108)

Abū Hanīfī, *see* Nu'man b Thabit  
Kūfī

T Hamaṣ (100, 1507) 291

Hānsū Bukhārī (*suf sh*, d 107-  
1006/1597-1598) 259 (107)

Haqūqī, *see* Afdalu'd Dīn Badī  
Ibnūhūm Khūqānī

Haqīqat *see* Husayn Shūh

Haqīr (p) 934

Haqīrī (p) 934

Tabrizī (p, d 992/1584) 943 (17)

Haṣfī (p, d 971/1504) 923 (104)

925 (17)

Hurīrī, *see* Al Qāsim b Alī b M

Hārith b Asad al-Muhāsibī (*suf*  
sh, d 212/837) 231 (10)

Hārthūn son of Ma'haradūn  
Kaṣbū Multanī (*epist*, u 1010  
1611) 363

Harrington John Herbert 1179 1712

Hārūn ar-Rashīd (*as a hero of a*  
tale) 301 (7) 1724 (1)

Hasan (Qutb-Shūh) (1083-1098/  
1672-1687) 169

Hasan (*suf sh*, d 976/1545) 259 (297)

(another) (*suf sh*, Xc/  
XVIc) 259 (18)

Abū'l (p) 925 (25) 35

Hājjī (p) 931

S (*suf sh*, Xc/XVIc) 259 (16)

*see* Hasan b Husayn Shāmūn  
b 'Abdī lah Qurayshī (*suf*  
sh, d 989/1581) 259 (10)

-i 'Alī Saṣṣār *see* Najmū d-  
Dīn Hasan

b 'Alī (Imam d ca 70/671) 17

-Alī sunn Shamsu'd Dīn 'Alī  
Khān (*theol*) I

Al- 'Alī b Abī 'Abdī lah al-  
Dāmūn (*theol*, d 136/1044) 1037 (

Al- b 'Alī, Hāsāmū'd Dīn as  
Sūfīkī (*theol*, d 710/1310) 1037

'Alī 'Izzat (p, end XIIc  
XVIIc) 949 (1) 95

b 'Alī b M b Hasan Tabat  
-āzandānī (*theol*, w ca 678

1508

1508

1508

ataram  
Dā'ūd (Dā'ūd

-i 'Ac-  
-Imād Shūh

1504)

Rājirī (*suf sh*,  
Shī'u-Kh

b Ic, XIIc) (p, u VIc)  
hero of a d ad

Khāshānī

1100

1080

1080

1080

1080

1080

1080

1080

1080

1080

1080

1080

1080

1080

1080

Hasan-Beg Rafi' (p, end XIc / XVIIc) 943 (ff 11v, 101)  
 Hasan Buzurg (Ilkhān) (736-777/1335-1356) 384  
 Chishtī (suf sh,) 259 (405)  
 Dīblawī, see Najmu'd-Dīn  
 Hasan 'Alāi Sanjāi  
 Mir Fandiriskī (p) 943 (f 14)  
 S Ghaznawī (p, VIc/XIc) 704, 925 (38), 927 (33 46)  
 b Gul-M b Qulī M (cpst) 411  
 Al- b al Hasr, Abū 'Alī, an-Nasafi (theol, IVc/Xc) 1037 (105)  
 Abū'l- b Hind Fārsī (suf sh IVc/Xc) 234 (96)  
 Abū'l- Husaynī Farāhānī (comm, XIc/XVIIc) 455, 943 (ff 15, 104v), 952 (1)  
 b Husayn Shāmlū, surn Hasan (p, end XIc/XVIIc - beg XIIc/XVIIIc) 800  
 Mir Abū'l- Husaynī (p) 943 (ff 70v, 75v)  
 Abū'l- b Ibnāhīm Qarwīnī (hist, w 1211/1796-1797) 98  
 Kalid-Dār (p) 943 (f 105)  
 of Kālpī (end Xc/XVIc) 692  
 Khān (nawwāb p) 925 (18)  
 Hājī Khān b Mullā Jānī (p) 943 (f 15)  
 Khān Shāmlū (official, beg XIc/XVIIc) 735, 943 (ff 94 96, 103) 945  
 -bū'l- Kharqānī (suf sh, d 425/1034) 1338  
 h b Mahmūd (hero of a tale) 301 (1)  
 — Mandawī b Ilahbakhsh Chishtī (suf sh, beg XIc/XVIIc) 259 (145)  
 — b Mansū b Abī'l Qāsim al-ʿUjandī, surn Qādī Khān (theol, 572/1176) 1037 (152)  
 ʿIr M (suf sh) 259 (389)  
 S M b Miyānjī (suf sh d 982/4) 259 (352)  
 b M ash Sharaf Rāmī, surn Rafu'd-Dīn (stylist, VIIc / 49 Vc) 337  
 Ghiyā Mūsā Ahmadābādī (suf sh, Xc/XVIc) 1116  
 XV ʿIzzāmī, see Sad-ʿUzzamjī (suf 03)  
 C' an-Nī 2  
 'Alī (anecd, u ca 311  
 Abū'l- (war 320/920  
 Husa  
 (p) 923  
 — far (p) 935 (4)  
 L- (another) (p)  
 H- (suf sh, d 893/1487) 1, see Nasī  
 ʿIkhdūm (suf sh) 287  
 H- ʿIrzī (p)

Amī Hasan Shāʿir see Najmu'd-Dīn Hasan  
 b Tāhū b M Antūri (music w 1074/1664) 1629  
 Wāʿiz Shūwānī (p) 943 (f 107)  
 Wazīr-i Nawwāb (p) 943 (f 102)  
 Hāshim, see Hāshim b M Qasim  
 'Alī, see Shāhīd  
 Khān (official beg XIc XVIIc) 304  
 Mī b Khwājagī Qazwīnī (p) 923 (111)  
 b M Qasim surn Hāshim (p, d after 1056/1616) 747  
 Abū Šūfī (suf sh, IIIc IXc) 234 (1)  
 Mī Hāshimī Kumūnī surn Shāh-Jahāngīr (p, d 946-948/1539-1542) 576 (3), 664, 923 (59)  
 929 (4) 942, 943 (f 13v), 946 (1)  
 Mashhadī (p) 923 (62)  
 Hasratī Kāshī (p, end XIc XVIc) 923 (92), 934, 943 (f 9v)  
 Hassān 704  
 Hātīf Shūʿarī (p) 925 (47), 934, 943 (f 77v)  
 Hātīfī, see 'Abdullāh Jāmī  
 Abū Hātim al Attānī (suf sh IIIc IXc) 234 (12)  
 Kāshī (p end Xc XVIc) 943 (f 21)  
 Tāi (hero of a tale) 305  
 Hātīmī Hawāī (p) 943 (f 14v)  
 Sh Hayāt (or J'wa 'Abdullāh Hayāt (suf sh, Xc XVIc) 1037 (241)  
 Mullā Hayātī (p en 947 b) 1630  
 XVIc) 943 (f 1' (suf 4-1037  
 Gīlānī (p, beg 143 144,  
 Haybat Khān or of I, 300, 364  
 S Haybatu vawās (suf 3, 770, 780, (suf sh, 1554, 1699, 176)  
 Haydar al-Hashimī Kumūnī (p, nī, see Sharaf Jahāngīr 12  
 Misīf (suf) 950 (1)  
 — (another?) (p) 91 1681  
 Mīrzā (p) 943 (f 1554)  
 b Abdullāh (suf 923 151  
 b 'Abdullāh Sa 943 (f 151  
 (suf sh) nī 943 (f 151  
 S b 'Areg (p) 103  
 'Adī Khān (p) 911  
 Jalāl Shūʿarī (p last int ʿathīl 60)  
 — Fābātī (or Mīr 12 g XIc ʿadl)  
 Mīr ʿIzzāmī 925  
 ʿAlī-Amīn 925  
 end XIc 925  
 Ibn ʿAlī 945 662  
 ʿUshlāl ʿAlī 923 (21b), 1250  
 Nu- Fāh 957

- Shāh Mirān Jīw Buhānu'd-Dīn  
(*suf*) 1309
- Mīam Siyah Bābū 'Alī Shāh  
(*p*) 925 (2)
- Mīrāz-Khān (M) b Fakhr'd Dīn  
M (*mustrian* end XIc XVIIc) 1630  
Shāh Naqshbandī (*suf sh*, d  
after 980/1572) 259 (31)
- Ibn Miskawayh (Ahmad b M b  
Ya qūb) (*hist* d 121 1030) 1387
- Miskīn (*p*) 921  
(*another*?) (*p*) 943 (f 98)  
(or Mu'in Miskīn) *see* Mu'in
- u'd Dīn b M Farāhī
- Mīyān Jīw Chishtī, *see* Jīw
- Mīyānu'l-lah b Ghāzī (عزى) Sāi  
hindī (*suf sh* d 986/1578) 259 (31)
- Mīyān Mahdī (Xc-XIc XVIc-  
XVIIc) 1271  
Mīyānjī b Dū'ūd (*suf sh* d  
985/1577) 259 (373)
- Moses (Mūsī) 323
- Mu'āwīyya (*khaliḥ* 11-60/661-680)  
588 1102
- Mu'ayyad (or Mūbad) *see* Dhūl
- Fiqr Beg
- Abū l (*suf sh*) 956
- Abū l (*surn* al Ghauth b  
Khatīr d Dīn (*suf sh* d 970  
1562) 259 (325)
- Shih Mu'ayyadī (*p*, XIc XVIIc) 370
- Mu'ayyadu d-Dīn (*suf sh* XIc  
XIVc) 259 (83)  
(*another*) (*suf sh* XIc  
XIVc) 259 (105)
- Khwāja Mu'ayyad Mahīna (?) (*suf sh*  
IXc XIVc) 259 (147)
- S Mu'ayyad (*suf sh* Xc  
XVIIc) 259 (262)
- Mūbad (or Mu'ayyad) *see* Dhūl
- Fiqr-Beg
- Mubārak Bālādast (*suf sh*) 259 (264)
- S Khān (*p*) 943 (ff 100 102v)
- Khīm Hīawī (*suf sh* Xc  
XVIIc) 259 (302)
- Kūpīmūy كوپيموي (*suf sh*,  
VIIc XIVc) 259 (82)
- VIIc-raku'l-lah Iūdāt-Khīm b  
Has hīq, *surn* Wādīh (*p* d  
1359) 834-835, 934, 945
- Mānikpī (*p*) 834-835, 934, 945
- XIVc) 259 (306)
- M Farrukh
- Ahmad Chishtī (s, Mūsū b  
1717)
- Multānī (*suf sh*, -s 1570)  
XIVc) 259 (346)
- i Nahrawāla (*suf sh*)  
259 (351)
- Sukh (*suf sh*, d 970/1562)
- Ibn Hīsam i-Harawī *see* M b
- Hīsamī d-Dīn 923 (155)
- Hīsamī Qarākūlī (*p*)  
Mir Hudūrī Qumī (*p*, end Xc/  
XVIIc) 923 (41, 97), 943 (ff 54, 105)
- Hujjat, *see* Abū Mu'in Nūṣir
- Mufīd *see* M Mufīd b Najmī d Dīn
- Bāfqī
- Bāfqī (*p*, end XIc XVIIc) 945
- Balkhī (*p* d 1030, 1079) 944  
(f 15), 945
- Mufīd (*p*) 934
- Hamadunī (*p* b g XIc  
XVIIc) 943 (f 21)
- Mughīnī (Fughanī) (*p*) 925 (17)
- Mughīthur'd Dīn Dihlāwī (*suf sh*  
VIIc XIVc) 259 (126)
- Muhabbat (*suf sh* end Xc XIVc)  
259 (424)
- Muhammad (the Prophet) 8, 11,  
19 50 53 58, 62 65 66 69 70,  
325 326, 330, 333, 417, 611 612,  
648, 747, 759, 832 858, 925 (35)  
928 (1), 929 (10), 943 949 951, 971,  
989 991, 996 1002 1008 1011  
1015, 1016, 1017, 1018, 1019 1020,  
1021, 1071, 1102, 1106 1110, 1118  
1127, 1129 1110, 1142 1146 1242  
1247 1298 1329, 1346, 1723, 1724  
1725 (s, 9) 1751 1780
- M (i Mānu'd-Dīn Khwānizmah) 1158  
(506-617 1200-1220)
- I (i Mānu'd-Dīn Khwānizmah) (695  
715 1296-1316), of Dihlī 338  
558 (1) 567, 1196
- II (b Tozhlug) (725-752 1325-  
1351) 338 375
- (Shaybānī) (900 916 1509 1510)  
1516
- V (*surn* Adil Shāh) (Afghān  
*pr* of Dihlī 969-961 1553-1551) 111
- (M-Qulī) (Qutb Shāh) (9 9-  
1020/1581-1611) 690 691, 720  
925 (27) 1551, 1552
- (Adil Shāh) (1035-1070 1626-  
1660) 371 (4), 760
- Shāh (Pīrādī) (1131-1161  
1719 1748) 11, 162 168, 169,  
170, 171, 223, 248, 304, 378 391,  
392, 401 (1), 105, 116, 591 562,  
712, 793 844, 853, 902 1031, 1034,  
1049, 1125, 1170, 1300, 1471, 1575  
1577, 1697, 1701, 1710, 1718, 1766
- Sh M (*suf sh*, IXc XIVc) 259 (70)
- Abū (*p*) 943 (f 96v)
- Hājī (*p*) 943 (ff 100v, 102)
- Mūzī (*p*) 943 (f 69v)
- S (*p*) 943 (f 89v)
- i Abbās (*p*) 934
- b Abdīl Jalīl b Ahmad
- Balghāmī (*hist* w 1182 1768) 190
- b 'Abdīl-lah, Jamālī d-Dīn
- Abū 'Abdīl-lah, at-Taī *surn*
- Ibn-Mālik (*gram* d 672 1271) 1449
- (b) 'Abdīl-lah *surn* Mawlānā
- zāda Hīrārī (*suf sh*) 259 (199)
- Abū 'Abdīl-lah b M, Abū Fa'far  
371 (*duwānī* (*theol*, d 362, 973)  
b 1037 (101)
- Tiflīsī (*ov*)



M Aslam Bangālī Pandwārī  
(*encycl*, w 1201/1787) 1368  
'Aynī (*suf sh*) 259 (291)  
'Aynī b Sh Khān (*suf sh*, d 1005/1597) 259 (350)  
A'zam (*prince*, end XIc / XVIIc) 743  
(*p* ?) 912  
Bābī Ūshī (*suf sh*, Xc / XVIc) 259 (445)  
Sh Bāin Pānja (?) (*suf sh*, Xc / XVIc) 259 (71)  
b Abī Bakr al Balkhī as Sābūrī (*theol*, d 505/1111) 1037 (134)  
(or Ma'ūd) b Abī Bakr b Husayn, Abū Nasī, Farāhī (or Farāhānī) (*lex*, beg VIIc / XIIIc) 1411  
b Abī Bakr Imāmzāda ash Sharghī (*theol*, d 573/1177) 1723 (9)  
b Abī Bakr Nishāpūrī, *see* Farīdu d-Dīn Abū Hāmid M  
b Abī Bakr 'Uthmān Abū 'Abdī l-lah Harawī, *sur* Imīmī (*p*, d 667/1269) 489, 639  
b Abī Bakr al Wā'iz, *sur* Imām-Zāda (*theol* VIc / XIIc) 1037 (137)  
Mīza Bāqī (*cop*, 1071/1661) 771  
Bāqī b 'Abdī's Salām (*suf sh* d 1012/1603) 259 (520)  
Bāqir (*p*) 939 (3)  
(*qed*) 1586 (1)  
Dāmīd, *sur* Ishī āq (*p* d ca 1046/1636) 401 (5), 925 (35) 926 (4)  
Kāshīnī *sur* Bāqir (*p*, d 1034/1625) 725  
Khu da (*p*) 725  
b M Akmal Bahbahānī Isfahānī (*theol*, d 1205/1791) 1126, 1127  
b M Taqī Majlisī (*theol*, d ca 1111/1700) 926 (11), 1118-1124, 1402  
Najm-i-Thānī, *sur* Bāqir Khān (*moral*, w 1021/1612) 1388  
Tabīzī (*p*) 943 (f 7)  
Barā'ī Ummī b M Jamshīd 130  
b Jabbārī Khān b Majnūn-Khān Nāqshāl (*hist* u 1079/1668) 43, XIc) 1500 (2)  
M Fāṣāhm (*p*) 923 (160)  
Ahmad Chī (*gram*, VIIc / XIc) 1717  
Multānī (*su* 401 (7)  
NIVE)  
—-i-Nabī wāla (*suf sh* 1676, 1677 (7)  
— Surkh (*suf sh*, d 1676) 1460  
Ibn Hīsimī Harawī *see* M Hīsamī d Dīn 923 (155), Hīsamī Qarākūlī (*p*) Mīr Hudūrī Qumī (*p*, end Xc / XVIc) 923 (41, 97), 943 (ff 54, 105)  
Hujjat, *see* Abū Mu'in Nāsir

M Dihdūr (*p*) 943 (f 63)  
Dīn (b) 'Arīf Chishtī (*su' sh*, beg IXc / XVc) 259 (561)  
b al Fadl, Abū Bakī, al-Balkhārī (*theol*, d 371/981) 10 7 (97)  
b al Fadl al-Balkhī (*suf sh*, d 319/931) 234 (46)  
Fadlū'l-lah (*suf sh*, beg XIc / XVIIc) 259 (569)  
b Fadlū'l-lah Burhānpūrī (*suf* d 1029/1620) 1266, 1328 (3)  
Fādīl b S Ahmad b Hasan, Abū 'Abdī l-lah, Tūmīdhī Akbar-ābādī, *sur* Ma'haru'l-Haqq (*p*, d 1101/1690) 759  
b M 'Arīf Saḥīdānī Dīh lawī (*theol*) 991  
Sūrātī (*moral*) 1773 (2)  
Fakhrū'd Dīn b M Husayn b Ahmad Wā'iz Kalānī D hūdī (*theol*) 1054  
Faqīh (*suf sh*) 259 (371)  
Fārūq (*p*) 943 (f 16)  
Fasīhu'd Dīn, *sur* Faṣāḥat (*gram* w 1262/1814) 1480  
Fīrūz Sūfī (*suf sh*, w 1036/1627) 1269  
Ghauth, Hājī Hamīd, Gwa-hyārī (*suf sh*, d 1070/1562) 1252  
Ghauthī b Hasan b Mūsū Shattārī (*hagiol*, u ca 1022/1613) 259  
Ghaznawī (*hagiol* VIc / XIIc) 245  
Ghiyāth (beg XIIc / XIXc) 1146  
Gīlānī (*p*) 943 (ff 41-43)  
Gulandām (*edit* of the Dīwān of Hāfiz, q v, VIIc / XIc) 587, 590, 924 (3)  
Hāfiz b Hābībī l-lah (beg XIIc / XIc) 1021 (2)  
Hādī (*hist* u 1037/1628) 144  
Husaynī Safawī, *sur* Shāh Mīrzā, or Mīrzā Mahdī-Khān Safawī (*hist*, u ca 1124/1712) 167  
Kāmwai Khān (*hist*, w 1138/1725) 168  
Halwāī (*theol*) 1095  
b Abī Hāmid al-'Amīdī as Samāqandī (*theol*, d 615/1218) 1037 (161)  
Ibn Hanafīyya (son of 'Alī) (*as a hero of a tale*) 332, 928 (2)  
Hanīf (Tīpū's *emoy*) 1677 (6)  
Harrīnī (*suf sh*) 259 (227)  
b al Hasan Abū 'Abdī l-lah, *sur* Ibnū'd Dīnī (*theol* d 359/970) 1037 (112)  
b Hasan Alī Kūsārī, *sur* 'Alī al Qārī' (*theol*) 976  
Hasan Chishtī (*suf sh*, d 993/1584) 259 (406)  
b Hasan al Jauharī (*suf sh*, end IIIc / IXc) 234 (50)  
b Hasan M b Ahmad, Abū Tifīsi,



- M Mahdī b M Nasīr Astrā-  
badī (*hist*, *w* 1171/1757) 94, 400  
Mahfūz Khān (*suf*) 1354  
Māhn (*editor*, XIc /XVIIc) 774  
b Mahmūd (*theol*) 987  
b Mahmūd, Abū Mansūr al-  
Mātārīdī (*theol*, *d* 333/941) 1037 (98)  
(b) Mahmūd Nishāpūrī (*theol*,  
VIc-VIIc/XIIc-XIIIc) 956  
S Ma'jūnī (*suf sh*, VIIc/  
XIVc) 338 (7)  
Makārīm b Jalālī'd Dīn Tāl  
grāmī (*epist*) 412  
b Mansūr b Abī 'Abdī'l-lah  
b Mansūr, Abū Rūh, al-Jurjānī,  
*sun* Zari'n-Dast (*med*, *w* 480/  
1088) 1529  
b Mansūr (b) Sa'īd Abī'l-  
Faraj (b) Khalīl Ahmad Quray-  
shī *sun* Mubārak Shāh, *or* Fakhr  
Mudabbir (*math*, VIIc/XIIIc) 1608  
Mashā'ikh (?) (*epist*) 408  
Ma'sūm b Dūbā, Abū'l-'Ismat,  
Sama'qandī (*theol* XIc/XVIIc) 970  
Ma'sūm b S Sa'īd Tirmīdhī  
Bhakarī, *sun* Nāmī (*d* 1015/  
1606) 185, 1550  
Mīr Jumla Shāhī (*official*,  
*d* 1073/1663) 370  
Mīhak (*p*) 943 (f 19v)  
S Mīzā (Shāh Sulaymān II,  
*end* XIIc/XVIIIc) 99  
Mīzā b Husayn (*prince*  
XIIIc/XIXc) 287  
Miyān-Mū (*or* Miyān Jīw)  
(*suf sh*, *d* 1043/1633) 1309  
b Mubārak Kirmānī 'Alawī,  
*sun* Amīr-i-Khūrd (*haqiql*  
VIIc/XIVc) 243  
Mufīd b Najmī'd-Dīn Mahmūd  
Bāfqī Yazdī, *sun* Mufīd (*p*, *d*  
1085-1091/1674-1680) 790  
b M, *sun* Hājji Tāju'd Dīn  
Harrās Kāzīrūnī (*suf*, *beg* IXc/  
XVc) 1216  
b M b 'Abdī'l Karīm, *sun*  
Khawāhar-Zāda (*theol*, *d* 651/  
1253) 1037 (168)  
b M Akbar Husaynī (*suf*, *w*  
ca 803/1400) 1231  
b M al-Āmulī (*encycl*, *d* ca  
1052) 1360  
XIVc) b Bal'amī, Abū 'Alī  
— M 1063/974) 1  
Ahmad Zaynu'd-Dīn Abū  
— Multānī (*ṣāli* at-Tūsi  
XIVc) 1160, 1165,  
— Nahrwāla (*suf sh*, *d* 1287,  
— Surkh (*suf sh*, *d* 1407  
— Ibn Hīsamī Haraawī, *see* M 501  
Hīsamī d-Dīn 923 (15),  
Hīsamī Qarākūlī (*p*)  
Mīr Hudūrī Qumī (*p*, *end* Xc/  
XVIc) 923 (41, 97), 943 (ff 54, 105)  
Hujjat, *see* Abū Mu'in Nāsir
- M b M al-Jaznī (*theol*, *d*  
833/1425) 972  
b M b Mahmūd al Hāfizī al  
Bakhrī, *sun* Khwaja M Pārsī  
(*suf sh* *d* 822/1420) 1218, 1297, 131,  
b M b Nasīr al Bukhārī (*theol*  
*d* 693/1291) 1037 (166)  
h M Pazdawī (*theol*, *d* 512  
1147) 1037 (123)  
b M Sarakhsī Radīyū'd  
Dīn (*or* Buhānnū'd Dīn) (*theol*,  
*d* 541/1119) 1037 (156)  
Muhsin Kāshī (*p*) 943 (f 62v)  
(b) Mutadā) Kāshānī  
(*theol w* 1050/1640) 1114  
Mujaddid (*suf sh*, Xc/XVc)  
259 (287)  
Mu'min (*p*) 923 (214)  
(b) Mū 'Abdī'l-lah Mush-  
kīn Qalam Husaynī Bānārī, *sun*  
'Arshī (*p*, *d* 1091/1680) 791-792  
Mū Astrābādī (*p* *end*  
Xc/XVc) 1548  
Gumābādī (*p*) 943 (f 60)  
b Mū M Zaynī Janakā  
bunī Daylamī (*med*, *end* XIc/  
XVIIc) 1562  
Muqīm (*p*) 945  
Muqīm b M Sharīf al Jā-anū,  
*sun* Muqīm (*or* Muqīmā) (*p*,  
XIc/XVIIc) 370  
Musharrāf, S Shāh Mū (*suf*  
*sh*, *end* XIc/XVIIc) 815  
Muthī (*son of pr* Sa'ī) (XIc/  
XVIIc) 825  
b Muza'farī'd Dīn h Hamīd-  
ī'd Dīn 'Abdī'l-lah, Abū'l-Fath,  
*sun* Shavkhī Makkī (*suf*, *w*  
924/1518) 1250  
of Nahrwāla (*suf sh*, VIIc-  
IXc/XIVc-XVc) 259 (136)  
Na'imū'l-lah Bahārūchī 875  
S Najafī (?) (*p*) 925 (25)  
Najīb Qādirī Nūgūrī Ajmīrī  
(*haqiql*, *w* ca 1156/1743) 1631  
Najmū'd Dīn *sun* Qādī l  
qudīt (*astron* *end* XIIc/  
XVIIIc) 1504  
Najmū'd Dīn 'Umar, *see* Naj-  
mū'd Dīn Abū Hafs 'Umar  
b Nasīrī'd-Dīn Ja'far al-Makkī  
(*suf*, *w* 825/1422) 1234  
Nasīr-Khān Tālpū (*ca* 1218/  
1832) 918  
b Nasīr b M, Abū'l-Ma'ālī  
Abū Bakr, al-Āmirī al Madanī  
(*theol* *d* 555/1160) 1037 (129)  
Mīr Nishāpūrī 1600  
Nishāpūrī, *sun* 'Azīm (*p*, *d*  
1110-1111/1698-1700) 822, 929 (4), 934  
Nizāmū'l Mulk Bahādur, *see*  
Āsaf-Jāh I  
b Nūrī'd-Dīn Hafīz Shū'arī  
— *beg* XIc/XVIIc) 1262  
Tāfīs.



- Mir M Samū' (*med*) 1599  
 Sāqī *sur*n Mustafīdd Khan  
 (*hist*, d 1136/1724) 164  
 Ibn Shāhna, Abū l Walīd, al-  
 Halabī (d 815/1412) 1142 (12)  
 Mūyūn Shākir (end XIc /  
 XVIIc) 285 (23)  
 Shāh Shu'afu'd Dīn (b ) Yahyā  
 Munyārī (cf Shu'afu'd-Dīn  
 Ahmad b Yahyā) 1779 (2)  
 Sharīf (*chronol*, beg XIc /  
 end XVIIc) 1634  
 Kūshānī *sur*n Sharīf  
 (p, d ca 1030/1621) 719,  
 923 (248), 925 (6), 926 (1)  
 Mu'tamad Khān (*hist*  
 d 1049/1640) 145  
 Shīrīn Nūnī, *sur*n Maghribī  
 (p d 839/1407) 599, 924 (19),  
 1214 (his biography), 1299  
 Šāfī (Amulī) (p, beg XIc /  
 XVIIc) 939 (3), 943 (f 57v)  
 b Sulaymān Baḥdādī, *sur*n  
 Fudūlī (p, d 963/1556 or 970-  
 976/1562-1568) 667, 923 (171),  
 924, 934 943 (f 98), 945, 1251,  
 1731, 1773 (1)  
 Sultān Thāmasarī (end Xc /  
 XVIc) 1695  
 Ṭabādakānī (*su*f *sh* Xc /  
 XVIc) 259 (223)  
 Tabṭīzī, *urn* Majdhūb (p,  
 d 1093/1682) 793, 934, 943 (f 72), 945  
 Tāhūr (p) 934  
 Kashmīrī *sur*n Ghānī  
 (p, d 1079/1669) 772, 774,  
 924 (41), 934, 943 (ff 43 77v,  
 89-108v), 944, 945, 952 (1)  
 Kulābī (p, w 1133/1721) 844  
 b of Nahrwāla (*su*f *sh*,  
 d 986/1578) 259 (355)  
 Naṣrābādī (*or* Naṣīrā  
 bādī) (*biogr*, u ca 1092/1681) 220  
 b Ṭāḡī'd-Dīn (*su*f *sh*, d 931/  
 1525) 259 (258)  
 b Ṭāḡī'd Dīn M (*su*f *sh*, beg  
 VIIIc /XIVc) 259 (31)  
 Ṭālib Amulī, *sur*n Ṭālib (p,  
 d 1035/1626) 726, 761, 923 (22),  
 924 (15, 32), 925 (11, 25 30, 35),  
 929 (3), 934, 943 (ff 59v, 89, 94,  
 107v), 944  
 Nīr Iaqī Alunadābādī Gujrātī,  
*sur*n Khayāl (*anecd*, d 1173/  
 Ahmaa 305  
 1717) M Tabrīzī (*med*, end  
 Multānī 1559  
 XIVc) (*su*f *sh*) 259 (366)  
 -i-Nahrwāla (*su*f *sh*, d r, as Sajā  
 Surkh (*su*f *sh*, d r) 1720 (3)  
 Ibn Hīsam i-Harawī, *see* XIIc /  
 Hīsamī d-Dīn 923 (1)  
 Hīsamī Qarāḡūlī (p)  
 Mir Hudūrī Qumī (p, end Xc /  
 XVIc) 923 (41, 97), 943 (ff 54, 105)  
 Hujjat, *see* Abū Mu'in Nāsir
- M 'Uthmān (Fīpū'a *ambas*  
*sador*) 1676  
 Wāhh b Mir M Bāqir Mūsawī  
 (p w 1149/1728) 929 (8), 1482  
 Wahyyu'l-lah b S Ahmad  
 'Alī Farukhābādī (*hist*, w 1243/  
 1827) 194  
 S Qādīrī (*su*f, end XIc /  
 XVIIc ?) 1281  
 b Abī'l Ward (*su*f *sh*, beg  
 IVc /Xc) 234 (52)  
 Abū Wawī (*or* ar-Rūsibī) (*su*f  
*sh*, d 367/978) 234 (114)  
 b Yahyā b 'Alī Gīlūnī Lūhijī  
 Nūrbakhshī, *sur*n Asīrī (*comm*,  
 d ca 912/1507) 555, 924 (18)  
 b Yahyā b Mahdī, Abū 'Abd-  
 ī'l-lah al-Jurjānī (*theol*, d 397/  
 1006) 1037 (119)  
 b Ya'qūb b M b Ibrāhīm,  
*sur*n Majdu'd-Dīn Fīrūzābādī  
 (*theol*, d 817/1415) 996, 1002,  
 1013, 1216  
 Yūsuf, *see* Yūsuf Gadā  
 Qādī 277  
 S b Yūsuf Husaynī *sur*n  
 Gīsūdīrār (*su*f *sl*, d 825/1422)  
 246, 259 (158), 272, 1070, 1168,  
 1219-1233, 1234, 1265 (15), 1319, 1736  
 b Zakariyā, Abū Bakr,  
 ar-Rāzī (*med*, d 311-320/92-  
 932) 1532, 1600  
 Zamān Lūhūrī, *sur*n Rāsikh  
 (p, d 1107/1696) 810  
 b M Sādiq b Abī Yazīd  
 Anbāhijī Dihlawī (*as'ron*, w 1130/  
 1719) 1498  
 b Zaynī'd-Dīn 'Alī b Jamālī'd  
 Dīn Shīnāzī, *sur*n 'Urfī (p, d  
 999/1591) 370, 683, 684,  
 685, 794, 923 (199), 924 (11 29),  
 925 (18, 20, 23 25, 35, 49), 929 (4),  
 934, 939 (3), 943 (f 58v), 944,  
 945, 946 (2), 952 (4), 1748  
 Al-Muḥissīn b Abī'l Qāsim, Abū  
 'Alī, *sur*n Qādī at-Tanūkhī  
 (*anecd*, d 384/994) 296  
 Muḥibb, *see* Bhū sen  
 'Alī-Khān Khāss-Mahallī b  
 Nizāmī'd Dīn 'Alī Murghulānī  
 (*official* d 989/1581) 1607 (1)  
 'Alī Sindī (p) 943 (f 55v)  
 Muḥibbul-lah Mubārīz Ilahābādī  
 (*theol*, w 1053/1613) 1084  
 Abū l Muḥsin (Timurīdo *pr*, beg  
 Xc /XVIc) 1336  
 Muḥsin Fānī, *see* Fānī  
 Abū - Hīsayn al-Hīsaynī al-  
 Ḥasanī al-Mawdūdī al-Kumhārī  
 (*su*f *sh*, beg XIIc /XIXc) 101  
 Muhtadī (4bbasīde *khalf*) (255-  
 256/869-870) 1  
 Muhtaram Khān (*official*, Xc /  
 XVIc) 350  
 1.

- Muhtasham Kāshī (p, d 996  
1798) 679, 702 923 (96) 925 (18)  
929 (4) 943 (f 21), 1761  
(Qanūn) (p) 943 (ff 97v, 106v)  
Muhyī (p) 904  
Muhyī'd Dīn 'Abdu'l Qādir Jilīnī  
(suf sh, d 561/1166) 242 265,  
266, 267 268, 271, 904 905 906  
922, 942, 1170, 1172, 1174 1261,  
1281 1287, 1304, 1343 (2) 1721 (1)  
1727, 1744 (6) 1768  
b al-'Arabī, see M b 'Alī  
b Abī'l Hasan surn Dhū al-  
(p, w 1185/1771) 870  
b S Mu'azzam (suf sh, d  
963/1556) 259 (303)  
b M 'Abdu'l lah (suf sh, Xc  
XVle) 259 (362)  
M Husayn b M b S 'Ālam  
(theol) 1091  
Muhyī Lārī (p, d 933/1527) 654  
Mu'in (logoqi, and IXc/XVc ?) 347  
S Mu'innu'd Dīn 'Alī, surn Qāsim  
-i-anwāl (p, d 835-837/1431-  
1434) 601, 923 (68), 924 (13)  
'Amrānī (suf sh, end VIIc/  
XIIc) 259 (55)  
Faqīr, surn Faqrī (or Pīr-  
Faqrī) (p) 1768  
b Hasan b Ahmad Chistī  
Sijrī (suf sh, d ca 632/1235)  
259 (5) 1176, 1768  
Irajī (suf sh, VIIc/XIIc) 259 (143)  
Junayd b M al-'Umarī (theol,  
beg IXc/XVc) 1216  
M Amīn Farāhī, surn Mu'in  
Miskīn (theol, d 907/1502) 50,  
259 (233) 323, 325, 1071  
M az Zamijī al-Isfīzārī (hist,  
w 897/1492) 108  
b Sirājī'd Dīn Khāwand Mah-  
mūd (Naqshbandī) (suf, w 1073/  
1663) 1275  
Mu'in al-Miskīn, see Mu'innu'd Dīn  
b M Farāhī  
Abū Mu'in Nāsir b Khusraw  
'Alawī surn Hujjat (traveller p,  
d 481/1088) 279, 925 (24 38),  
927 (10) 1142 (8)  
Mu'izz (p) 943 (ff 91v, 94 99v, 106)  
Mu'izzu'd Dīn (brother of Māhūrī,  
q v)  
(governor of Uchh) (VIIc/  
XIVc) 338  
'Abdu'l Qādir, surn 'Izzat (?)  
(epist) 410  
Kayqubād (Mamlūk pr, 686-  
689/1287-1290) 563  
M, surn Fītrat, or Mūsawī  
(p, d 1106/1695) 420 (4), 806,  
934, 944, 945, 946 (5)  
M Ghūrī (prince, d 602/1206) 338  
Shāh M Sadr (p) 923 (164)
- Mu'izzī, see M b 'Abdu'l Malik  
Mujāhid-Khān (p) 926 (1)  
Mujīru'd-Dīn Bāylaqānī (p, d  
594 1198) 165 794, 923 (20) 925 (38)  
Mu jir (p XIIc/XVIIIc) 934  
Mu'juzī (p) 925 (37)  
Mujūm (p, d 1020 1611) 943  
(ff 100, 103)  
, Hāshim (p) 943 (f 62)  
Mujrimī Ardabīlī (p) 943 (f 18)  
Mukarramat Khān (nawāb, XIc/  
XVIIc) 1425  
Mukhlis (p) 943 (f 93)  
(another ?) (p) 934  
(p, Hind) 1740  
Hamadūnī (p) 943 (f 69)  
o Mukhlisū Kāshī (p, d ca  
1150 1737) 924 (50), 943 (ff 31v-10v)  
Khān (p) 943 (f 108v), 945  
Mukhtār (p) 914  
Siwistīmī (?) (p) 943 (f 7)  
Mukhtārī, see Sirājū'd Dīn 'Uth-  
mān b M Ghaznawī  
Mulhumī (p) 943 (f 99v)  
Tabrizī (p) 943 (f 56)  
Mulkī Sukānī (p, d 1002/1594) 943 (f 9)  
Mullā Kāshī, see Kamūlu'd-Dīn  
Hasan Kāshī  
Mullī Shīh (p, XIc/XVIIc) 944 (f 9)  
M (tr Sansk, w 998/1590) 1698  
Mullā Sultān (suf sh, IXc/XVc)  
259 (194)  
C G Mullins (1811) 46  
Mu'min (p) 943 (ff 67v, 93)  
'Arif (suf sh) 295 (12)  
Mumtāz al-Ishāq (princess) 1622  
Munāsib (p, XIIc/XVIIIc) 934  
Munawwar b 'Abdu'l Majīd b  
'Abdu'l-Shakūr b Sulaymān  
Banī Isrā'īl (suf sh, beg XIc/  
XVIIc) 259 (517)  
Mahmūd Adīb (occult) 1515 (1)  
b Nūrī'd Dīn Ilahūd b M  
Sharhī (suf sh, d 990/1582) 259 (395)  
Munhī Khurāsānī (p) 923 (184)  
Ibn Mun'im (p) 946 (1)  
Khān (nawāb) 934  
Mun'imū (p, XIc/XVIIc) 934  
Mun'imī, see Abū'l Qāsim M Aslam  
Munīr, see Abū'l Barakāt b 'Abd-  
ul-Majīd  
Munshī (p, XIIc/XVIIIc) 945  
, see Jaswant-Rāj  
Munshī, see Fādīl Khān  
Tihmī (p) 943 (ff 91v, 94 99v, 106)  
Muntakhab (p)  
Muntakhabu'd-Dīn (p, XIIc/XVIIIc)  
Zarzarī, surn 925 (17)  
sh, d 719/1277  
Munzirī & Nūru' 945 662  
Mugārī āfarīn 945 662  
Nūshī 945 662  
p 95

- Muqīm** (*p*) 934  
(or *Muqīmā*), see *M Muqīm b*  
*M Sharīf*  
*Ḥimmat* (*p*) 943 (ff 99-99v)  
*Mīrzā Tabrizī* (*p*) 943 (f 19v)  
**Muqīmā**, *Ihsān* (*p*) 943 (f 67v)  
-i-Kāshī (*p*) 943 (f 102)  
*Muqirī Dihistānī* (*p*) 943 (f 90v)  
*Murād Khān* (Tīpī's *emoy*) 1677 (6)  
*Murād-bakhsh* (*son of Shāhjahān*)  
(d 1068/1678) 372 (II), 771  
*Mullā Murshid* (*p*, beg XIc /  
XVIIc) 935 (2)  
*Murshidu'd-Dīn b Rafī'u'd Dīn*  
*Muhaddith Safawī* (*suf sh*, Xc /  
XVIIc) 259 (317)  
*Mīr Murtadā Haydar* (*p*) 952 (1)  
*Qādī Husayn, sun Allahyān*  
*'Uthmānī Balgrāmī* (*geogr*, u  
1202/1788) 286  
*S Husaynī* (*suf sh*, XIc /  
XVIIc) 1281  
b *S Muhyī d-Dīn b S Yahyā*  
*Gujrātī* (*suf sh*, 1012/1603) 259 (512)  
*S al-Mūsawī* (*theol*, d 436/  
1044) 1107  
*Qulī-Khān* (*p*) 925 (35),  
943 (f 101v), 945  
*Khwāja Tāibādī* (*suf sh*) 259 (231)  
*Murta'ish* (*suf sh*, d 328/939) 234 (86)  
*Mūsā* (*suf sh*) 259 (49)  
*Sh b Sh Dā'ūd* (*suf*) 1315  
*Pāshida*, of *Ujjayn* (*suf sh*,  
d 986/1578) 259 (378)  
*Mūsawī*, or *Mūsawī-Khān*, see  
*Mu'izzu'd Dīn M*  
*Khān Fīrat* (*p*, d 1054/  
1644) 417 (1), 418 (6)  
*Musayyib Khān* (*p*, end XIc /  
XVIIc) 923 (221)  
*Musharrifu'd-Dīn b Muṣliḥu'd-*  
*Dīn Sa'dī Shīrāzī* (*p*, d 690/  
1291) 524, 528, 529, 532, 537,  
545, 546, 612 (3), 642, 706, 758  
794, 923 (7), 925 (10, 32), 926  
(4, 13), 929 (1-4) 932 (2) 936,  
939 (3), 942, 943 (ff 62, 91v,  
105v), 945, 946 (1, 2), 952 (1),  
1214 (his biography), 1234 1341  
1716, 1744 (8)  
*Mushfiqī Bukhārī* (*p*, d 994/1386)  
677, 933, 943 (f 19v)  
-i-Kāshī (*p*) 923 (99)  
bī, see *Fātima-i qawwālā*  
*Ahmād* 1717 *Qalam* (*calligr*, *p*, d 1025/  
Multān, XIc /XVIIc) 934  
XIVc) 934  
-i-Nahrwālā (*suf*  
-i-Surkh (*suf sh*, an-Nīshābūrī  
1007  
*ibn Hīsām i Hatawī* see " u  
*Hīsāmī d-Dīn* 923 (144)  
*Hīsāmī Qarākūlī* (*p*)  
*Mīr Hudūrī Qumī* (*p*, end Xc /  
XVIIc) 923 (41, 97), 943 (ff 54, 105)  
*Hujjat*, see *Abū Mu'in Nāṣir*
- Muṣṭafī Mahbūbu'l-lah** (*suf sh*,  
Xc /XVIIc) 259 (444)  
*Sultān Mīzū* (*p*) 943 (f 7)  
*S b Mubārak b Mahmūd b*  
*Nū b Ḥamid Shāh* (*suf sh*, Xc  
XVIIc) 259 (392)  
*Mustafīd* (*p*) 935 (4)  
*Mustagīnī* (*p*) 934  
*Musta'idd-Khān*, see *M Sāqī*  
*Musta'in* (*Abbaside Khalīf*, 248-  
251/862-866) 1  
*Mustawfī Qazwīnī*, see *Hamdu'l*  
*lah b Abī Bakr*  
*Mustazhir-bi'l-lah* (*Abbaside*  
*Khalīf*, 487-512/1901-1118) 1  
*Mu'tamad Khān*, see *M Sharīf*  
*Mu'tamid* (*Abbaside Khalīf*, 256-  
279/870-892) 1  
*Mu'tazz* (*Abbaside Khalīf*, 251-  
255/866-869) 1  
*Mutlī* (*p*, beg XIc /XVIIc) 825  
*Muttaqī* (*p*) 891  
*Muwaṣṣaq* (*p*) 934  
*S Muwayla* (?) 'Arab (*suf*, I,  
VIIc /XIIIc) 259 (59)  
*Muzaffar II* (*p*, of *Gujrāt*, 917-  
932/1511-1525) 1602  
*S* (*nawu'ab*, d 1096/1685) 370  
*Mīr Husayn Aslāhī* (*p*, XIc /  
XVIIc) 771  
*Husayn Kāshī* (*p*) 925 (15)  
*Kirmānshāhī* (*suf sh*, IVc /  
Xc) 234 (94)  
b *M al-Husaynī ash-Shifāī*  
*Kāshānī* (*med*, d 963/1556) 1547  
*Abū'l-Shīrwān Shāh* (*ca* 584/  
1188) 466 (2)  
*Abū'l-Tīmīdhī* (*suf sh*,  
IVc /Xc) 254 (120)

## N

- Nadwī Yazdī* (*p*) 923 (127)  
*Nadharī* (*p*) 943 (f 18v)  
*Nadīm* (*p*, w 1169/1736) 878  
*Nādīm Lāhijī* (*p*, XIc /XVIIc)  
925 (18), 943 (ff 57-93v)  
*Nādir Shāh* (1118-1160/1736-1747)  
94, 98, 100, 401 (4), 405 1363  
(*p*) 913  
*Samāqandī* (*p*) 913  
*Shīrāzī* (*p*, XIc /XVIIc) 913  
*Shūshatī* (*p*) 913  
*Sayālknī* (*p*) 913  
*Nadīrā* (?) i *Shīstānī* (*p*) 943 (f 108v)  
*Nafī* (*p*) 925 (25)  
*Nafīs b 'Iwād Kirmānī* (*med w*  
827/1424) 1567  
*Nāhu Khān Ghūrī* (*nawu'ab*, XIIc /  
XVIIc) 963  
*Nāī* (*p*) 662  
*Nā'imū'd-Dīn sun Nā'matu'l-lah*  
*T'hānī* (*suf sh*, Xc /XVIIc) 359  
*Najaf* (*p*, w 1135/1723) 829  
*Qulī Beg* (*p*) 943 (f 62)

- Najāt (Mīr M Mu'min Husaynī) (p, end XIc /XVIIIc) 926 (4), 943 (ff 74, 74v, 78v, 91, 96, 96v, 98v, 102, 105v), 945
- Najīb (p) 927 (38)
- (another ?) (p) 934
- Najībū'd-Daula (or Najīb Khān) (pr, d 1185/1771) 870
- Najībū'd-Dīn Firdausī (suf sh, VIIIc /XIVc) 259 (98), 1204
- Abū Hāmid M b Alī Samarqandī (med, w 619/1222) 1567
- Abū Najīb Sulawardī (suf sh) 265
- Abū'n-Najīb Shāh Tayyīb (suf sh) 259 (218)
- Najībā (p) 943 (f 73v)
- Najībā-i Kāshī (p, end XIc XVIIc) 943 (f 105v)
- Najmū'd-Dīn (Pashtū poet) 1734 (5)
- 'Abdul lah b al-Husayn al-Yardī (theol, d 1015/1606) 1729
- Ahmad b Umar al-Khīwaqī, sunn Kubrā (suf sh, d 618/1221) 1158 1211, 1250 (3) 1297
- 'Alī b M Murād Husaynī Rulawī Mashhadī (lex, u 1191' 1777) 1438
- Baghdādī (p) 923 (134)
- Dayā, see 'Abdu'l lah b M b Shāhwaī
- Abū Hafs 'Umar b M an-Nasafī (theol, d 537/1143) 1073, 1074
- Hasan b 'Alā'd-Dīn Sanjarī Dihlawī (suf sh p, d ca 727/1327) 239, 259 (93), 285 (7), 572, 642, 662 923 (10), 927 (28), 936, 943 (f 91v), 944, 1214 (his biography)
- Hasan Shahrūya (p) 925 (38)
- Jāmalda (?) (suf sh, d XVIc) 259 (359)
- Kubrī, see Najmū'd-Dīn
- Ahmad b 'Umar al-Khīwaqī Mahmūd b Ilyās Shīrāzī, sunn M Ilyās (med) 1581, 1582
- Mandawī (suf sh, d 852/1448) 259 (178)
- Nakshabī, see Divānū'd-Dīn Nakshabī
- Nal (hero of a tale) 696
- Nāmī (p) 934
- see M Ma'sūm b S Safāī, see M Sīdīq Mūsawī
- Langar iūdī (p) 943 (f 20v)
- Nānāl 183
- Naqīb-Khān (hist, beg XIc /XVIIc) 11, 1695
- Nargisī (p, d 921/1515) 929 (7)
- Nasaf Āqā Fakhr, sunn Shānī (p, d 1023/1614) 708, 923 (198)
- 924 (42), 925 (11, 25, 31), 926 (1) 929 (4) 943 (ff 33v, 57v, 105)
- Bābā (or Mullā) Nasīb (suf sh, d 1047/1639) 265
- Nasīb-i-Kashmīr (hagiol, XIc /XVIIc) 260
- Nasībī, see Allah yār Abū Ibrāhīm b M-yār
- Gilānī (p) 923 (186)
- S Nasīm (p) 923 (250)
- Nasir (p) 934
- Nāsir-'Alī Sarhindī (p, d 1108/1697) 813, 815, 817, 859, 929 (1 4, 5), 933, 934, 943 (f 3v), 944, 945
- Nasiru'd-Daula Nusrat Jang (d ca 1185/1771) 1093
- Nāsiru'd-Dīn (governor of Lahore VIIIc /XIVc) 338
- Nāsiru'd-Dīn (p) 942
- Nāsiru'd-Dīn b Abdu'r Rahmān b Abī Mansūr Muhtasham (official VIIc /XIIIc) 1372
- Boghra-Khān (pr or Bengal 681-691 1282-1291) 563
- Nāsiru'd-Dīn Lāhūrī (theol end XIc XVIIc) 1037
- Mahmūd (suf sh VIIIc XIVc) 592
- Mahmūd Aud'hī, sunn Chirāgh-i-Dihlī (suf sh, d 757/1356) 259 (131), 272, 592, 1212 1265 1327 (3)
- M b M b Hasan Tūsī (theol d 672/1274) 925 (38), 1182, 1372, 1484, 1615
- al Mutamazi (theol, d 550/1184) 1037 (159)
- Nasru'llah (suf sh son of Ganj-i-Shakar VIIc XIIIc) 259 (22)
- b Shihābū'd-Dīn Zihūd Ajhūd hanī (poli) 1404
- Tamīmī Ansūī (suf sh d 940/1533) 259 (269)
- Tūsī, see Nāsiru'd-Dīn M b M
- Nāsiru'd-Dīn 'Ubaydu'l-lah b Mahmūd Ghijdawānī, sunn Khwāja Ahrār (suf sh, d 895/1490) 259 (187), 1245 1260, 1275
- Utrārī (suf sh) 259 (200)
- Nasū Handūnī (suf sh, d XVIc) 259 (272)
- Nāsu Jang (official) 418 (6)
- Nasū Khān (suf sh beg XIc XVIIc) 259 (513)
- Nāsir-i-Khusraw, see Abū Mu'min Nāsir
- Nāsir Muftī (suf sh d 980/1571) 641
- Nāsirā (or Nāsir-i-Hamz) XIIc /XIIIc) 925 (10)
- 413 419 (8) 925 (10)
- Nāsir Nūru'l-'Alī (30-afārīn) 645 662
- Aūshlab (p) 952

- Naṣr b Ahmad, Abū'l Qāsim, ash-Shadānī an-Nīshābūrī (*moral*, *w ca* 503/1109) 1370  
 Naṣru'd-Dīn Jamāl (*suf sh*, beg XIc /XVIIc) 259 (535)  
 (or Nasīru d-Dīn) Savvidu'l-hujjāb (*official* VIIIC /XIVc) 338  
 Abū Nasī Farāhī (*or* Farāhānī) *sec* M b Abī Bakr b Husayn  
 Nasru'l-lah b M b al Hamīd (*anecd*, *w ca* 539/1145) 290, 292  
 b M b Hammād al-Azdī Kirmānī (*theol*) 1026  
 Naṣr b M b Ahmad Ibrāhīm Abū'l-Layth, as-Samarqandī (*theol d* 373/984) 1037 (110)  
 1063, 1195  
 Abū'n Tablāwī Mutirri Shāfi'ī (*suf sh*) 259 (367)  
 Nasīr-i-Hamadānī *sec* Nasīrā  
 Nasrābādī, *see* M Tāhir  
 Nau'ī, *see* M Ridā Khabūshānī  
 Nauras (p) 943 (f 72v)  
 (or Naurasī) (p, end XIc /XVIIc) 799  
 Qazwīnī (p, d 1083/1672) 799, 925 (6)  
 Naurūz Ahmad-Khān (Shaybānī, 959-963/1551-1556) 612  
 (*hero of a tale*) 576 (2)  
 Al-Beg Shāmī (p) 943 (f 67v)  
 Beg (*official*, end VIIc /XIIIc) 1024  
 Nawā (p) 934  
 Nawal-Kishūr, *sur*n Nazākat (*epist*, beg XIIIc /XIXc) 403  
 Nawāzish Khān (p) 945  
 Nawīdī (p, d 973/1565) 925 (11)  
 Nawjawān (*hero of a tale*) 301 (5)  
 Nazākat, *see* Nawal-Kishūr  
 Nāzim (p) 943 (f 103v, 105v)  
 Harātī (p, d 1081/1671) 779, 943 (f 106v), 945  
 Tabrizī (p) 943 (f 16v)  
 Nazirī, *see* M Husayn Nīshāpūrī  
 Mashhadī (p) 943 (f 9)  
 Nazmī Nīshāpūrī (p) 943 (f 77v)  
 Nigāhī (p, d 979/1571) 925 (35), 935 (4)  
 Nihāl-Chand Lāhūrī (*anecd*, *Hind w* 1217/1802) 1741  
 Nihānī (*poetess*) 923 (43)  
 Nik'hat Ardabīlī (p) 943 (f 18)  
 — Qumī (p) 943 (f 102v)  
 — Ahmadī-fahānī (p, Xc /XVIc) 1717  
 — Multār (n) 943 (f 23)  
 — — Nāḥwāla (*scope* Nūru'd-Dīn XIc) 943 (f 23)  
 — — Surkh (*suf sh*, Xc /) 350  
 Ibn Hīsamī Harawī, *see* Hīsamī d-Dīn 923  
 Hīsamī Qarāḳūlī (p) 923 (f 54, 105)  
 Mīr Hudūrī Qumī (p, end Xc /XVIc) 923 (41, 97), 943 (f 54, 105)  
 Hujjat, *see* Abū Mu'in Nāḥir  
 Nī'matu'l-lah b Khwāja Hahūbrī-lah Harawī (*hist w* 1021/1613) 100  
 al-Hasanī Shīrāzī, *sur*n Waṣlī (*lex w* 1053/1643) 1425  
 Nūrī (*haḡi*ol, *w* 1013/1604) 243  
 Shabchūlūrī (سبحه و ثناء) (*suf sh*, beg XIc /XVIIc) 259 (542)  
 Walī, *see* Nūru'd-Dīn Nī'matu'l-lah b 'Abdī'l-lah Kirmānī  
 Nisbat, M Sānī' (*or* Sālih) Shūstarī (p, end XIc /XVIIc) 943 (f 104)  
 Nishāt (p, XIIc /XVIIIc) 943 (f 78)  
 Nishātī (p) 934  
 Nithārī, *see* Bahān'd-Dīn Hasan Khwāja Bukhārī  
 Tabrizī (p, end Xc /XVIc) 943 (f 91)  
 Niyāzi (p) 934  
*see* Ahmad Mīrzā (p, *Hind*) 1735 (4)  
 Hījāzī (p, beg XIc /XVIIc) 923 (169)  
 Nizām (*suf sh*, d 1009/1601) 259 (495)  
 Hājī 285 (10)  
 Mullā (p) 943 (f 7)  
 b 'Abdī'l-Karīm Nārnawālī (*suf sh*, d 997/1589) 259 (437)  
 Amīnī (*suf sh*, beg XIc /XVIIc) 259 (538)  
 Dast-i Ghayb (p, d 1039/1629) 925 (25), 926 (29), 934, 943 (f 101v), 945, 946 (5)  
 Nizāmu'd-Dīn (*suf sh*, *son of* Ganj-i Shakar) 259 (25)  
 (brother of Māhrū, q v) 338  
 (p, *Hind*) 1745 (1)  
 Ahmad (*rel*, end XIc /XVIIc) 1605  
 Ahmad Badāūnī (*suf*, *w ca* 656/1258) 1181  
 Ahmad b M Muqīm Harawī (d 1003/1594) 115  
 Ahmad b M Sālih Siddīqī Husaynī (*haḡi*ol, *w* 1068/1658) 265  
 Amīr Ahmad, *sur*n Suhaylī (*wazn*, p, d 907/1502) 643, 923 (77), 929 (4)  
 Astrābādī (p) 923 (66, 246), 941 (4)  
 Awliyā, *see* Nizāmu'd-Dīn M b Ahmad Badāūnī  
 Chishtī (*suf sh*, d 1144/1731) 285 (19)  
 Husayn b 'Alwī'd-Dīn M Maktabdār (*suf sh*, Xc /XVIc) 259 (235)  
 Khāmūsh (*suf sh*, VIIIC /XIVc) 259 (162)  
 Mahmūd b Hasan al-Husaynī ash-Shīrāzī, *sur*n Dā'ī (*comm*, IXc /XVc) 506, 934  
 Abū'l-Mu'avvad (*suf sh*, VIIIC /XIVc) 259 (94)

Nizāmu'd-Dīn M b Ahmad b  
 'Alī al-Badā'ūnī al-Bukhārī, *sun*  
 Awliyā (suf sh, d 725/1325)  
 239, 243, 1193, 1195, 1204, 1327 (4)  
 Nāgūrī (suf sh) 259 (6)  
 of Nahrwāla (suf sh, IXc)  
 XVc) 259 (175)  
 Qutb (suf) 1346 (7)  
 Shīrāzī (suf sh, VIIc, XIVc)  
 259 (103)  
 'Ubaydu'l-lah Zakānī (p d  
 ca 772/1371) 923 (76), 1379  
 'Umarī T'hānīsarī (suf sh, d  
 ca 1036/1627) 1168  
 Yalyūn b Shamsī'd-Dīn Khwāja  
 Karānī (?) (official) 1110  
 Nizām Hājī Gharīb Yamanī  
 (suf, end of the VIIc-beg  
 IXc, XIVc-XVc) 1214  
 b Husayn Sūwajī (theol, beg  
 Xc, XVIIc) 1112, 1113  
 S Mandawī b S Ghiyāth  
 (suf sh, d 950/1543) 259 (281)  
 Nizāmu'l-Mulk (wazīr, d 485/1092)  
 1381, 1397 (3) 1400  
 Nizām Nāgūrī (suf sh) 259 (9)  
 Pānīpat'hī (t Sansk), beg  
 XIc, XVIIc) 1699  
 Shāh (p) 925 (35)  
 Mirzā Shīrāzī (p) 943 (f 7v, 9v)  
 Nizāmī, see Jamālu'd-Dīn Abū M  
 Ilyās b Yūsuf  
 (?) (p) 939 (3)  
 (mineralogist) 1615  
 Nizārī Quhistānī (p, beg VIIc,  
 XIVc) 934, 943 (ff 11v, 52),  
 945 (ff 32v, 51v)  
 Nūh b Mansūr (Samanīde) (366-  
 387/976-997) 1369  
 Halākandī, Makhdūm (suf sh)  
 259 (441)  
 Shāh Nu'mān (suf sh) 259 (214)  
 b Thābit, Abū Hanīfa, Kūfī  
 (d ca 150/767) 1158, 1726  
 Nūr 1511  
 Nūru'd-Dīn (suf) 1212  
 (governor of Multān, VIIc,  
 XIVc) 338  
 Qādī (p, end Xc/XVIc) 923 (189)  
 'Abdu'r-Rahmān b Nizām  
 id-Dīn Ahmad b Shamsī'd-Dīn  
 M Jāmī (suf, p, hagiol, gram,  
 d 898/1492) 234, 248, 259 (201),  
 264, 347, 493, 612, 625-629, 642,  
 644, 649, 662, 772, 923 (38, 236,  
 254, 261), 925 (35), 929 (1, 4),  
 932 (2), 934, 936, 942, 945,  
 946 (1, 5), 947, 956, 1214, 1244,  
 1250 (4), 1264, 1274, 1318, 1327,  
 1341, 1733, 1751, 1755, 1776  
 Ahmad *sur* Nūr Qutb i-  
 'Alam (suf sh end VIIc, XIVc)  
 259 (110)

Nūru'd-Dīn Ahmad Samāwī (?)  
 (suf sh) 259 (211)  
 Dihlawī (suf sh VIIc, VIIIc)  
 259 (53)  
 Diyānu'l-lah (suf sh, d 1006  
 1598) 259 (469)  
 Kashmīrī (suf sh) 1305  
 Malikyānī Purān (?) (suf sh,  
 VIIc, XIIIc) 259 (76)  
 S Mubārak (suf sh, VIIc,  
 XIVc) 259 (135)  
 M b 'Abdu'l-lah b 'Avm'l  
 Mulk Shīrāzī (med, u 1038/1629)  
 1555, 1556  
 M, *sun* 'Ālī (p, d 1121-1122  
 1709-1710) 826-827, 934,  
 943 (ff 90v, 99v), 945, 952 (1)  
 1744 (1)  
 M Istahānī, *sun* Nūrī (p, d  
 ca 1000/1592) 611, 688, 772  
 M Mandūwālī (suf sh, VIIc,  
 XIVc) 259 (32)  
 M Turshīzī, *sun* Zuhūrī (p,  
*stylist* ca 1027/1618) 356, 357,  
 359, 361, 362, 370, 406, 716-718,  
 924 (4, 30), 925 (13, 35, 42, 48)  
 926 (1), 929 (4), 934, 943  
 (ff 54v, 99, 99v, 102), 945  
 Ni'matu'l-lah b 'Abdu'l-lah  
 b M al-Husaynī al-Kirmānī,  
*sur* Ni'matu'l-lah and Walī  
 (suf sh, d 834/1431) 350, 790,  
 791, 934, 935 (16), 943 (f 10v),  
 951 (8), 1138, 1239-1240, 1352 (2)  
 Patyālī, *sun* Wāqif (p, d ca  
 1200/1786) 877, 952 (1)  
 Sundūqī (p) 927 (26)  
 Tāshkandī (suf sh, d 840/1436)  
 259 (198)  
 Walī Rīshī (suf sh, IXc,  
 XVc) 260  
 b Ya'qūb b Rukn'd-Dīn  
 (suf sh, Xc, XVIc) 259 (531)  
 Shāh Nūr Hamāmī (suf sh, d  
 1104/1693) 255 (23)  
 Khān M b Tāj-M (suf sh, d  
 after 1022/1613) 259 (543)  
 Nūru'l-lah (suf) 1198  
 b Husayn Wā'iz (suf sh, Xc,  
 XVIc) 259 (240)  
 Qādī b Sharīf al-Husaynī al-  
 Mar'ashī Shūshtarī (theol d ca  
 1010/1602) 276  
 Nūr M (or Nūru'd-Dīn M) 611  
 M Fuzūn (Furūn) b Fatlu'l-  
 lah Lāhūrī (gram, beg XIIc,  
 XVIIIc) adl)  
 Qādī Nūrā (p) 925 (10)  
 Nūrī, see Nūru'd-Dīn, end XVc  
 Nūsh-īfarī 945 662  
 Nūshlālī 'Alī 23 (218) 1250 (1)  
 Nūru'd-Dīn p 957

- Rahmatu'l lah b 'Aṣṣi' lah Muta  
wakhl (suf sh, Xc 'XVIc) 259 (222)
- Rāja, or Rājū, or Mūm S Rājū  
(p, w ca 1151/1738) 851, 936
- Rajabu'd-Dīn (suf sh, Xc 'XVIc) 260
- Rajū Isfahānī (Yūsufu'd-Dīn M)  
(p) 923 (133)
- S Rājī Dihlawī (suf sh, IXc  
XVc) 259 (66)  
M (suf sh, d after 1001/1593)  
259 (126)
- S Rājū (p, Hindī) 1745 (2)  
Qattāl (suf sh, d 827/1124)  
285 (7), 890
- Shāh b Shāh Sifatu'l lah al  
Husaynī (suf sh) 1319 (6)
- Ramzī (p, d 975/1570) 929 (1)
- Rangīn (p) 934  
(p, Hind) 1716
- Rānjhan (or Rānjhū) (hero of a tale) 918
- Ranjit-Rāj (anecd w 1141/1731) 304
- Rāqim, see Sa'du'd Dīn M b  
'Ināyat Mashhadī
- Rasā (Izadbaksh) (p, d 1119, 17 (7) 934
- Rashīd (auth of the Nasū'ih) 923 (251)  
see Rashīdu'd Dīn M Isfarāmī
- Rashīdu'd-Dīn Fadlu'l lah b  
'Imādī'd-Daula, surn Rashīd  
Tabīb (hist, d 718/1318) 4  
M Isfarāmī (p, w 852/1419) 602
- Rashīd Khūn (nawwāb, end XIc  
XVIIIc) 305  
Tabīb, see Rashīdu'd Dīn  
-i Waṭwāt (p d 578/1182)  
p 258, note, 794, 925 (38), 927 (14)  
Zargār (p, end XIc XVIIIc)  
943 (f 104)
- Rashīdā (p) 929 (4)  
(p, w 1040/1630) 924 (6)
- Rāsikh, see M Zamūn Lāhūrī
- Rat (hero of an Indian tale) 770, 811
- Ratan (hero of a tale) 770
- Ratan, Bābū Hājī, b Nasī Hindī  
(suf sh, VIIc/XIIIc) 259 (1)  
Sen (hero of a tale) 770
- Rauhānī Samarqandī (p) 923 (179)
- Raunaqī (p) 924 (16)  
Mashhadī (p, d 979/1571)  
943 (f 6v)
- Rāy Gopī Nāt'h (p) 944 (f 59)
- Rūz-i-Ilāhī, see Burhānu'd Dīn b  
Kabīr M Burhānpūrī
- Rāzī, see 'Askarī 'Aqil Khān  
, see Shamsu'd Dīn 'Alī Khwānī  
'Arab (p) 923 (101)
- Ṛmī Rūmī (p, middle XIc  
XIVc) 741  
-i-Nahīw 943 (f 105v)  
-i-Surkh (suf (p) 943 (f 6)  
929 (1)
- lbn Hisāmī Harawī,  
Hisāmī d-Dīn 499
- Hisāmī Qarākhūlī (p) 861
- Mīr Hudūrī Qumī (p, end  
XVIc) 923 (41, 97), 943 (ff 54, 100-1)
- Hujjat, see Abū Mu'in Nāsir
- Ridwān Shāh (hero of a tale) 301 (6)
- Bābū Rīshī (suf sh, Xc -XIc  
XVc -XVIIc) 260
- Rīyādī (p) 923 (115, 162)  
Samarqandī (p, d 881/1480)  
610, 925 (12)
- Rubā'ī Mashhadī (p) 923 (178), 1751
- Rūd īgī (p, IXc, Xc) 130 794,  
926 (16), 927 (1) 1214 (his biogr)
- Rufā'ī, Sīdī Kabīr (suf sh, d 588  
1192 or 570/1175) 259 (132)
- Rūh (suf, Xc -XIc -XVc -XVIIc)  
1274
- Ruhū'l Amīn, see M Amīn Shāh  
rustānī
- Rūhu'd Dīn (suf sh Xc -XVc)  
259 (38v)
- Rūhī (p) 943 (f 90)  
Lāhijī (p) 927 (11)  
Shahristānī (p) 927 (17)
- Ruknū'd Dīn, Qūlī (theol VIIIc  
XIVc) 338  
'Alīm d Daulī Samnīnī (suf  
sh, d 736/1336) 943 (f 59) 1214  
1294 (2)
- Auhadī Isfahānī (p, d 738  
1338) 574, 923 (31), 925 (11)  
934, 943 (ff 59v, 80v), 1214 (his  
biography)
- Abū l-lath b Sadri'd Dīn b  
Bahā'u'd Dīn Zakariyā Multanī  
(suf sh VIIc XIc) 259 (45)
- Fudansī (suf sh, VIIc  
XIVc) 259 (97), 1204  
b Hindāvati'l lah Sarmast  
(suf sh, Xc -XIc) 29 (245)
- Husayn b 'Alīm b Abī l  
Hāsan Husaynī Ghūrī, surn  
Husaynī, or Fakhrī's Sādāt (p  
d after 729/1329) 556 557,  
1188, 1214 (his biography) 1251
- 'Imād (suf VIIc XIVc)  
1183, 1197
- Khawāfī (suf sh) 259 (167)
- Mahmūd (suf sh Xc -XVc)  
259 (403)
- Mas'ūd Kūshānī, surn Masīh,  
or Ruknī (p, d ca 1066/1656)  
725, 761, 924 (24), 925 (25), 934,  
943 (ff 59v, 89v, 101-105), 944, 1763
- Mas'ūd Tabīb (p) 923 (47)
- Mawdūd Kānī Shakarī of  
Nahrwāl (suf sh, d 811/1408)  
259 (157)
- M b M al-'Irūqī al Qazwīnī  
at-Tā'ūsī (theol, d 600/1203)  
1037 (164)
- Ruknā-i-Kūshī, or Ruknā-i-Masīh  
see Ruknū'd Dīn Mas'ūd Kūshānī
- i-Yazdī 943 (f 104)
- Rūmī, see Jalālū'd-Dīn M b M  
Bahā'u'd-Dīn
- Rūnī, see Abū'l Faraj b Mas'ūd
- Rustam (p) 923 (12)

Rustam Qandahāī (*p*, XIc / XVIIc) 946 (4)  
 Ruwaym b Ahmad b M b Zayd (*suf sh*, d 303/915) 234 (38)  
 Mirzā Rūzbihān (XIc / XVIIc) 371 (I)

S

Sa'īdat 'Alī-Khān (*nawwāb of Oudh*) (1212-1229/1797-1814) 181  
 Sabā, *see* Fath 'Alī-Khān Kāshī, Aqā Ridā Kāshī (*p*) 943 (f 33v)  
 Sābiq, *see* Farīdūn Husayn  
 Sābir (*p*) 934, 935 (6)  
 Sabūr Baghdādī (*p*) 943 (f 108v)  
 Sabūrī, M (*p*) 943 (f 60)  
 Tabrizī (*p*, end Xc XVIc) 943 (f 56v)  
 Sa'd b Abī Bakr b Sa'd al-Ilāhī (?) al Harawī (*anthol*) 925 (38)  
 Sa'du'd Dīn al-Hamawī (*suf sh*, d 630/1253) 1179 (1)  
 Kāshgharī (*suf sh*) 259 (185)  
 Mahmūd Shabistārī (*p*, d 720/1320) 553, 583 (1), 923 (26, 32)  
 Mas'ūd b Ahmad Nishāpūrī (*occult*) 1518 (2)  
 Mas'ūd b Umar at-Taftāzānī (*theol*, d ca 791/1389) 1409, 1729  
 M b 'Ināyat Nashhadī *sun*  
 Rāqim (*p*, d ca 1084/1673) 781, 943 (ff 89v, 91, 94-108), 945  
 Sa'd-i-Gul (*p*) 923 (149), 925 (35)  
 Sa'd Harawī (*p*) 943 (f 21v)  
 Sa'du'l-lah (*p*) 926 (4)  
 Dihlawī Chishtī (*suf sh*, Xc XVIc) 259 (419)  
 Sa'd b M, Abū Nasir, 'Atāī (*theol*) 1010  
 b Sharaf (Jaunpūrī) (*theol*) 1050  
 Sa'dī, *see* Musharifu'd Dīn b Mushlīh'd-Dīn Sa'dī  
 Mirzā (*p*) (*the same as* Sa'dī Shīrāzī) 934  
 Sh, son of ڪاڪا (*suf sh*, d 982/1574) 259 (278)  
 Bud'han Khayrābādī (?) (*suf sh*) 259 (323)  
 Sādiq (*p*) 925 (35)  
 (another) (?) (*p*) 934  
 Hakīm (*p*) 952 (1)  
 Mirzā (*p*) 925 (25)  
 Shāh (*p Hind*) 951 (7)  
 Sadiq of Baroda (*suf sh*, d 1589) 259 (415)  
 Sādiq Muttahbī (*epist*, d 1716) 378  
 Sādiqā, *sun* Gāw (*p*) 943 (f 102)  
 Sādiqī, *see* M Sādiq b M Sālih Isfahānī  
 (*p*, *Hind*) 951 (7)  
 Astrābādī (*p*) 923 (132)  
 Beg Afshār (*p*) 923 (163)

Šadru'd-Dīn 'Arif b Bahā'd Dīn Zakariyā Multānī (*suf sh*, d 709/1309) 259 (75)  
 Dhākīr b Shamsu'd Dīn (*suf sh*, d 989/1581) 259 (386)  
 Lāhūī (*suf sh*, d 990/1582) 259 (459)  
 M b Hasan Nizāmī, *sun*  
 Hasan Nizāmī (*hist*, u 614 1217) 110  
 M b Ibrāhīm b Yahyā Shīrāzī (*theol*, d 1050/1640) 1390  
 M Isma'īl (*theol*, VIIc XIVc) 338  
 b M Sādiq b M Amīn (*biogr*) 275  
 M b Sharaf Husaynī (Xc XVIc) 671  
 Multānī (*suf sh*, d 709/1309) 1204  
 Qunyawī (*suf sh*, d 672/1273) 1067  
 Ya'qūb Muzaffarī Kirāmī (*theol*, VIIc XIVc) 1034  
 Sadr-i-Jahān b Abī'l Fath (*suf sh*, d 1019/1610) 259 (522)  
 -i Tilmānī (*p*) 943 (f 72v)  
 Sadrush-Sharī'at Bukhārī (*p*) 923 (35)  
 Safā-Khān (*p*) 934  
 Safdar Jang (*nawwāb of Oudh*, d 1167/1754) 878  
 Safī (Safawī *pr*, 1037-1052/1628-1642) 741 825  
 (*p*) 929 (4)  
 , *see* 'Alī b Husayn Wā'iz  
 Sāfi (another) (?) (*p*) 925 (35)  
 Sāfi Khān (*official*, XIc / XVIIc) 366 (IV)  
 b Nasr (*gram*) 1466  
 Mīr Nishāpūrī (*p*) 943 (ff 13v, 17v)  
 Shāh Nūrbaḥsh (*p*, d 968 1560) 923 (124), 943 (f 14)  
 Qulī-Beg (*p*) 926 (4), 939 (3)  
 943 (ff 90, 100, 108v), 945  
 Qulī Khān (*p*) 934  
 Safiyyu'd Dīn Ibrāhīm b 'Abdī'l lah Rāzī (*suf sh*, VIIc XIIc) 259 (12)  
 Qādī 'Isā (beg Xc XVIc) 644  
 Sāghar (*p*) 934  
 Sahābī (Astrābādī) (*p*, d 1601) 943 (ff 85v, 98, 100v), 944 (f 36v)  
 925 (9)  
 Amīr Sahī (?) (*p*)  
 Sāhib-Dīwān, *see* Shamsu'd Dīn  
 M b M Juwaynī  
 Sāhib-rīm Khāmush (*p*, d 1810) 887  
 Sāhurī Gunābādī (*p*) 943 (f 6v)  
 Sahl (*daughter of pādshāh Fadl*) (*heroine of a tale*)  
 b 'Abdī'l-lah at Tushtī-Khān (*p*, d 283/996) 945 662  
 Sā'i (*p*, w 107)  
 Šāib, *see* 'Alī-Ṭ23 (218), 1250 (7)  
 -Mā p 957

- Shamsu'd Dīn M (suf sh, IXc  
XVe) 259 (115)  
M (or Sham i M Sharīf) (p) 901  
M b 'Alī Najāt (theol loc  
IXc XVe) 1216  
M b 'Alī Sūzanī Nasafī (p  
d 569 1173) 119, 925 (36)  
M 'Assān Tabrizī (p d 781  
1383) 586, 923 (2)  
M (Gilanī) (p, XIc XVIIc)  
923 (165)  
M Hāfiz Shīrīzī (p, d 791  
1389) 587, 588, 597 924 (1)  
929 (3, 4), 936, 941 (3) 945, 919  
(3) 1214 (his biography), 1259 (6)  
1311 1120 1735 (3)  
M b Mubīnū'd Shīrīzūrī  
(biogr XIc XIIIc) 274  
M b M Juwaynī surn Šāhīb-  
Dīwān (official d 683 1284) 1102  
M b M b M b 'Alī b Yūsuf  
al 'Umarī ad Dīmashqī surn  
Ibnū'l-Jazarī (theol d 833 1390) 902  
M Rūhī Abū'l Makūrūm (suf  
sh) 259 (205)  
M Fabrīzī (suf sh d 615  
1247) 240 578 579 934 946  
912 951 (8)  
Mutawakkilī (theol VIIc  
XIVc) 138  
b Nūrī d Dīn Fathīb (med)  
1591 (1)  
Rahmatu'l lah (suf sh) 259 (219)  
Qādī Tabbīsī (p) 923 (36)  
925 (38)  
U'rūshānī (theol) 1921 (11)  
b Walīyū'l lah b Abū'l Fath  
M Qādīrī Multanī (suf) 1326 (2)  
Yahyā (suf sh, VIIc XIVc)  
259 (117)  
Yahyā Gardīzī (VIIc XIVc) 338  
b Ya'qūb b Ruknī'd Dīn  
(suf sh) 259 (531)  
Zindī-dīl (suf sh, d 999  
1582) 259 (393)  
Shamsī M Sharīf or Shamsu'd  
Dīn M (p) 901  
i Qunī (p) 943 (f 96v)  
i Shī'ij 'Alīf (hist w after  
790/1388) 111, 259 (71) 338  
Shamsī Baghdādī (p) 943 (f 11v)  
Shamshīr Khūn (official XIc  
XVIIc) 123  
Shānī, see Nasaf 'Aqū Taklī  
Shāpūr Tīhrānī (also surn Farībī)  
(p, d 1021-1030/1611-1621) 721  
923 (137), 925 (11, 15, 18 35),  
929 (3, 4), 939 (3), 945  
929 (4 7)  
— Sulhī (p) 953  
— Husayn  
Ibn Hsām i Hatawī  
Hsāmī d-Dīn  
Hsāmī Qarākulī (p) 923 (41, 97), 943 (ff  
XVIc)  
Mir Hudūrī Qunī (p, om  
XVIc) 923 (41, 97), 943 (ff  
Hujjat, see Abū Mu'īn Nāsīr
- Sharaf see Mīrza Sharaf b Qadh  
Jahān Husaynī  
Sharafu'd Dīn (p) 927 (16)  
— Abū 'Abdū'l lah M b Sa'īd al  
Būsīrī (p d 691-697 1295 1298) 989  
— Ahmad b Yahyā Munyūī  
(suf d 782 1381) 1205-1207,  
1208, 1211 1320 1111  
'Alī Bafqī (p) 923 (159 182)  
Alī Hn-asaynī Qunī surn Wafā  
(p d 1191 1789) 874  
— Abū 'Alī Pampat hī, surn  
Bū 'Alī Qandār (suf d ca  
725 1325) 259 (102) 935 (1), 1196, 1318  
— Alī Yazdī (Hist, d 858 1151)  
72 365  
— al 'Amulī (suf) 1313 (1)  
— Bukhārī (p, w 793 1391) 518  
— Hanū I-fahamī surn Shīfī  
(p d ca 1037 1628) 729-732  
923 (22) 925 (25 35) 934,  
943 (1 98) 944  
Hillī Yazdī (p) 923 (155)  
Husayn (Naqshbandī) surn  
Sharaf (suf) 1318  
Mashhadī (suf sh, VIIc  
XIVc) 259 (129)  
M al 'Ataī (theol VIIc  
XIVc) 1069  
M Ishaqū'l lah (or 'Abdū'l  
Mu'min) Shufurwī Isfahānī  
(p, d ca 690 1204) 165, 923 (75)  
925 (38) 927 (8)  
Mushh b 'Abdū'l lah see  
Musharrufu'd Dīn b Mushh d  
Dīn Sa'dī  
b Qādī Shakhī M Nahu'vāh  
(suf) 1631  
Rīmī, see Hanū b M ash  
Sharaf  
Shah Shāhībūz (suf sh, IXc  
XVe) 29 (176)  
Tawānā (suf sh) 1201  
Sharīfī Jahān see Mīrza Sharaf b  
Qādī Jahān Husaynī  
S Jahāngīr Samnīnī (suf  
sh VIIc XIVc) (see also Ashraf  
Jahāngīr) 259 (166)  
Mīrza b Qādī Jahān Husaynī  
Qazwīnī, surn Sharaf, or Sharīf-  
i-Jahān (p d 982-988 1555  
1560) 671, 672, 687, 923 (90)  
925 (15)  
b Yahyā b Ismā'īl Munyūī  
(suf sh) 259 (99)  
Sharārī Hamadūnī (p) 943 (1 9v)  
Sharīf  
(p) 923 (142)  
— (another) (p) 925 (35)  
— (another) (p) 929 (1)  
— (another?) (p) 934  
— see M Sharīf Kāshānī  
'Amulī (epist XIc XVIIc) 117 (2)

Mīn S Sharīfu d-Dīn Alī Jurjānī  
 (theol d 816/1414) 1408 (1, 2)  
 1447, 1453, 1457  
 Sharīf Hāfir (p) 943 (f 101)  
 S Radī, see M b Husayn al-  
 Mū awī  
 Tabrīzī (p) 923 (70), 943 (f 56)  
 Sharīf al-Qannādī (p) 943 (f 101)  
 Sharīq (p) 934  
 Shaukat, see M Ishāq Bukhārī  
 Shaukatī (p, XIc 'XVIIc) 925 (35)  
 Shauqī (p, XIc 'XVIIc) 944 (f 63)  
 Hasan (p, Hind) 1735 (8)  
 Shaydā (p, d 1080/1670) 777,  
 925 (34), 934, 943 (f 103),  
 944 (ff 9, etc), 945, 946 (2)  
 S Shaykh b 'Abdī'l-lah عدىسى  
 Sādiqī Yamanī Hadramawātī  
 (suf sh d 984/1576) 259 (533)  
 Shaykh al-Islām Khānī (p) 943 (f 106)  
 Nizām u d-Dīn (suf, XIIc /  
 XVIIIc) 1286  
 Shaykh-ud-Dīn Lāhijī (p) 923 (177)  
 Shaykhun (سحن) Mānikpūrī  
 (suf sh, IXc 'XVc) 259 (115)  
 Sāhib (suf sh, d 1151/1738)  
 285 (20)  
 Shifāī, see Sharafu'd-Dīn Hasan  
 Isfahānī  
 Shifā (p) 934  
 Shihābu'd-Dīn (VIIc 'XIVc) 318  
 (suf sh son of Ganjī Shakar)  
 259 (23)  
 (suf sh VIIc 'XIVc) 259 (91)  
 Abū'l-'Abbās Ahmad b Yūsuf  
 at Tifāshī (mineral, d 651/1253) 1616  
 Ahmad al-Haytamī al-Makkī  
 sun Ibn Hajar (theol, d 973/  
 1566) 1129, 1130, 1131  
 S Alī b M Hamadānī (suf  
 sh, d ca 788/1387) 1211  
 'Ashiq (suf sh, VIIc 'XIVc)  
 259 (140)  
 Qālī كالى (suf sh, IXc /  
 XVc) 259 (63)  
 b Fath M Abū'l-Barakāt  
 (suf) 1324 (2)  
 Abū Hafī 'Umar b 'Abdī'l-  
 lah Suhrawardī (theol, d 632/  
 1234) 1065, 1199  
 Haqq gū (suf sh VIIc 'XIIIc)  
 (son of Fakhr u d-Dīn Zāhidī) 259 (19)  
 Mahmūd b Abī'l-Hasan Nī-  
 shāpūrī, sun Biyānu'l-Haqq  
 (theol middle VIc 'XIIc) 956  
 Mu'ayyad Samarqandī (p)  
 927 (13)  
 (b) Shamsī'd Dīn 'Umar Daw-  
 latābādī az-Zāwālī Dihlawī  
 (theol, d 849/1446) 958  
 Tālish, see Ahmad b M Walī  
 Umar Daulatābādī (theol,  
 XIc 'XVIIc) 1085

Shihābu'd Dīn Umar Zā'ī Daula-  
 tābādī Jaunpūrī (suf sh, d 948'  
 1444) 259 (165)  
 Wāsil (suf sh, Xc 'XVIc)  
 259 (451)  
 Shimbhū Brahman (p, beg XIIIc  
 XIXc) 886  
 Shīr Khān b 'Alī Amjad-Khān  
 Lūdī (biogr, u 1102/1691) 223, 1716  
 sun Sūr (lex, Xc '  
 XVIc) 1420  
 Mardān-Beg (p) 943 (f 91v)  
 Mullā Shīrī (p, end Xc 'XVIc) 1695  
 Shole Teignmouth Sir John (gov  
 gen, 1792-1797) 1484, 1504  
 Shu'ayb Kāshī (p, end Xc 'XVIc)  
 925 (20)  
 Khān (p, XIc 'XVIIc) 943 (f 14)  
 Shufurwa Isfahānī, see Sharafu'd-  
 Dīn M Fadlū'l-lah  
 Shuhrat, see Husayn Shīrīzī  
 (p, Hind) see Iftikhār u d-  
 Dīn Alī-Khān  
 Shuhratī (p) 925 (11)  
 Shujā' u d-Daula (nawwāb, XIIc /  
 XVIIIc) 401 (3), 877  
 Shujā' u d-Dīn Husaynī (suf, Xc -  
 beg XIc 'XVIc - beg XVIIc) 1249  
 Shujā'at (p) 934  
 Shukru'l-lah, see Shukrī  
 Bazmī (p, d 1073/1663) 770  
 Shukrī, Ustād (or) Hājī Shukru'l-  
 lah (theol) 984  
 Shurbī (?) Qazwīnī (p) 925 (5)  
 Shu fīrī Nishāpūrī (p beg XIc /  
 XVIIc) 943 (f 6v)  
 Sidqī Astrābādī (Sultān M) (p,  
 d 952/1545) 923 (141)  
 Sifat u l-lah Bihārjī (suf sh, d  
 1011/1602) 259 (564)  
 Sifwat, Khān Mūzā (p) 943 (f 14v)  
 Sikandar Amulī (med) 1596  
 Hakīm b Isma'īl (med, w  
 1162/1749) 1576  
 Shāh Lūdī (894-923/1489-1517) 1540  
 b M Manjhū Akbar (hist, w  
 1020/1611) 195  
 Sīl Chand (topogr, w 1826) 288  
 Sīlī (p) 934  
 Sīmāī Kāshī (p) 923 (37, 261)  
 Sinjar (Saljuqide) (511-552/1118-  
 1157) 437, 450  
 , see M-Hāshim b Rafī' u d-Dīn  
 Mīr (?) Kāshī (p) 943 (f 22)  
 Sipāhī (p) 934  
 Sipāhī, Jalāl (p) 943 (f 62)  
 Sirāj-'Alī Khān Ārzū, see Sirāju'd-  
 Dīn 'Alī-Khān  
 Sirāju'd Daula Anwaru'd-Dīn-Khān  
 Mansūr Jang (official, end XVIIIc  
 XVIIc) 445, 662  
 Sirāju'd-Dīn 'Alī-Ṭ3 (218), 1250 (f  
 biogr, p) 957

- 231, 393, 394, 420 (5), 926 (1),  
1434, 1435  
Sirāyu d Dīn Balkhī (*p*) 925 (38)  
Husaynī Aurangābādī (*broq*) 689  
Shāh Maghfūr (*suf sh*) 285 (25)  
S M Maṅghūn b 'Abdī l-lah  
Qutbī l-Ālam al Husaynī al  
Bukhārī, *son* Shāh-Ālam  
(*suf sh*, d 880/1475) 1212, 1243  
Qamarī (Qunūī) (*p*) 925 (35)  
927 (11)  
Uthmān b M Ghaznavī  
*son* Mukhtārī, or 'Uthmān (*p*  
d 544 1149 or 551 1159) 438 (1),  
794, 911, 927 (48) 1753  
'Uthmānī *son* Akhī Sirāj  
(*suf sh*, VIIc XIVc) 259 (108)  
Sirāj Mahīn (سراج ماهين) b Shaykh  
al Malak (*suf sh*, Xc XVIc) 259 (326)  
Minhāj, *see* Shams al-Sunūj  
'Aḥī  
M b 'Abū (*suf sh*, d 1010  
1602) 259 (503)  
'Sūkhita (*suf sh*, VIIIc  
XIVc) 259 (168)  
Sīrī (*p*) 929 (4)  
Sīrī b al Muḥlis as Saqātī (*suf  
sh* d 253 868) 234 (13)  
Sīsī (*heroine of a tale*) 713  
Siyādat (I, XIc/XVIIc) 934, 952 (1)  
Solomon 318 (3), 709 (7), 1118,  
1526 1724 (3), 1725 (1)  
Subhānī (*p*) 943 (f 60v)  
Sūfī Bud'hanī (*suf sh*, VIIIc  
XIVc) 259 (52)  
Khān (*p*, VIIIc XIVc) 1196  
Mī Samavī Kāshī (*p*) 943 (f 22v)  
Suhaylī, *see* Nizāmud Dīn Ahmad  
Samnīnī (*p*) 943 (f 14v)  
Şuhbat (*p*) 943 (f 89)  
Shūnūzī (*p*) 943 (f 21)  
Sujān Rāy (Bahandārī) (*hist*, w  
1107/1695) 162  
Sukhanwar, *see* M Sadīq b M  
Sulaymān, *see* Solomon  
Sulaymān (Turkish Sultan) (930-  
981 1524-1576) 923, 923 (202) 925 (21)  
I (Safawī) (1077-1105/1667-  
1694) 800, 822 (1), 943 (f 97),  
1119, 1122, 1562  
II (Safawī, or S M Mīrā, end  
XIIc XVIIc) 99  
b Afīn Jāmī (*suf sh* 945,  
1539) 259 (271)  
Banī Isrā'īl (*suf sh*, end IXc  
XVc) 259 (221)  
'Abū ad Dārīnī (*suf sh*, d  
— 30) 231 (5)  
— Sul - Beg (*p*) 943 (f 70v)  
Ibn Hīsam al-Şifawī (*hist*, v  
Hīsamī d Dīn 181  
Hīsamī Qarāqūlī (*p*)  
Mī Hudūrī Qumī (*p*, *son*  
XVIc) 923 (41, 97), 943 (ff  
Hujjat, *see* Abū Mu'īn Nāsir

- Sulṭān 'Alī Jabīb Khurāsānī (*med*,  
Xc XVIc) 1545  
Husayn Khamūshayn (*son*  
" 1086 1676) 1271  
Mahammad (*prince poet*) 925 (35)  
M Pādshāh (*p*) 923 (219)  
Qulī (Qutb Shāh) (918-919  
1512-1533) 691  
Walad, *see* Bahau'd Dīn  
Ahmad  
Sumūn gad'ha (*hero of a tale*) 314  
Sunkhāb 1518 (1)  
Sutūrī (*p*) 915  
Yardī (*p*, beg XIc XVIIc) 92  
Sūzīmī, *see* Shamsud Dīn M b  
Alī  
Sūzī Sūwajī (*p*, beg XIc XVIIc)  
943 (f 12)  
G Swinton (1804) 612

## T

- Si Tā' (*p*) (*suf sh*, beg XIc  
XVIIc) 259 (550)  
Tā'at (*p*) 934  
Tabarī, *see* M b Jamr  
Tab'ī (*p*) 925 (35)  
Qazwīnī (*p*, XIc XVIIc) 925 (6)  
Tahānī (*p*) 943 (f 15v)  
Tābī Khwānsārī (*p*, end XIc  
XVc) 943 (f 6)  
At-Tahāwī, *see* M b Salām  
Tāhūr (*p*) 943 (f 89)  
Shāh (*p*) 923 (117)  
Sh (*med*, w 1066 1656) 1558  
— Mashhadī (*p*) 939 (5)  
'Abū M b Hasan b 'Alī  
b Mūsā at-Tarsūsī (*noctulist*) 121  
— M (b) Imādī d Dīn Hasan  
b Sulṭān 'Alī b Jājjī M Husayn  
Sabzawārī (*hist*, w 1011 1602) 42  
— al Muqaddasī (*suf sh*, IVc  
Xc) 234 (53)  
'Ury'īn (Bābī Fāhu) (*suf  
sh*) 923 (170)  
Wahīd, *see* 'Imādu d Daula  
M Tāhūr Qazwīnī  
— b Yūsuf b Ruknī d Dīn b  
Mar'ūf b Shihābī d Dīn Sīnd'hī  
(*suf sh*, Xc XVIc) 259 (473)  
Tāhūr Namī (*p*) 923 (94)  
Tāhūrīsp I (Safawī) (930-951 1524-  
1576) 87, 350 665 671, 686  
689, 923, 923 (201) 943 (f 70v)  
975, 1101 1167  
II (Safawī) (1135-1144 1722-  
1731) 287, 301 (1) 416  
Qulī-Khān Afshār (*offic al*  
XIIc/XVIIIc) 401 (1)  
Tahwīn (*p*, beg XIIc XVIIIc) 934  
Tārī (*p*) 952 (2)  
Tāju l-'ashghīn b 'Abdī l-lah Sīnd'hī  
(*suf sh*, d 1013/1605) 259 (510)

- Tāju'd-Dīn Akhsit īn (*official*  
VIIIc/XIc) 583 (6)  
b Bahār'd-Dīn Zakariyā b  
'Isā Dihlawī (*suf sh*, end Xc/  
XVIc) 259 (497)  
Harrās Kāzīrūnī *see* M b M  
M Būzjānī 245  
b Mu'īn'd-Dīn Mālikī (*ti*  
*Sansk*) 1709  
Qādīrī Nahrwālī (*suf sh d*  
beg XIc/XVIIc) 259 (484)  
Sayfu'n nazar Jamālu'd-Dīn  
Abū Bakr b Ahmad b M b Zayd  
at Tūsī (*suf*) 1241  
Sūhī of Nahrwāla (*suf sh*,  
IXc/XVc) 259 (170)  
Tāju'l-ma'ālī l Mu'īn d-Dīn Mālikī  
(*ti Sansk*) 1709  
Tāj Muf tī al-Mālikī (*ti Sansk*) 1709  
M Dihlawī (*suf sh*) 259 (217)  
Tāju'l Mulk (VIIIc XIc) 338  
Tāju'l Mulk (*hero of a tale*) 311  
Tajallī, *see* 'Alī Ridā Aīdaqānī  
Tājū b Kamāl (*suf sh*, d 950/  
1543) 259 (276)  
Takash, *see* 'Alāu d Dīn Takash  
Tālū' (p) 934  
, *see* 'Abdu'l 'Alī  
Harawī (p) 934, 943 (f 96)  
Tālīb Āmulī, *see* M Tālīb  
Abū Hamadānī, *sun* Kālim (p  
d 1061-1062/1071-1052) 745 (3),  
754-756, 924 (7) 925 (25 35)  
926 (4, 28), 931, 934, 939 (3),  
943 (ff 43 91v, 97, 102v 105),  
944 (f 1v), 945, 952 (1)  
Abū Husayn 'Arīdī (*hist*, u  
1047/1637) 85  
S Abū Isfahānī (*or* Abū Tālīb  
b Abī' Qāsim Fandarīskī) (p)  
829, 943 (ff 32-32v 67v 92, 98v)  
Abū Yūnus (p) 943 (ff 43 14v)  
Mullā Tama' (?) (p) 939 (8)  
Tamannī (p), Abdu'l Razwīq  
926 (17)  
(another ?) (p) 934  
(another ?) (p) 943 (f 73v)  
Tamīm Ansūrī (*hero of a tale*)  
318 (5), 117 (4)  
Tamkīn (p) 910  
(another ?) (p) 934  
Tanhā, *see* M Sa'īd Hakīm  
Taḡī, *see* Taḡī b Mu'īn'd Dīn M  
Mīr (p) 943 (f 97v)  
Kāshī (*broq*, beg XIc/  
XVIIc) 672 687  
Māzandarānī (p, XIIc/  
XVIIIc) 943 (f 90v)  
b Mu'īn'd-Dīn M b Sa'dī'd-  
Dīn M al-Auhadī al-Husaynī al-  
Bulyānī, *sun* Taḡī (p d ca  
1040/1630) 733, 943 (f 18v)  
Nīshāpūrī (p, XIc/XVIIc)  
943 (f 93v)
- Taqiyyū'd Dīn M (*suf sh*, Xc/  
XVIc) 259 (382)  
M b Sadrī'd Dīn 'Alī (*med*,  
beg XIc/XVIIc) 1551  
Nūh (*suf sh*, IXc XVc) 259 (121)  
Taqsū, S M (p) 943 (f 43v)  
Taibiyat-Ikhān (*ambassador* end  
XIIc/XVIIIc) 491 (4)  
Mullā Tarzī (*anecd w* 1025 1616) 300  
Tasallī (p) 934  
Mīrzā Qulī (p) 943 (f 13)  
Taskīn (p, XIIc XVIIIc) 934  
Tasīm, *see* M Hīshīmī Shīrīzī  
Ta'thīr (M Muḥsin Isfahānī) (p  
XIIc XVIIIc) 943 (ff 78v, 90,  
91v, 98-106v)  
Tauqī Tabrīzī (p, end Xc XVIc)  
943 (ff 56v, 107,  
Tawakkul Beg b Tūlak Beg al-  
Husaynī (*w* 1063 1653) 423  
Taybī Fāb (*suf sh*) 259 (417)  
Tayyīn (?) Bāmī (p) 925 (38)  
Tayyib Bihānī (*suf sh*, beg XIc/  
XVIIc) 259 (567)  
Ganj Bakhsh (*suf sh*, beg  
XIIc XVIIIc) 1224  
Thinnāī, *see* Husayn Mashhadī  
Thāqīb (p, XIc XIIc) 934  
W Thomas (1885) 111  
Tikehand, *sun* Bahānī (*lev*, end  
XIIc/XVIIIc) 1437  
Tīmūr (771-807 1370-1404) 8, 45,  
72, 85 138, 167, 168, 177 181, 247  
577 1364, 1485  
Tīpū (*nauwāb*, 1197-1213 1783-  
1799) 199, 200, 881, 882, 920,  
949, 950 978, 979, 981, 983, 1021  
1056, 1057 1058, 1060, 1096, 1145,  
1146, 1147, 1148, 1283 1475, 1506,  
1578, 1607 (1), 1626 1634, 1640,  
1650 1657, 1678, 1679, 1680 1683  
1684, 1747  
Toḡhluq-Shāh (p, *of Dihl* 720-  
725/1320-1325) 338  
Toḡhrul II (Saljuqide) (573-590/  
1177-1194) 465, 466 (3)  
Tristan 429  
Infaylī (?) (p) 925 (25)  
Mullā Iughrā Mashhadī (p, *epist*,  
d ca 1078/1667) 370 371-373,  
403, 709, 929 (1), 934, 935 (5),  
945, 947, 951 (8) 952 (1)  
Abū Turāb-Beg Kāshī (p, Xc  
XVIc) 925 (14, 25), 939 (8)  
943 (f 55) 944 (f 63), 946 (5)  
Abū an-Nakhshabī (*suf sh*,  
d 245/850) 234 (11)  
Tūnī (p, d 869/1464) 923 (113),  
924 (4), 934  
(1)
- U  
'Ubaydu'llah Khān 645 662  
(p) (940-946/1533-1533 (218), 1250 (f  
957

‘Ubaydu’l lah Ahrār, *see* Nāsiru’d  
Dīn ‘Ubaydu’l-lah  
u-Rīwī (*suf sh*, d 253/964)  
234 (106)

‘Ubaydu Zakānī, *see* Nizānu’d  
Dīn ‘Ubaydu’l lah

‘Ubaydī *see* Ubaydu’l lah Khān  
(Shaybānī *p*)

G Udny 206

Ulfat, Hasan Khān (*p*) 934,  
943 (ff 90 94, 102 104v 108)  
Isfahānī (*p*, d after 1220/1805) 885

Ulfatī (*p*, d ca 1050/1640) 374 (7)

Ulughī ‘Aqil (*p*) 943 (f 93)

Ulugh-Beg (Timuride) (852-853’  
1448-1449) 926 (6) 1485, 1486,  
1487 1567  
943 (f 90v)

Qalandar (*p*) 265

‘Uluw Dīnawarī (*suf sh*) 859

‘Ulwī (*p*)  
(another ?) (*p*) 934  
(M-Rūdā) (*p*) 934

‘Umar (*khalf*, 13-23/634-644) 1102, 1146  
(*theol*, u beg XIIc /  
XVIIIc) 1089  
b ‘Abdu’l ‘Azīz b Māra Abū  
M, *sun* Sadru’sh Shahīd Hisām-  
u’d Dīn (*theol* d 536/1141) 1037 (141)  
As’ad Lāhūrī (*suf sh*, VIIIc /  
XIVc) 259 (109)  
b Abī Bakr az-Zaranjī (*theol*  
d 584/1188) 1037 (138)  
b Dharr Kūfī (*suf sh*) 234 (7)  
Ibn al-Fārid (*suf sh*, d  
632 1235) 612 (11, 30)  
b Habīb, Abū Hafs (*theol*  
Vc XIc) 983 1037 (128)  
Khayyām, *see* Ghiyāthū’d  
Dīn Abū l Fath

Shāh Khūshgarī (*suf sh* beg  
XIc /XVIIIc) 259 (552)  
(or Ibn ‘Umar, or ‘Alī Shāh)

Mūhrābī (*theol*) 1135  
b M an Nasafī, Najmu’d  
Dīn Abū Hafs (*theol* d 537/  
1142) 1037 (131)  
b M an Nasafī, Najmu’d Dīn  
Abū Hafs (*theol*, d 593/1197)  
1037 (147)  
b Zayd 1725 (6)

Ummīd *see* M Rūdā Qizilbāsh Khān

Ummidī ‘Irāqī (*p*) 794  
(Rāzī) (*p*, d 930/1524) 923  
(78, 156), 925 (47), 929 (4)  
Unsī (*p*, Xc /XVIc) 944

‘Unsurī, *see* Abū’l Qāsim Hasan

‘Unwān, ‘Unwānī, *see* ‘Inwān,  
‘Inwānī

‘Urfī, *see* M b Zaynu’d Dīn ‘Alī

‘Urij (*epist*, XIIc /XVIIIc) 402  
‘Urij (*khalf*) (23-35/644-656)  
277 1102, 1146  
259 (370)  
1332

Ibn Hisāmī  
Hisāmī d-Dīn 259 (370)  
Hisāmī Qarākūlī (*p*,  
Mir Hudūrī, Qumī (*p*,  
XVIc) 923 (41, 97), 945  
Hujjat, *see* Abū Mu’in Nāsir

‘Uthmān (*p*) *see* Sirāju’d Dīn

‘Uthmān b M Ghaznawī  
(Naqshbandī) (*suf*, d 1005’  
1597) 1264  
b ‘Alī al Kāndī al Bukhārī  
(*theol*, d 551/1556) 1037 (151)

Abū Hūrī (*suf sh*, d 298’  
911) 234 (31)  
b Iahūdīd Barkī (*suf sh* beg  
XIc /XVIIc) 259 (530)  
b ‘Isā b Ibrāhīm Siddīqī (*suf*  
*sh*, beg XIc /XVIIc) 259 (488)  
b ‘Isā as Siddīqī al Hanafī  
*sun* Mīyān Uthmān (*theol*) 1723 (6)  
b Lādan (?) (*suf sh*, Xc /  
XVIIc) 259 (293)

Abū Maghribī (*suf sh*, d 373’  
1001) 234 (32)  
b ‘Umar b Abī Balr b  
Yūnus, Abū ‘Amra Jamālu’d-  
Dīn, *sun* Ibn Hājib (*gram*, d  
646/1249) 1447

Shaykh Uwāys (Ilkhānī) (757-776/  
1356-1375) 337 584, 1509  
b ‘Alīu’d-Dīn Ādam (*comm*,  
w 900/1494) 538  
al-Lutīf al-Ardabīlī (*med*) 1588

Malik Rustamdārī (*p*) 923 (108)

## V

H M Queen Victoria 289

Vir Rājendra Vadiyar, Mahārāja  
(beg XIIc /XIXc) 201

## W

Waddād (?) (*p*) 926 (4)

Wādih, *see* Mubāraku’l lah Irādāt  
Khan

Wādūdu’l-lah Shattārī b Ma’rūf  
Siddīqī (*suf sh*, d 993/1585) 259 (429)

Wafū, *see* Sharafu’d Dīn ‘Alī Hu-  
saynī Qumī

Wahdat, *see* ‘Abdu’l Ahad Mīyān  
Gul

Wahīd, *see* ‘Imādu’d Daula M  
Tāhīr Qazwīnī

Qurayshī, Savyidu’l-hujjāb  
(VIIIc /XIVc) 338

Wahīdu z Zamūnī (*p*) 943 (ff 68  
78v, 104, 104v)  
78v, 104, 104v)

Wahīdī Hamadānī (*p*) 923 (230)  
Qumī (*p*) 923 (81)

Wahmī (*p*) 934

Wahshat (*p*) 896

Mullā Wahshī Bāfqī (*p*, d 991-  
992/1583-1584) 675, 702, 923 (51,  
165), 924 (5) 926 (18), 929 (4),  
934, 939 (4), 943 (ff 12v, 23v, 72), 944

Wahyī (Wasi ?) (*p*) 943 (ff 100v,  
103v-108v)

Wā‘iz, *see* Rafī‘u’d-Dīn M b Fath-  
i’l-lah Qazwīnī

Wajdi (p) 934  
 Wajihū'd-Dīn 'Abdu'l-lah Shū'āzī,  
*sun Lisānī* (p, d 941/1534)  
 662, 923 (55), 929 (4, 7), 934, 1758  
 Shāh 'Abdu'l-Qādir (suf) 1323 (3)  
 Shāh 'Abdu'l-Qādir Adarnūn  
 (suf sh) 1351 (2)  
 Shāh 'Abdu'l-Qādir al Hasanī  
 al Ja'farī al-Qādirī ash Shāfi'ī,  
*sun Farīd* (suf, w 1146/1733) 1290  
 Ahmad b Nasrī'l-lah Alawī  
 (suf sh, d after 983/1575) 259 (457)  
 Ahmadūbādī (suf sh, Xc/  
 XVIc) 259 (499)  
 - 'Alawī (suf) 1299  
 - Gujrātī (suf sh, d 998/1590)  
 1343 (1)  
 — b 'Isā Sulhawādī (moral, w  
 ca 1037/1628) 1389  
 Pātīlī (?) (suf sh, VIIIC/  
 XIc) 259 (80)  
 Shāh Qādūrī (suf sh) 1343 (1)  
 Shihāb Tajū'l-awliyā 'Abdu'l-  
 Qādir Darhamī (suf sh) 906  
 Mīyān Sind'hī (suf sh, Xc/  
 XVIc) 259 (430)  
 Yahyā Dihlawī (suf sh, VIIc/  
 XIIIC) 259 (17)  
 Yūsuf حاد (suf sh  
 VIIIC/XIVc) 259 (104)  
 Shāh Zinda-dil (suf sh, d  
 990/1532) 1257  
 Wālī Akhtar (hero of a tale) 366 (II)  
 Wālī (p) 929 (4)  
 (another ?) (p) 943 (f 75)  
 (p, Hand) 947  
 Dasht-i biyādī (p, d 1012/1604)  
 697, 923 (122), 934  
 Miyānkālī (suf sh, Xc/XVIc)  
 259 (311)  
 — M (suf sh, d ca 985/1577)  
 259 (379)  
 — M b Qādī zāda Ahmadūbādī  
 Gujrātī (suf sh, d 1010/1602)  
 259 (501)  
 Shāh M b Rulmī'l-lah Akbar  
 bādī (comm, w 1151/1738) 513  
 b Mulūk-Shāh as Šiddiqī al-  
 Qādirī (suf) 1174  
 Wālīh, see 'Alī Qulī-Khān Dāgh-  
 stānī  
 Harawī (p) 943 (f 63)  
 Wālīhī (different poets with the same  
 name ?) 925 (11, 25, 40) 934,  
 943 (f 106v)  
 Mīr (Astrābādī, p, beg XIc/  
 XVIIc) 943 (f 13v)  
 Qumī (p, beg XIc/XVIIc)  
 943 (f 25v)  
 Wahyū'd-Dīn Abū 'Abdī'l-lah M  
 b Abdī'l-lah Khatīb Tabrīzī  
 (theol w 737/1336) 997  
 Wāqif see Nūrī'd-Dīn Patyālī  
 Wāqifī (p) 934

Wāqifī Mashhadī (p, beg XIc/  
 XVIIc) 943 (f 6)  
 Wāqārī (Waqqārī) (p) 934  
 Wārasta (Imām Qulī Beg) (p d  
 1075/1663) 923 (ff 23v, 62v, 98v,  
 103, 107v)  
 Warren-Hastings (d 1818) 1712  
 Wāsif (Mashhadī p, XIc/XVIIc) 934  
 Wāsīlī, see Imām Wudī Beg  
 Waslī see Nī matu'l-lah Hasanī Shī  
 lāzī  
 Wāth qī (p) 943 (f 97v)  
 Waysī (p) 934  
 R Wellesley, Marquis (d 1842)  
 177, 178, 203, 886  
 Wīsālī (p) 909

X

G Xavier (missionary, d 1617)  
 1635-1636

Y

Yāfi'ī, see 'Afīfū'd-Dīn 'Abdu'l-lah  
 b Asad  
 Yahyā (p) 935 (4)  
 Mīr (polytechn) 1621  
 Qādī (p) 943 (f 108)  
 b Isrā'īl Munyarī (suf sh d  
 beg VIIIC/XIVc) 259 (72)  
 Mīr Kāshī (p, d 1074/1664)  
 943 (f 22)  
 Khān Tālib (p) 923 (180)  
 Lāhijī (p, d 953/1546 ?)  
 923 (26), 924 (26), 929 (1),  
 943 (ff 57, 103)  
 b Ma'ād ar-Rāzī (suf sh, d  
 258/872) 234 (15)  
 Qādī Rūdbārī (p) 923 (125)  
 Shāh Shaykhu'l-Islām (p)  
 943 (f 105v)  
 Sibak Nishāpurī, *sun Fattāhī*,  
*or Khumārī, or Asrūrī* (stylist, d  
 852/1448) 339  
 Yalankūsh Khān Bahādūr 214  
 Ibn Yamīn, see Fakhrū'd-Dīn Mah  
 mūd b Yamīnī d-Dīn M  
 Abū'l Yamīn 'Abdu'r-Razzāq b M  
 Ishāq Husaynī Sūratī (comment,  
 w 1212/1798) 362  
 Yamīnu'd-Dīn Abū'l Hasan b  
 Lājīn Dihlawī, *sun Amī Khus-  
 raw* (p, d 725/1325) 259 (92),  
 306, 334, 558, 567, 569, 612 (13),  
 642, 662, 794, 923 (14, 261)  
 924 (20) 925 (25 33 35 45),  
 934, 936, 938 (3) 939 (3),  
 943 (ff 3 63v 72 100 105 106v),  
 950 (14), 1221 1265 (20)  
 Ya'qūb (Āq Qoyūnlū, pr) (884-896  
 1479-1490) 611 644, 645, 662  
 923 (218), 1250 (7)  
 957  
 (p)

Shaykh Ya'qūb (*son of Gauj-i Sha-*  
kar) (*suf sh*, VIIc/XIIc) 259 (26)  
b S 'Alī (*comm*, d 931/1525) 539  
Charkhī, *see* Ya'qūb b 'Uth-

mān

Kashmīrī (*p*) 943 (f 9)  
b Khwāja b Khwājagī (*suf*  
*sh*, beg IXc/XVc) 259 (137)  
Abū Nahrjūrī (*suf sh*, d 330/  
939) 234 (35)  
Abū as Sūsī (*suf sh*, IVc/Xc) 234 (54)

b 'Uthmān b Mahmūd b M  
al-Ghaznawī al Charkhī (*theol*,  
d 838/1435) 957, 1082  
Mīr Ya'qūbī Qumī (*p*) 943 (f 7)  
Yāqūt, Jamālū'd Dīn Abū Dharr,  
al-Musta'shimī (*calligr*, d 698/  
1298) 1623 (3)

Khān Habashī 213 215  
Yār 'Alī (*p*) 923 (253)  
'Alī Tabīb (*p*) 923 (229)  
M Jadīd Badakhshī Tāḡqānī  
(*suf*, w 1031/1622) 1268

M (b) Khudādād Samarqandī  
(*theol*, Xc/XVc) 973  
Yāsīn Mūsā (b) Burhān (*suf*, beg  
Xc/XVc) 1323 (5)

Yazdagard III (*Sasanide prince*,  
632-651 AD) 421

Abū Yazīd al Bistāmī (*suf sh*, d  
261/875) 234 (16)

Abū b 'Imād b Abī Yazīd  
Lutfu'l-lah (*gram*) 1448

Mīrzā Yūl Qulī-Beg Shāmlū, *sur*  
Anisī (*p*, d 1014/1605) 924 (23),  
925 (44)

Yūsuf (*three different poets?*) 925  
(18), 926 (4), 934

b 'Abdī'l-lah Tamīmī Ansārī  
(*suf sh* Xc/XVc) 259 (409)

'Alī-Khān b Ghulām 'Alī  
(*hist*, w 1173/1759) 45, 205

Bangālī (*suf sh*) 259 (396)  
Beg Kūsa Qarābāghī (*p*)  
943 (f 60v)

Beg b Bābā Sulaymān Ustājīlū  
(*p*) 923 (245)

Bud'h of Irich (*suf sh*, d 834/  
1431) 259 (160) 1165

Gadā (*p*, w 795/1392) 592  
Hamadānī (*suf sh*) 265

b al-Husayn ar Rāzī (*suf sh*,  
d ca 304/916) 234 (39)

Khān Galīm Pūsh (*travel*, w  
1259/1843) 289

Lang b Dā'ūd Multānī (*suf*  
*sh*, Xc/XVc) 259 (464)

b M b Yūsuf Harātī, *sur*  
Yūsufī (*med*, d middle Xc/  
XVc) 349, 1543, 1544

Shāh Multānī (*suf sh*, VIc/  
XIIc) 259 (1)

Qādirī (*suf sh*) 259 (404)

Yūsufī, *see* Yūsuf b M Harātī  
(*p*, beg XIIIc/XIXc) 881

## Z

Zafar-Khān (*p*) 943 (f 33v)

Ahsanu'l-lah (*p*, d 1073-  
1083/1663-1672) 780, 934

Hasan b Fīrūz Shāh  
(*prince*, d 773/1372) 338

Zāhid (*two different poets?*)  
925 (35), 943 (ff 93, 108v)

b Shāh Bud'h b Hamīz (?) b  
Jalāl (*suf sh*, Xc/XVc) 259 (289)

Zahīru'd-Dīn 'Abdu'l-lah Shu-  
furwa (*p*, VIc/XIIc) 465

Abū'l-Fadl Tāhīr b M Fāryābī  
(*p*, d 598/1201) 463, 794, 802,  
923 (23), 925 (38), 927 (34), 934, 1142

'Isā (*son of Ahmad i-Jām*) (*suf*  
*sh*, VIc/XIIc) 245

Murghīnānī (*theol*) 1024 (36)

Zahīr-i-Fāryābī, *see* Zahīru'd-Dīn  
Abū'l-Fadl

Zāhūn'l-lah b 'Umai Mandūwalī  
(*suf sh*, Xc/XVc) 259 (372)

Zahīr b Mahmūd b Mas'ūd al-  
'Alawī (*gramm*) 401 (2), 1458

Zahīrī (*p*) 923 (65)

Zakariyā (*murīd i 'Abdu'r-Razzāq*)  
(*suf sh*, beg XIc/XVIIc) 259 (384)

Zakī Hamadānī (*p*, d 1021 or 1030/  
1612 or 1620) 925 (35)

Lārī (*p*) 943 (f 90)

Zamānā (*p*) 943 (f 16)

i-Naqqūsh Ardīstānī (*p*, XIc/  
XVIIc) 943 (f 53)

i-Zarkash Isfahānī (*p*, XIc/  
XVIIc) 943 (f 101)

Mīr Zamānī (*p*, XIc/XVIIc)  
943 (f 19v)

Yardī (*p*, beg XIc/XVIIc)  
943 (f 14v)

Zaqūm, Pādshāh (*hero of a tale*) 330,  
928 (3)

Zārī (*p*) 929 (4) 944 (f 29v)

Zarū (*hero of a tale*) 911

Zarqūm, *see* Zaqūm

Zarrīn Dast, *see* Abū Rūh M b  
Mansūr al-Jujānī

Abū Zayd Ahmad b Sahī Balkhī  
(*geogr*, w 748/1348) 280

Zaynu'l-'Ābidīn (*p* of Kashmīr,  
826-877/1423-1472) 1539

Qādī (*p*) 744

Mūsawī b Radī Shūsī  
tarī, *sur* Karīm, or Karīmī, *sur*,  
beg XIIIc/XIXc) 882, 103v-108v)

*see* Zayn u-Dīn M b Fath-  
i-lah Qazwīnī

Zayn Badī 'Arabī ( <i>suf</i> , <i>w</i> 769/1768)	1205	zīb) <i>sun</i> Makhfī ( <i>p</i> , <i>d</i> 1114/1703)	824, 935 (1, 4), 944 (f 4v)
Zaynu'd Dīn ( <i>suf sh</i> , <i>Xc</i> /XVIc)	260	Zinatī ( <i>p</i> )	943 (f 102)
Abū Bakr Tāibādī ( <i>suf sh</i> , <i>d</i> 791/1389)	245	Zinda-dīl, <i>see</i> Wajīhu'd-Dīn	
Dā'ūd ( <i>b</i> ) Husayn Shīrāzī ( <i>suf sh</i> , <i>d</i> 771/1370)	285 (3)	Zinda Hājī Majdhūb حرداشا ( <i>suf sh</i> , <i>beg</i> XIc /XVIIc)	259 (547)
Ismā'īl <i>b</i> Hasan ( <i>or</i> Husayn) <i>b</i> M <i>b</i> Ahmad, Abū Ibrāhīm, al-Husaynī al-Jurjānī ( <i>med</i> , <i>d</i> ca 535/1141)	1530, 1532, 1533	Ziyad <i>b</i> Ilyās, Zahīu'd Dīn Abū'l Ma'ālī ( <i>theol</i> , <i>Vc</i> -VIc /XIc -XIIc)	1037 (130)
<i>b</i> Munawwal ( <i>suf sh</i> , <i>d</i> 1005/1597)	259 (461)	Zuhūru'd Dīn Mahmūd <i>b</i> Jalāl ( <i>suf sh</i> , <i>d</i> 996/1588)	259 (423)
<i>b</i> Qādī Mahmūd ( <i>theol</i> , <i>Xc</i> /XVIc)	1140	Zuhūr Hājī Hāmid ( <i>suf sh</i> , <i>d</i> 930/1324)	259 (243)
Sinjarī ( <i>p</i> )	927 (15)	Zuhūrī, <i>see</i> Nūru'd-Dīn M Turshīzī	
Tāibādī ( <i>suf sh</i> )	259 (220)	Zulālī Khwānsārī ( <i>p</i> , <i>d</i> 1024-1025 1615-1616) 709-710, 943 (ff 15v 63), 944 (r 10)	
Zaytūn ( <i>daughter of</i> Chandal Shāh) ( <i>heroine of a tale</i> )	332	Zūrāwāi Smg'h ( <i>tr</i> Sanskī, <i>beg</i> XIIIc /XIXc)	1712
Zību'n Nisā ( <i>daughter of</i> Auang			

W  
X  
Qu.

Walīyu'd Dīn Abū 'Abdīl lal  
*b* Abdī'l-lah Khatīb Tabrī,  
(*theol w* 737/1336)  
Wāqif *see* Nūru'd-Dīn Patyālī  
Wāqifī (*p*)



## INDEX II

### Titles of Works

#### A

- Ab i zindagi (*in Sanskrit*, XIc / XVIIc) 1707  
 (Risāla dar biyān-i Abdāl) (*suf*) 1353  
 Abdālīya (*p*, by Zuhurī, q v) 925 (42), 926 (1)  
 (Risāla-i abnāth) (*elementary encyclopædia*) 970 (1)  
 Abwābu'l-jinān (*ethics*, XIc / XVIIc) 803, 1395-1396, 1774, 1775  
 Abyāt i-tahajjī-i Latīfī (*p*) 569  
 Ādāb i-Ālamgīrī (*docum*, 1115/1704) 378-379  
 Dar ādāb i dastār bastan-i ān Had-rat (*theol*) 1014 (2)  
 Ādābu'dh-dhikr (*suf*, 1097/1686) 1280  
 'l harb wa sh-shujā'at (*military art*, VIIc XIIIc) 1608  
 Risāla dar biyān-i-Ādāb i-libās i Hadrat i Sayyidī'l-bashai, *see* Dastū i fī'du n nūr  
 'l mulūk, wa kitāyatu'l mam-lūk, *see* Ādābu'l-harb wa'sh shujā'at  
 'l mu'idīn (*suf*, VIc / XIIc) 1230  
 Tarjuma i- (813/1410) 1230  
 (another) (*suf*, beg XIc / XVIIc) 1265 (4)  
 Risāla dar Ādāb-i namāz i shah (*theol*, end XIc / XVIIc) 1118 (5)  
 Adātu'l-fudalā (*lev*, ca 822/1419) 1413  
 Ādhai u Samandar (*p*, beg XIc / XVIIc) 709 (6), 710 (2)  
 Adhva-i Timurtāshī (*theol*) 1024 (4)  
 Adhva-i Za'farānī (*theol*) 1024 (5)  
 Risāla i adhkār (*suf*) 1298 (2)  
 (Risāla dar ) 1323 (2)  
 Muntakhab i u ad'iya (*theol*, 1079/1668) 1118 (6)  
 i-khānwāda-i Ch shuyya (*suf*, beg IXc / XVc) 1221 (3)  
 Risālatu'l- wa'l murāqabat (*suf*, beg XIc / XVIIc) 1265 (40)  
 i Qādirīya (*suf*, Xc / XVIc) 1261  
 (Majmū'a-i ad'iya) (*magic*) 1528  
 Risāla dar 'adl (*ethics*, end IXc / XVc) 1250 (7)  
 (Risāla i-Afghāniyya) (*suf* end XIIc / XVIIc) 1295  
 Afsāna-i diwāna (*suf*, beg XIc / XVIIc) 1265 (19)  
 Afsūn i M Shih Sharafu'd-Dīn i Yahyā Munyārī (*magic*, Hind) 1779 (2)  
 Agar-u Gul, qissa i, *see* Qissa-i Agar u Gul  
 Ahādīth dar bāb i ma'kūl wa mash-rūb (*theol*, 1202/1788) 1021 (1)  
 (Risāla i i Ridā) (*theol*, 1078/1668) 1118 (7)  
 Āhang i-bulbul, *see* Dīb i'cha i  
 Mī'yūru'l idrīk  
 Ahkām (*suf* ?) 648  
 (Risāla dar i darajāt) (*astrology*, before the end of Xc / XVIc) 1492 (1)  
 Risāla dar i ikhtilājāt i a dī (*physiognomy*) 1523-1524  
 i mudarīsān 1746  
 'n nīwān (*theol*) 1024 (2)  
 i Qur'ān (*theol*, IVc Xc) 1037 (95)  
 (another) (*theol*, IVc Xc) 1037 (114)  
 (Risāla dar i sayd) (*theol*) 1042  
 's sibyān (*theol*) 1024 (1)  
 Ahsanu'l qissa (*ethics*) 1401 (2)  
 (Ahwāl i Alī-i irdī Khān) (*biog*, 1177/1763) 205  
 i Hindūstān (*hist*) (*extract from the Āin i Akbarī*, q v) 134  
 i im'it-i Mustaqarru'l Khilāfat (*topography*) 288  
 (Majmū'a dar i Maratha) (*hist*) 198  
 (Risāla i i Paṅghāmbai) (*theol*, 911/1534) 996  
 Āin i-Akbarī (*hist*, before 1011/1602) 127-134, 721  
 Āin-i-Ālam Shāhī, *see* Shāh i-Ālam nāma  
 Āina i Iskandarī, *see* Sikandarī nāma (by Khusrāw)  
 i rāz (by Munīr) (*p* XIc / XVIIc) 366 744  
 (by Wādih) (*p* 1078/1668) 834 (6)  
 i-Sikandarī (*med*) 1596  
 'Aj'ibu'l lughāt (*gram*) 1468 (2)  
 'l makhluqāt (*cosmography*) 606  
 Risālatu'l 'ajība (*anecd*) 1750  
 i gharība, *see* Fathīya i 'ib  
 1133 a

- A'jubatu'l-fiqh (*theol*) 1024 (6)  
   'l-ishq wāqī'atu'l-fisq (*suf*,  
   beg XIc XVIIc) 1265 (24)  
 Akbar-nāma (*hist*, 1010/1602)  
   122-126, 127  
   (Dhawlī) 122  
   (*another*) (p, 1260/1844) 889  
 Akhbārū l akhvār fī asrārī l abrār  
   (*haqīol*, 1028/1619) 258, 1214  
   'l awḥyā min ḥsānī l asfīyā  
   (*haqīol*, XIc /XVIIIc) 273,  
   1294, 1295  
   i-Dīrāb (*romance*) 321  
   i-ḥasīna dar akhbār i-Madīna  
   (*topogr*) 281  
   (Kitāb i akhlāq) 1394  
   Mathnawī dar (p) 912  
   (Risāla dar) 1402, *another* 1406  
 Akhlāqu l ashraf (*ethics*, 751/1351)  
   1379  
   i humāyūn (*ethics*, 912/1507) 1387  
   i Jalālī (*ethics*, IXc /XVc)  
   923 (256, 258), 1382-1384  
   i Muḥsinī (*ethics*, end IXc /  
   XVc) 1386  
   i Nāsirī (*ethics*, VIIc /XIIc)  
   912 1372-1378  
   i sayar pādshāhān (*politics*,  
   1055/1645) 1391  
 Kitābu'l-'Alāī, *see* Hikmat i-'Alāī  
 'Ālam-āīā-ī-'Abbāsī, *see* Ta'rīkh  
   i 'Ālam āīā  
 Biyān alīmāt ikhlū'i' zamān (*es*  
   *chatol* Aī) 1722 (1)  
 'Ālamgīr-nāma (*hist*, 1078/1668)  
   160, 198 (2) (*eth*)  
 Alfāzu l adwīya (*med* 1038/1629) 1555  
 Al-alfīya (*gram*, VIIc XIIc) 1449  
   Shahīr- 1449  
 'Ālīmū'l muta'allīm (*theol*) 1024 (28)  
 Alqūb i Shujā' n'd Dawla 401 (3)  
 'Amal-i-Šālīh (*hist*, 1070/1660)  
   152-154  
 Shāh i Amālī (*theol*, XIc /XVIIc)  
   (*cf also* Bad'u'l amālī) 1051 (2), 1074  
 Amīr-nāma (*biogr*, 1240/1824) 217  
 Anbiyā nāma (p, end VIIc /  
   XIIIc) 1754  
 Anīsu'l ghurabā (*suf*) 1212-1213  
   'l murīdīn wa shamsu'l majālīs 234  
   'sh shu'arū (*prosody*) 1481  
   't tāhībīn wa wa datu's sālikīn  
   (*haqīol*, VIIc /XIVc) 244  
   'l urafā, *see* Anīsu'l-ghurabā  
   'l ushshāq (*poetics* VIIc /  
   XIVc) 337, 788  
 Anwār-nāma (p 1174/1761) 872  
 Anwār-i-Suhaylī (*tales* before  
   910/1505) 290-291  
 Kitābu'l-'aqā'id (*theol*, IXc /  
   XVc ?) 1070  
   (Kitāb i) (*theol*) 1091  
   (Mathnawī dar) (p) 919  
   (Risāla-i-) (*theol*) 1090 (4)
- 'Aqā'id i ahl-i sunnat (*theol*) 1097  
   i-Akbarī, *see* Kitāb i-'aqā'id  
   i-Jāmī (*theol*, IXc /XVc)  
   1755-1756  
   (-i-man/zūm) (*theol* p) 1768  
   's Sūfiyā (*suf*, 1036/1627) 1269  
 Al-  
   's sunniyya (*theol*, Aī)  
   1723 (6)  
 Al-'Aqīdatu'l-Hāfizīyat (*theol*,  
   VIIc /XIIIc) 1037 (165)  
   'l-mushmūn fī wusūl'd dīn  
   (*theol*) 1095  
 Aqwāl i-Wāsītī, *see* Tarjuma-i aqwāl-  
   i Wāsītī  
 (Risāla i a'rās) (end XIIc /XVIIIc)  
   1633  
 (Arba'in i manzūm) (p) 897  
 'Arīda i Pī M Mūsā (beg XIc,  
   XVIIc) 1142 (6)  
 (Risāla dar 'arūd-i Fārsī) (*prosody*) 1483  
 'Arūs i 'arfān (*suf*, 1117/1705) 1283-1284  
 Asāmī-i-ḥahārdah Ma'sūm 925 (4)  
 Āsāsu'l fadl (*retorics*) 409  
   i Islām (p, 1064/1654) 757  
   'l musallī (*theol*) 1092  
 Kitābu l asbāb (*med*) 1580  
   wa 'ilāmāt (*med*, VIc /XIIc) 1567  
   Sharh i (827/1424) 1567  
   'n-naḥāt (p) 922  
 Ashāb i Kahf, qissa-i, *see* Qissa i  
   ashāb i Kahf  
 (Ash'ār-i-'Abd i-Nabī) (XIc /  
   XVIIc) 772  
   (-i Mukhlis) (*Hand*) 1740  
   (-i Pashtū) 1734 (5)  
   (-i Radī Dānish) (p, XIc /  
   XVIIc) 773  
 Ashharu'l lughāt (*lex*, 1082/1671) 1433  
 Ashu'atu'l lama'āt fī sharhī'l-Mish  
   kāṭ (*theol* 1019-1025/1610-1616)  
   997-1001  
 Tarjuma i Jamū Ashmīd'h Parb  
   (*from* Mahābhārata, q v) 1714 (2)  
 Sharhu'l asmā'i'l-husnā (*theol*  
   IVc /Xc) 1037 (114)  
 (Sharh i -i-) (*theol*, XIc /  
   XVIIc) 1081  
 (Sharh i -i-) (*theol*) 1079,  
   *another* 1083  
 (Risāla i -i Khudā) (*theol*) 1080  
   -i sī juz-'i Qur'ān (*theol*) 983 (3)  
 Asmāru'l asrār (*suf*, beg IXc /  
   XVc) 1219 (3), 1220  
 Asnāu'l mafākhir fī manāqibī'sh  
   shaykh 'Abdī'l Qādir (*biogr*,  
   VIIIc /XIVc) 742  
 Kitābu'l asrār (*theol*, Vc /XIc)  
   1037 (118)  
 Kitābu'l fī imāmatu'l a'immat-  
   i'l-athār (*theol*) 1125  
   Tarjuma-i- (XIIc /  
   XVIIIc ?) 1125  
   'l ma'ānī (p, end XIc  
   XVIIc) 795

- Asiāru'l mash'ikh (*suf*) 1337  
 Asrār-nāma (by 'Attār) (*p* *ca*  
 beg VIIc /XIIc) 477 (6)  
 478 (2), 479 (3), 484  
 Intikhāb-i-  
 (ascr to Ansārī) 234  
 ('n-nikāh) (*med*) 1597 (4)  
 Ar-risālat fī 's sa'āt (*theol*, 41) 1722 (2)  
 't tauhīd fī maqūmāt-i-sh-  
 shaykh Abī Sa'īd (*hagtol* Vc  
 XIIc) 426  
 (Risāla dar astrulāb) (*astron* *ca*  
 beg XIc /XVIIc) 1494 (3)  
 Asūl-i wa ajūba (*theol*) 1024 (3)  
 Ātashkada (*biogr*, 1193/1779) 245  
 Āthār-i Ahmadī (*hist*, Xc -XIc,  
 XVIc -XVIIc) 69  
 Āthāru s san'iddid (*biogr*) 648  
 'Atiyā i kubrā (*rhetic*, XIIc  
 XVIIIc) 394  
 Al-'awāmilu l mi'at see Mi'at āmil  
 Al- i'n nahw, see Mi'at āmil  
 'Awārifu'l ma'ārif (*suf*, beg  
 VIIc XIIc) 1199  
 Awā'id i Ghauthiyā (*suf*, Xc  
 XVIc) 1252  
 Awsāfu'l ashrāf (*suf* VIIc XIIc) 1182  
 (Risāla dar awzān) (Xc XVIc) 1548  
 (Risāla i- wa mī'ān) (*gram*) 1463  
 'Aynu'l 'ilm (*theol*) 1161  
 'l ma ānī (*suf*, *ca* 997/1589) 1259  
 'l Mulkī 338  
 Kitābu l aysāghūjī (*logic*, VIIc  
 XIIIc) 1408 (3)  
 Shachu'l (VIIIc /XIVc) 1408 (1)  
 Az'hāru'l afkār i jawāhir-i lahū  
 (*mineralogy* 640/1242) 1616

## B

- (Bāb fī ghushl-i-janābat) (*theol*  
 Ar) 1725 (5)  
 -i lahn (*theol*) 985 (2)  
 Bābu's salāt wa'z zakāt (*theol*, Ar) 1725 (4)  
 Bābur-nāma, see Tuzuk i Bāburī  
 Bad'u'l amālī (*Qasida* *theol* Ar  
 end VIc, XIIc) 1074  
 Al Badā'ir' (*theol*, VIc, XIIc) 1037 (153)  
 'l funūn (*mathem*, 1074/1664) 1497  
 'l inshā (*pist*, 940/1534) 349, 1543  
 Bāgh-i Iram (*p*, beg Xc /XVc) 644  
 Bahār, Bahār-i-tān, etc, see Bihār,  
 Bihār-i-tān, etc  
 Bahru'l haqīq (*comm* on the  
 Tauhīdāt i Aynu'l qudāt, beg  
 XIc /XVIIc) 1168  
 l-hayāt (*suf*) 1296  
 l la'ālī (*theol*) 326  
 l ma ānī (*suf* 825/1422)  
 1234-1237

- Bahru'l manāfi' (*med* end XIIc /  
 XVIIIc) 1579  
 r-mawwāj (*theol* IXc XVc) 958  
 'n najāt, see Tarjuma-i Kāshī  
 K hand  
 's sa'adat (*suf*, beg IXc,  
 XVc) 1216-1217  
 Bahrām-Gūr, qissa-i, see Qissa-i-  
 Bahrām Gūr  
 (Risāla-i-bāng i namāz) (*theol*) 1141 (1)  
 Bai āhīn i qātī'a (*theol* 994/1586) 1129  
 Risāla i barāzikh (*suf* beg IXc  
 XVc) 1239 (16), another 1239 (37)  
 Basātinu'l lughat (*comment* on Mak  
 tūbāt i 'Allāmī) 355  
 Bawāriq (*suf*) 1327 (1)  
 Bayān see Biyān  
 Bāz-nāma (*falconry*, Xc XVIc) 1607 (1)  
 (another) 1607 (4)  
 i Jahāngirī (*falconry*)  
 926 (25) (*extr*)  
 Sharh-i-bāzū-band i Amīru'l-  
 Mu'minīn (*mag*) 1349 (5)  
 Bhagawāt Gītī (*p*) 917  
 Pūrān 1706  
 Tarjuma i (in Sanskrit) 1706  
 Bidāyat (*suf* 2, end IXc XVc) 648  
 'l-rshād (fī l ādāb wa l i'tiqād)  
 (*theol* *ca* 1126/1714) 1087-1088  
 Bihār i 'ajam (*lex*, 1169/1749) 1437  
 Muntakhab i (*lex*,  
 1182/1768) 1437  
 Bihāru'l anwāi (*theol*, XIc /XVIIc) 1120 (2), 1121, 1122  
 Bihār i dānish (*tales* 1061/1651)  
 302-303, 1592 (3) (*extr*)  
 i dīlī (*p*, XIIc /XVIIIc) 878  
 Bihār-i-tān (*anecd* 892/1487)  
 612 (3), 638, 639  
 (Tarjuma i dū hadīth dar bihāsh t u  
 dūzakh) (*theol*, 1100/1689) 1118 (3)  
 Bīsar-nāma (*p*, *ca* beg VIIc,  
 XIIIc) 477 (12)  
 Bīst bāb dar ma'rīat i astrulāb  
 (*astron*, VIIc, XIIIc) 1484, 1494 (3)  
 Biyān i haqīq i ahwāl-i Sayyidu l  
 mursalīn (*p*, end IXc XVc) 648  
 i huwās (*suf* beg IXc /XVc)  
 1239 (35), 1240 (4)  
 Bulbul nāma (*p*, *ca* beg VIIc  
 XIIIc) 477 (14)  
 Bulūqiyā (Qissat), see Qissat  
 Bulūqiyā  
 Bur'u's sā'at (*med*, Ar, IVc /Xc) 1552, 1600 (*extr*)  
 (beg XIc /  
 XVIIc) 1552  
 Qasīda i Burda (*p*, Ar, VIIc /  
 XIIc) 989 990 991  
 Sharh i Qasīda i (*theol*, 921/  
 1515) 989 (2), 990, another 991  
 (Tarjuma-i Qasīda-i) 989 (1)

- Burhānu'l-īmān** (fī istilāhāt ahl'l-'irfān) (*lex*) 1419  
 i qāṭi' (*lex*, 1062/1652) 1426-1430, 1434  
 (Risāla dar burūj) (*astrol*) 1492 (3)  
 Al-Bustān (*theol*, IVc /Xc) 1037 (110)  
 Būstān (by Sa dī) (*p*, 655/1257) 529-531, 602, 758, 923 (7) (*erh*), 926 (13) (*erh*)  
 -i-Khiyāl (*anecd*, 1155-1169 1742-1756) 305  
 's siyāhat (*suf eneyel*, XIIIc /XIXc) 215, 1239  
 But khāna (*biogr*, 1021 1613) 364

## C

- Chachi-nāma** (*hist*) 184  
**Kitāb i Chagmīnī**, see Al mulakh-khas fī'l hay'at  
**Chahār bāgh** (*epist* end Xc /XVc) 351  
 Risāla i barādarān (*suf*, beg Xc /XVc) 1265 (2)  
 unsur (*orn p*, beg Xc /XVc) 387-389  
 Sharh i chahārdah hadīth (*theol*, end Xc /XVc) 1119 (1)  
 Risāla i khānwādī (*suf*) 1347 (2)  
**Chaman afrūz** see Irshādu / ai ā'at  
 u anjuman (*p*, Xc /XVc) 861 (3), 862 (3)  
 namā (*orn p*, 1088/1678) 924 (39) (*erh*)  
 Chir darwīsh, see Qissa-i chāi dar wīsh  
**Chihil hadīth** (*theol*) 1019, another 1090 (1) (*fragm*)  
 Chih nāmūs, see Nāmūs i akbar  
**Chirāgh-i hidāyat** (*lex*, end Xc /XVc) 1435  
 (Risāla i chūb i chīnī) (*med*, 934/1528) 1542

## D

- Dabistān i madhāhib** (*theol*, ca 1063/1633) 1134  
 Dābita i imthāl i rāli raftan i suwā rī (*Tīpū's archive*) 1645  
 Dād i-sukhan (*poetics*, Xc /XVc) 393  
 Dāfi u'l mulhidīn (*suf*) 1317  
 Dah majlis (*theol*) 1106  
 -nāma (*p*, VIIc /XVc) 583 (7)  
 (*p*, by Ibn 'Imād) 598  
 qā'ida see Risāla i-'Alī Hama dānī  
 Risāla i dā'ira, see Kashfu'l-asīār  
**Dalā'ilu'l-baul** (*med*, 942/1536) 1543 (5)

- Dalā'ilu'l-khayrāt** (*theol* IXc /XVc) 994  
 Sharh i (*theol*) 994  
 n nabd (*med*, 942/1536) 1543 (4)  
**Dalilu'l-'ashūqīn** (*suf* end VIIc /XVc) 1204  
 'l mutahayyirīn (*suf*) 279  
**Dānish-nāma i-'Alāī** see Hikmat-i-'Alāī  
 i jahān (*encycl* VIIc /XIIIc -XVc) 1363  
**Daqā'iqu'l-hiqā'iq** (*suf* ca 700, 1299) 1187  
 (*theol*, 4) 1723 (8)  
**Dārūn'i khuld** (*epist*) 415  
**Darwīsh nāma** 260  
**Dāstān i alwal i hawānīyān** (-i Halat i Isā wa dhikr-i-manāqib i-'shān) (*Christ theol*, 1608) 1636  
 i aql u dil (*suf*) 1325 (4)  
 i bāgh (*p* Xc /XVc) 721 (4)  
 i Bakhtiyār pusar i pādshāh i-Nīmūz (*p*, 1019/1610) 701  
 i-gunjshk wa La'l-Paī (*italc* 1144 1731) 304  
 -i kūsh kūftan-i Farīd (*p* Xc /XVc) 721 (5)  
**Dastūru'l-'amal** (*docum* ca 1126 1714) 381  
 (*suf* beg Xc /XVc) 1283-1284  
 i fā'idu'n nū (*theol*, Xc /XVc) 1004-1005  
 'l 'ilāj (*med* Xc /XVc) 1545  
 Muqaddima i Xc /XVc) 1545-1546  
 'l-mubtadā, see Kitāb i jadwalī  
 l mubtadā (*gram*) 1466  
 'l musallīn (*theol*) 1050  
 -nām i (*ethics, epist*, 1202/1788) 1398  
 'n nazm (*prose, 1140/1728*) 1482  
 i-shigarf (*epist*) 406-407  
 'l-utabbī see Ikhtiyārāt-i Qāsimī  
 'l wuzaiā (*biogr*, 915/1509) 212  
**Dauhatu's sanā'i** (*logogr*, end Xc or beg Xc /XVc -XVc) 377  
 (Risāla i-dawābīt) (*Tīpū's archive*) 1644 (1, 3)  
 'i ahikām (*theol*) 1024 (27)  
 (Muntakhab i Sultānī) (*Tīpū's archive*) 1642  
 Devalok hajati 1711  
**Dhakhira** (*theol*) 1024 (20)  
 -i-Khwārazmshāhī (*med*, 504/1111) 1530-1531  
**Dhakhīratu'l-khawānīn** 215  
 'l mulūk (*ethics*, VIIc /XVc) 1380  
 Dharra wa khūrshīd (*p*, beg Xc /XVc) 709 (5) 710 (3)  
 Risāla i-dhauqīyya (*suf*, beg IXc /XVc) 1239 (20)

Risāla-i-dhauqiyāt (*suf*, beg IXc/XVc) 1239 (31)  
**Dhikr** i ahwāl i salātīn i-Hmdūstān (*hist*, beg XIc/XVIIc) (*extract from the* Tabaqāt i Akbar shāhī, v) 117  
 (— i-siyar-i sālihān) (*suf*) 1354  
**Dibācha** i Gulzār-i-Ibrāhīm, *see* Gulzār-i Ibrāhīm  
 i-Khwān i-Khalīl *see* Khwān-i Khalīl  
 i Mi'yānu'l-Idā'ik (*orn pt*, XIc/XVIIc) 371 (I)  
 i-Nauras (*orn pt*, beg XIc/XVIIc) 356 (I) 357 (I) 358 (I), 62, 924 (4) (*ext*)  
**Dīda** i-bīdār (*p*, 990 1582) 729 (1), 731 (1)  
 (Risāla i dīniyya) (*theol*, end XIc/XVIIc) 1118 (10)  
**Dīw nāma** (*astrol*) 1585  
**Dīwān** i-'Abd i Nabī (XIc/XVIIc) 77  
 i-'Abdu'l Wāsī Tabālī (beg VIc/XIIc) 448  
 i-'Abjadī (XIc/XVIIc) 873  
 i-'Adham (XIc/XVIIc) 753  
 i-'Ādhari (IXc/XVc) 606  
 i-Ahlī *see* Kulliyāt i-Ahlī Shīrāzī  
 i-Ahmad i Jām (VIc/XIIc) 245, 436  
 i-Ahsan (XIc/XVIIc) 780  
 i-'Ālī (beg XIIc/XVIIIc) 826 (2) 827  
 i-'Alī b Abī Tālib 1103-1104  
**Sharh** i 890/1485 1103-1104  
 i Anwarī (*p* VIc/XIIc) 450-454, 455, 925 (19) (*ext*)  
**Sharh** i (XIc/XVIIc) 455  
 i Arshī (*p*, XIc/XVIIc) 791 (1-8), 792  
 i Arslān (Xc/XVc) 678  
 i-'Āsāfī (beg Xc/XVc) 647  
 i-'Āshuq (XIc/XVIIIc) 868  
 i-Ashrafī (end XIc/XVIIc) 797  
 i-'Asir (XIc/XVIIc) 737-740  
 i Attār (*p*, *ca* beg VIc/XIIc) 477 (1) 487  
 i-'Aẓīm (end XIc/XVIIc) 822 (1, 2, 5)  
 i Badr i Chāch (VIIIc/XIVc) 575  
 i-Bahjat (1212/1797) 884  
 i-Bahlūl (Xc/XVc) 673  
 i-Bahrām *see* Hasht Bihisht  
 i-Bāqir (beg XIc/XVIIc) 725  
 i-Bīdīl (beg XIc/XVIIc) 836-840  
 i-Brahmān (XIc/XVIIc) 762-763  
 i-Damīnī (Xc/XVc) 689  
 i-Faqīr (XIc/XVIIc) 864-865  
 i-'Abū'l-Faraj Rūnī (Vc/XIc) 431-432  
 i-Fasīhī (beg XIc/XVIIc) 735

**Dīwān** i-Faydī (beg XIc/XVIIc) 692-693  
**Dībācha** i  
 i-Fighānī (beg Xc/XVc) 694  
 645-646, 924 (34) (*ext*)  
 i-Fitrat (end XIc/XVIIc) 806-807  
 i Ghanī (XIc/XVIIc) 774-776  
 i-Fudūlī (*Amk* Xc/XVc) 1731  
 i Gh /ālī (Xc/XVc) 674  
 i Hāfiz (VIIIc/XIVc) 587-591  
**Dībācha**-i- (*by* M Gulān dām) 587, 590, 591, 924 (3)  
 i Hālī (XIc/XVIIc) 789  
 i Hasan (end XIc/XVIIc beg XIc/XVIIIc) 800  
 i-Hasan Dihlīwī (beg VIIIc/XIVc) 572-573  
 i Hāshim (XIc/XVIIc) 747  
 i-Haydar (Xc/XVc) 665-666, 1760  
 i Ha'īn (*p*, XIc/XVIIc) 861 (1, 2, 5-8) 862 (8-9)  
 i Hujwī (XIc/XVIIIc) 867  
 i Hūdālī (Xc/XVc) 657-658  
 i Humāyūn (IXc/XVc) 642  
 i-'Imād Faqīh (VIIIc/XIVc) 583 (2, 4)  
 i-'Imāmī (VIc/XIIc) 489  
 i-'Inqī (XIc/XVIIc) 522-523  
 i-'Ishqī (1154/1741) 853  
 i Jalālū d Dīn Rūmī, *see* Dīwān i Shams i Tabrīz  
 i-Jalālī 890  
 i Jamālī (end IXc/XVc) 648 (6, 22)  
 i Jāmī (*the earlier collection*) 625-626  
 (I) (884/1480) 612 (25) 625 627  
 (II) (894/1489) 612 (26)  
 (III) (896/1491) 612 (27) 628  
 (Dībācha i Dīwānhā i Jāmī) 612 (24)  
 i Jamshīd Qutb Shāh (beg Xc/XVc) 925 (27) (*ext*)  
 i Kalīm (XIc/XVIIc) 754-756  
 i Kamāl i Isfahānī (beg VIc/XIIc) 488  
 i-Kamāl i-Khujandī (VIIIc/XIVc) 596-597  
 i-Kāmran (Xc/XVc) 668  
 i-Khālis (beg XIIc/XVIIIc) 828  
 i-Khāmushī (beg XIIc/XIXc) 887  
 i-Khāqānī (VIc/XIIc) 456-458, 459, 925 (46) (*ext*), 1142 (9) (*ext*)  
 (Sharh i- beg Xc/XVc) 459-460  
 i Khusraw (III) (702/1303) 569-571  
 i-Kihti (*or* Kihtārī) 898  
 i Kirāmī (end XIc/XVIIc) 804  
 i-Lūmī 782 (*ext*)

<b>Dīwān-i Lisānī</b> (Xc /XVIc) 662, 1758	
<b>Maghrībī</b> (VIIc /XIVc)	599-600
- <b>Mahmūd</b>	894-895
- <b>Majdhūb</b> (1063/1653)	793
- <b>Makhfī</b> (beg XIc /end XVIIc)	824
- <b>Malik Qumī</b> (beg XIc /XVIIc)	715
- <b>Marwī</b> (Xc /XVIc)	682
- <b>Masī</b> (XIc /XVIIc)	1763
- <b>Masūd-i Bak</b> (VIIIc /XIVc)	595
- <b>Masūd-i Saḍī</b> (Salmān) (beg VIc /XIIc)	435
- <b>Mawlānā Rūmī</b> , <i>see</i> <b>Dīwān</b>	
<b>Shams-i Tabrizī</b>	
- <b>Mavli</b> (Xc /XVIc)	686-687
- <b>Mazhar</b> (XIIc /XVIIIc)	875-876
- <b>Māzhari</b> (beg XIc /XVIIc)	702
- <b>Miskīn</b>	921
- <b>Mufīd</b> (end XIc /XVIIc)	790
- <b>M. Qulī Qutb Shāh</b> (XIc /IIc)	925 (27) ( <i>extr</i> )
- <b>Muhtasham</b> (Xc /XVIc)	679
- <b>Muṣṣī</b>	904
- <b>Mu'izzī</b> (VIc /XIIc)	437
- <b>Mukhtār</b>	914
- <b>Mukhtārī</b> (VIc /XIIc)	1753
- <b>Munshī</b> ( <i>ca</i> 1124/1712)	830
- <b>Munsif</b> ( <i>ca</i> 1127/1715)	833
- <b>Munzawī</b>	903
- <b>Mushfiqī</b> (II) (953/1578)	677
- <b>Muthī</b> (beg XIIc /XVIIIc)	825
- <b>Muttaqī</b>	891
- <b>Nādī</b>	913
- <b>Nasībī</b> (XIc /XVIIc)	794
- <b>Nāṣir-'Alī</b> (XIc /XVIIc)	817 ( <i>extr</i> )
- <b>Nasirā-i-Hamadīnī</b> (beg /XVIIc)	924 (14) ( <i>extr</i> )
- <b>Nāṣirā</b>	944 (f 62)
- <b>Nau'ī</b> (beg XIc /XVIIc)	698 (3), 699 (3, 4)
- <b>Nauyas</b> (end XIc /XVIIc)	799
- <b>Nazhī</b> (beg XIc /XVIIc)	705-707
- <b>Niyāzī</b> (XIIc /XVIIIc)	869
- <b>Nūrī</b> (Xc /XVIc)	688
- <b>Nusrat</b> (beg XIIc /XVIIIc)	846
- <b>Qāduī</b>	905
- <b>Qaplin-Beg</b> (beg XIc /IIc)	734
- <b>Qāsim-i-Anwār</b> (beg IXc /c)	601
- <b>Qāsim Dīwāna</b> (beg XIIc /IIc)	845
- <b>Qāsimī</b>	924 (13) ( <i>extr</i> )
- <b>Qafrān</b> (VIc /XIIc)	430
- <b>Qudsi</b> (XIc /XVIIc)	745 (1-2), 746
- <b>Rādī</b>	916
- <b>Rādī Artīmī</b> (beg XIc /IIc)	1762

<b>(Dīwān-i Radī-Danish)</b> (XIc /XVIIc)	773
- <b>Rājā</b> ( <i>ca</i> 1151/1738)	851-852
- <b>Rāqim</b> (XIc /XVIIc)	781
- <b>'r-rasā'il</b> , <i>see</i> <b>Risālatu'l-inshā</b>	
- <b>Rauda</b> (Radī)	935 (1)
- <b>Razmī Rūmī</b> (middle XIc /XVIIc)	741
- <b>Rivādī</b> (IXc /XVc)	610, 925 (12) ( <i>extr</i> )
- <b>Rūhu'l-Amīn</b> (beg XIc /XVIIc)	736
- <b>Sībīq</b> (end XIc /XVIIc)	801-802
- <b>Sa'dī</b> (VIc /XIIIc)	524-528
- <b>Sā'ī</b> (1071/1661)	769
- <b>Shub</b> (XIc /XVIIc)	783-787, 924 (10) ( <i>extr</i> )
<b>Intikhāb-i-</b>	1764
- <b>Sa'id</b> (XIc /XVIIc)	771
- <b>Sālih</b>	892
- <b>Salīm</b> (XIc /XVIIc)	748 (8-13), 749, 751
- <b>Salmān</b> (VIIIc /XIVc)	584-585
- <b>Sanāī</b> (VIc /XIIc)	438 (2)
- <b>Saqqā</b> (Xc /XVIc)	669-670
- <b>Saydī</b> (XIc /XVIIc)	764-767
- <b>Shaffī'ā</b> (1106/1695)	823
- <b>Shāhī</b> (IXc /XVc)	603-605, 610
- <b>Shams-i-Tabrizī</b> (VIc /XIIIc)	518-521
- <b>Shānī</b> (beg XIc /XVIIc)	708
- <b>Shāpūī</b> (beg XIc /XVIIc)	721
- <b>Sharaf</b> ( <b>Shufurwa</b> ) (VIc /XIIc)	465
- <b>Sharaf</b> (Xc /XVIc)	671-672
- <b>Sharīf</b> , <i>see</i> <b>Kullīyyāt-i Sharīf</b>	
- <b>Shaukat</b> (beg XIIc /end XVIIc)	809
- <b>Shifāī</b> (beg XIc /XVIIc)	729 (5-9) 730, 732 ( <i>extr</i> )
- <b>Shuhrat</b> (beg XIIc /XVIIIc)	849
- <b>Sinjar</b> (beg XIc /XVIIc)	703-704
- <b>Suhaylī</b> (IXc /XVc)	643
- <b>Surūrī</b>	915
- <b>Sūzani</b> (VIc /XIIc)	449
- <b>Tajallī</b> (XIc /XVIIc)	782
- <b>Tālib Amulī</b> (beg XIc /XVIIc)	726-727
- <b>Tamkīn</b>	910
- <b>Taqī</b> (beg XIc /XVIIc)	733
- <b>Taslim</b> (end XIc /XVIIc)	796
- <b>Thanāī</b> (Xc /XVIc)	680-681
- <b>'Ubaydī</b> (beg Xc /XVIc)	1759
- <b>Ulfat</b> (beg XIIc /XIXc)	885
- <b>Ummid</b> (XIIc /XVIIIc)	854
- <b>'Unsurī</b> (Vc /XIIc)	427-428
- <b>Urffī</b> (Xc /XVIc)	683-684, 924 (11) ( <i>extr</i> )
- <b>Wādih</b> (beg XIIc /XVIIIc)	834-835

- Dīwān i Wafāi 893  
 -i Wahdat (beg XIc /XVIIc) 831  
 -i Wahid (end XIc /XVIIc) 820-821  
 -i Wahshat 896  
 -i Wahshī (end XIc /XVIIc) 939 (7) (*ext*)  
 -i Wā'iz (end XIc /XVIIc) 803  
 -i Walī (beg XIc /XVIIc) 697  
 -i Wālih (XIc /XVIIc) 857 (*ext*)  
 -i Wāqif (XIIc /XVIIIc) 877  
 -i Wāsili (end XIIc /XVIIIc) 879  
 -i Ibn Yamin (VIIIc /XIVc) 582  
 -i Zahīr-i Fāryābī (VIc /XIIc) 463-464  
 -i Zuhūrī (beg XIc /XVIIc) 716  
 Risāla i Dīwān-pusand (*variation*) 1637  
 (Risāla dar du'ā) 1119 (3)  
 Sharh i -i Amīr (900/1494) 1105  
 -i bīzbu l-bah 1192  
 --- -i Survānī (*in verse*) 1323 (5)  
 Durū'ul majālis (*suf*) 1306-1308  
 -i maktūn (*comm* on the Math) 509  
 -i qā' XIc /XVIIc)  
 Al kitāb fī dhīd durūb (*mathem*)  
 41 1721 (3)  
 Duwān-Rūnī-Khīdr-Khān (*p*,  
 715 1316) 567-568  
 Duzd u qādī, qissa i, *see* Qissa i  
 duzd-u-qādī

## F

- Fadū'ulu n-nuqabā (*theol* 1105/1694)  
 1086  
 Fadīlatu'l-'aql (by Jamālī, end  
 IXc /XVc) 648  
 Risāla i fādīl-i-kasb (*suf*, beg XIc /  
 XVIIc) 1265 (21)  
 Fā'idatu'l-mushūnīn (*theol*) 1051 (2)  
 Fakhata i-ākhu az Tibbu r-Ridā  
 (*med*) 1586 (2)  
 akhr nāma, *see* Hadīqatu l-haqī  
 qat  
 -i-shuyūkh (*theol*, 1200, 1786) 1056  
 Fāl i angusht nihādan (*divination*)  
 1513 (2)  
 nāma (*divination*) *different*  
*treatises* 933, 1512, 1513 (1), 1515 (1)  
 -nāma i-Imām Ja'fari (*magic*)  
 1779 (1)  
 ( -i Qur'ān) (*divination*) 1514  
 (Risāla dar fulāhat) (*aqru*) 1613  
 -i fāqr) (*suf*) 1350 (2)  
 (Risāla dar ba'dī farā'id) (*theol*,  
 end XIc /XVIIc) 1118 (8)  
 -i-Badrī (*theol*) 1024 (43)  
 Sharh i 1024 (44)  
 Farā'idu'l-fawā'id (*theol*) 972  
 Farā'id-i-jadwālī (*theol*) 1024 (45)  
 -i Ruknī (*theol*) 1024 (46)  
 -i Rustaqanī (*theol*) 1024 (42)  
 -i 'Uthmānī Farāhī (*theol*) 1024 (47)  
 Al Faraj ba'da'sh-shuddat wa'd-  
 dīrat (*anecd* IVc /Xc) 296

- Tarjuma i- (VIc /  
 XIIc) 296  
 Faras nāma (*vet* *sc*, 926 1520)  
 1602-1603  
 Farhād u Shīrīn (by Aqīl Kau-  
 tharī Hamadānī) (*p*, 1015 1607)  
 924 (45) (*ext*)  
 (by Raunaqī) 924 (16) (*ext*)  
 (by Sharīf) (*p*, beg XIc  
 XVIIc) 719, 720  
 (by Urffī) 685 (*ext*)  
 (by Wahshī) (*p* Xc  
 XVIc) 675-676, 924 (5) (*ext*)  
 926 (18) (*ext*), 939 (4) (*ext*)  
 (Farhang i adwīva) (*med*), *different*  
 1593, 1597 (1), 1597 (2),  
 -i-'ajā'ib u'l-haqā'iq i Awwang-  
 Shāhī, *see* Farhang i-Awwang  
 Shāhī  
 -i-Aurang Shāhī (*encycl*, beg  
 XIIc /XVIIIc) 1367  
 ( -i Būstān i Sa'dī) 932 (2)  
 ( -i Mullā Dūpī ān) 935 (9)  
 -i-Gulshān 932 (2)  
 -i Ibrāhīmī (*lex* end IXc /  
 XVc) 1414  
 -i Jahāngīrī (*lex*, 1017 1809)  
 1421-1424, 1431  
 Muqaddima-i- 1424  
 nāma (*p* XIIc /XVIIIc) 862 (6)  
 --- -i Rashīdī (*lex* 1064 1634)  
 1431-1432, 1434, 1477  
 -i Shūkhānī (*lex*, end Xc  
 XVIc) 1420  
 -i shūn-u shakāi (*lex*) 1440  
 -i tabb (*med*) 1584  
 -i Yūsuf u Zulaykhā i Jāmī 932 (2)  
 Fārihu'l-atiālī (*comm* on the Nuz'-  
 hatu'l-awāh, q v) 1192  
 Farmāish i Rashīdī, *see* Būstān i  
 khayāl  
 Farvād i 'ishq (*p*, XIc /XVIIc) 777  
 Faslu'l-khitāb (fī'l-muhādaiāt)  
 (*suf*, beg IXc /XVc) 1218  
 -i washī'l-ahbāb *see* Fas-  
 lu'l-khitāb fī'l-muhādaiāt  
 Fatāwī i Amīnīva (*theol*, ca 948  
 1541) 1036  
 -i barāhma, *see* Fiqh i barāhma  
 -i Dīnārī (*theol*) 1024 (33)  
 -i Hisāmī (*theol*) 1033  
 -i-Hujjat (*theol*) 1033  
 -i Kabīrī (*theol*) 1024 (37)  
 -i Kashī (*theol*) 1024 (38)  
 Al -i kubrā (*theol*, VIc XIIc)  
 1037 (141)  
 -i Mahbūbī (*theol*) 1024 (39)  
 -i-Mas'ūdī (*theol*) 1024 (40)  
 -i Muhammadī (*theol* beg  
 XIIc /end XVIIIc) 1058-1059  
 -i Qādī Khān (*theol*) 1024 (36)  
 -i-Qarā Khānī (*theol* end  
 VIIc /XIVc) 1034  
 -i Ruknī (*theol*) 1024 (34)

- Fatāwī** i Sarakhsī (*theol*) 1024 (35)  
 -i Sū'āī (*theol*) 1033  
**Al-** i sughrā (*theol*, VIc, XIIc) 1037 (141)  
 -i Fīrūz Khānī (*theol*) 1024 (32) 1512 (ext)  
 i Walwāhijī (*theol*, end VIIc / XIIc) 1024 (41)  
**Fath-** i abwāb (by Jamālī, end IXc / XVe) 648  
 i Bangāla (*p*, by Salīm, q v) 748 (6), 749, 750  
 'dh dīākīrīn, *see* Mafātīh kha  
 zā'īn'l-lah  
 'l mujāhudīn (*theol*, *milat regu*  
*lations* 1197/1783)  
 I version 1650-1656  
 II version 1506, 1657-1675  
 nāma (1028/1619) 419 (9)  
 , *see* Chach-nāma  
 -i Baghdād 374 (1, 2)  
**Fathiyā-** i ibratīyya, *see* Fathiyā  
 i ibriyya  
**Fathīyya** i-ibriyya (*hist*, 1073/  
 1663) 157-158  
**Fāṭha** (*of the Coran*) 1725 (7)  
**Risāla** i (*suf*, beg IXc /  
 XVe) 1239 (11)  
**Fāṭihatu** sh shabāb, *see* Dīwān i  
 Jāmī (I)  
**Fau-** i 'azīm (*p*, 1064/1654) 822 (3)  
**Fawā'idu** l akhvār (*med*, 913/1508)  
 1543 (1)  
 i 'āshiqīn (*suf*, end XIIc /  
 XVIIc) 1294 (2)  
 i Fakhriyya (*theol*) 1054  
 'l fawā'id, *see* Fawā'idu'l fu'ād  
 -i Fīrūz-Shāhī (*theol*, VIIIc /  
 XIVc) 1069  
 'l-fu'ād (*hagiog*, *suf*, 707-720,  
 1307-1320) 239, 259  
 (*med*, 1066/1656) 1558  
 'l muhaqqiqīn (*suf*) 1326 (3)  
**Risāla** dai -i mīkālī (*theol*, beg  
 XIIc, end XVIIIc) 1060  
 'n nizāniyya (*theol*, XIIc /  
 XVIIc) 1144  
 -i Šafawīyya (*hist*, 1211/1796-  
 1797) 98  
 's sanā'ī' (*lex*, Xc /XVIc) 1420  
 i-sibyān (*lex*) 1439  
 'l-usūl (*suf*, 1007/1599) 1265 (15)  
 'l wusūl *see* Jawāhiru'l asār  
 (1334-1335)  
**Fawāṭih**, *see* Shāh i Dīwān-i-'Alī  
 b Abī Talīb  
 (Risāla i fāzahr) (*med*) 1586 (1)  
**Fihī mā fihī** min al ma'ārif wa'l-  
 haqā'iq (*suf*, VIIc /XIIc) 490  
**Fihrist-** i Shāhnāma (*versified*, 1147/  
 1735) 424  
 -i-sūraha (*theol*, end XIIc /  
 XVIIIc) 978  
 ( -i thamar i-sāl (*astrol*) 1505  
 Al mukhtasar fi'l fiqh (by Janāwī,  
 IVc /Xc) 1037 (95)  
**Fiqh** i Akbarī (*theol*) 1024 (51)  
 i barahna (*theo*, end Xc /  
 XVIc) 1037-1038  
 i Fīnūz Shāhī (*theol*, VIIIc /  
 XIc) 1034  
 i-Kaḍdānī (*theol*, IXc, XVe) 1050  
 i Muḥammadī (*theol*, beg  
 XIIc /end XVIIIc) 1057  
**Firdausiyya** (*on p*, XIc /XVIIc) 373  
**Firmān** i fauj dīnī (*document*) 320 (5)  
 ( -i-Al Shāhī (*document*) 1718  
**Naql-** i-qal'a dārī 320 (5)  
 ( -i Jīpī) 1683  
**Fīrūz Shāh** qissa i, *see* Qissa-i-  
 Fīrūz Shāh  
**Fursat** nāma by Jamālī, end IXc /  
 XVe) 648  
**Furūq** i Abū Hanīfa (*theol*) 1024 (48)  
 i 'Inādī (*theol*) 1024 (49)  
 i Nishāpūrī (*theol*) 1024 (0)  
**Fusūsu'l-lukam** (*suf*, VIc /XIIc,  
*Ar*) 1241, 1345 (3)  
**Futūḥ** i-Ibn A'tham *see* Kitāb i-  
 Futūḥ i-Ibn A'tham  
 'l ghayb (*suf*, VIc, XIIc)  
 1170-1171  
 'l haramīn (*p*, 911/1506) 654-656  
**Risāla** i fuyūḍāt (*suf*, beg IXc /  
 XVe) 1239 (32) 1240 (3)

## G

- Ganjul** ganj (*see* 'l) (*ethres*, ca 503  
 1109) 1370  
 i sa'ādat (*suf*, 1073/1663) 1275  
**Gauhar-** i 'Ālam (توهر عالم) 189  
 i-lisā (hist, 1200/1786)  
 -i-murād (*theol*, VIc /XVIIc)  
 924 (22), 1116 1117  
 nāma (*p*, 745/1345) 576 (5)  
 -nāma i 'Ālam 260  
**Gharā'ibu** d dunyā (by Ādhawī) 606  
**Ghauthiyya** (*suf*, VIc, XIIc)  
 1172-1174, 1727, 1771  
**Sharh** i Risāla i- 1174-1175  
**Tarjuma** i Risāla i- 1172-  
 1173 another 1173 (*versified*)  
**Ghāyatu'l-ikhtisār** (*theol*, VIc /  
 XIIc) 1022  
**Tarjuma** i (*theol*) 1022  
 'l mīkālīn fī dai'iyatī'l ma'ānīn  
 (*philos*) 1392  
 i-taharī (*astron*, ca beg  
 XIc /XVIIc) 1494 (1)  
**Risāla** i-Ghauthiyya (*suf*, beg IXc /  
 XVe) 1239 (21)  
**Ghazāl** i pand nāma (*p*, end XIc  
 XVIIc) 1744 (1)  
**Ghazāt** Muqāṭil Ibn Jurayh (*legend*  
*Ar*) 1725 (11)  
**Ghiyāthu'l-mutteqīn** (*theol*) 1024 (31)

# TITLES OF WORKS

877

Ghiyāthiyya (*med*)

Ghurātū'l kamāl *see* Dīwān-i Khusrāw

Gul-i Bakīwālī (*ale, ti*) 1134/1722

— i Gul-i Lān (*evr from Gul-tān,* 311, 1741

— u Hurmuz (*p, ca beg VIIc* 537 (1)

XIIc) 477 (2)

— u Nawrūz (*p, VIIc, XIVc*) 576 (2)

Gulistān (*on p, 656/1258*) 532-

536, 537, 538, 539, 540, 541, 542,

Muntakhab-i — (different comment-

aries on the Gulistān) 539

Hāshiyā-i — (Arab), 540 (XIIc, XVIIc),

541 (1097/1686) 542 (1215/1800)

— i nāz *see* Dīwān-i Rūl u'l

Amīn

Gulīz (*tales, VIIc/XIVc*) XIIc 307

Gulshan-i 'ajā'ib (*epist, XIIc* 392

XVIIIc) 848

— i asār (*p, 1146/1734*)

— i Ibrāhīmī, *see* Ta'rīkh-i

Frishta

— i rang (*on p, XIIc* 859 (2)

XVIIIc) 859 (2)

— i rāz (*p, beg VIIc, XIVc*)

553-554, 555, 556 (1), 923 (26, 32),

924 (18), 1250 (6)

Gulzār-i abrār (*hagiol, ca 1022,* 1214

1613)

— i Ibrāhīm (*on p, beg XIc* 356 (II), 357 (II)

358 (II), 362, 924 (4) (*ext*) 311

— i nasīm (*tales*)

Guzīda, *see* Ta'rīkh-i guzīda

Tarjuma i Gyān-mālā (*ti Sansk*) 1714 (3)

## H

Risāla i-hā (*suf, beg IXc/XVc*)

Habibu's siyar (*hist, 927-930,* 1239 (19)

1521-1524) 34-40, 245, 923

(254, 256, 258, 261) (*ext*), 1142 (8)

Hablū'l khuttāb (*theol*) 1024 (13)

Hādā'iqu l anwā' fi haqā'iq i

asrār *see* Miftāhu'l-'ulūm

— i-balāghat ( *rhetoric, 1168/1754*)

— i uns (*suf, 825/1422*) 395-396

Hādī's sālikūn ilā balad-i lahri'l

amīn (*theol topogr*) 1228

Hādīqa i-Sanā'i, *see* Hādīqatu'l-

haqīqat

Hādīqatu'l-aqālīm (*geogr, 1202/*

1788)

— (another) (*geogr, modern*) 286

— i-haqīqat wa sharī'atu t

tarīqat (*p, 534-535/1139-1141*)

1581

364, 438 (4) 439-445 446 147,

(Dībācha i —) 924 (21) (*ext*) 443

Muntakhab i — 438 (1) 446

Shah i — (1044 1634) 445

— s safā (*hist 1173 175*) 45-46

(Risāla dar hadīth) (*theol*) 1020

(Tarjuma i kitāb i —) (*theol*) 1017

— ghulām i iā i (*leg Ar*) 1725 (6)

— 't tuyūn aiba a (*leg Ar*) 1724 (3)

Haft akhtar (*p, 1070 1660*) 768

— aurang-i Jāmī 613-614

— bāh (*theol*) 279

— band i-Kāshī (*p beg, IIIc* 939 (2), 946 (6)

XIVc) 552, 929 (10) 939 (2), 946 (6)

— gulshan (*hist biogr 1 02 1594,* 245 282-283, 286 465

— iqīm (*geogr biogr 1 02 1594,* 245 282-283, 286 465

— jām i Fudūlī (*p Xc XVIc*) 667, 934

— manẓar (*p beg Xc XVIc*) 649 653

— paykar (*p, 593 1197*) 466 (4),

— wādī (*p, ca beg VIIc* 467 (2) 558 (5) 653, 768

XIIc) 477 (4, 5) 285

Hālāt-i Akbarābād

— i sh 'Alī Hazīn *see* Tadhknat

u'l-ahwāl

Hallāj nāma, *see* Jawāhiru dh dhāt

Hamla i Haydarī (*p 1135 1723*) 829, 850

— Haqā'iq i daqā'iq *see* Daqā'iqu i-

haqā'iq

— i jawāhn, *see* Qasā'id i Farīd

— i manẓuma (*theol*) 1024 (15)

Risāla dar biyān i haqīqat i bugh-

āt (*theol*) 1061

Al — i Muhammadīyya (*suf*) 1328 (1)

Al — i muwāffiqat i sh shir'at

(*suf, beg XIc, XVIIc*) 1328 (3)

Haqīqat-i hā i Hindūstān (*hist, 1208*

1794)

Harba i Haydarī (*p, 1149 1737*) 179

Tarjuma i Haribans-purān (*tr* 850

Sansk)

Harivamsa purana

Hashiyā i Dā'i (*comm Mathnawī,* 1714 (5)

q v, end IXc XVc) 1714 (5)

— i Mathnawī *see* Hāshiyā i

Dā'i

Hāshī bihāshī (*p, 701, 1302*)

558 (5), 559 (4), 561-562, 942 (*extr*)

— gulgasht (*hist, 912/1507*) 211

Hātim Tāi, qissa i, *see* Qissa-i-

Hātim Tāi

Hawāshī i Ghafūrīya, *see* Hawā-

shī i-Lārī

— i-Lārī (*hagiol, beg Xc*

XVIc) 245, 249

— i Nafahātu'l uns, *see* Hawāshī

- Risāla dar hay'at (*astron*, IXc /  
XVc) 1489
- Hayātū'l-fu'ād (*theol*) 976
- 'l haywān (*med*, VIIIc /  
XIVc) 1142 (7), 1539
- Tarjuma i- (end XIc /  
XVIIc) 1559
- 'n nufūs (*philos*) 1393
- 'l qulūb (*theol*, end XIc /  
XVIIc) 926 (11) (*extr*)  
1122-1124
- Haylāj nāma, see Jawāhiru'dh  
dhāt
- Al-hayrat fi dhātū'l lah (*suf*, beg  
XIc /XVIIc) 1265 (31)
- 'l fuqahā (wa hujjatu'l fudalā)  
(*theol*, ca 695/1296) 1024-1025
- zā ir-Isfahānī (*theol*) 1024 (16)
- 'l mujaḥḥid (*theol*) *mirat regu*  
lations 1197 (1783)
- I version 1650-1656
- II version 1506, 1657-1675
- Nāma (1028/1619) 419 (9)
- 'l see Chach nāma 1024 (17)
- Hazār gisū, qissa i-, see Qissa i
- Hazār gisū
- (Hazār mas'ala) (*theol*) 971 (2, 4, 5)
- i- Abdn'l lah ibn Salām  
(*theol*) 1008 1009
- Haziyāt-i Sa'dī (*orn* p, VIIc  
XIIIc) 546
- Al Hidāya (*theol*, VIc /XIIc) 899
- 1024 (73), 1037 (146), 1040, 1041
- Sharh i (*theol*) 1033
- Sharhu'l- (by as Siftāhī, 700  
1299) 1037 (169)
- Tarjuma i (*theol*, XIc /  
XVIIc) 1041
- Hidāyat (*suf*, end IXc /XVc) 648
- Risāla-i-hidāyat (*suf*, beg XIc /  
XVIIc) 1265 (7)
- 'l a'mā (*suf*) 1305
- i rabbānī dar bunyūd-i saltan  
at i-jawidānī (*polit*, end XIIc /  
XVIIc) 1397 (3)
- Risāla dar i- sulūk-i-klāss  
(*suf*) 1397 (3)
- Hikamu'l-riyādī (*mathem*, 1130/  
1719) 1498
- Hikāyat (p, by Salīm, q v)  
748 (4), 749
- (p, Hind, XIIc /XVIIc) 986 (5)
- (leg A) 1725 (1, 10) (*different*)
- 'Antar (*leg*, A) 1725 (12)
- i- Iblīs (*leg*) 1725 (5)
- (Risāla dar hikmat) 1390
- i 'Alāī (*encycl* ca 428/1037) 1357
- Hill i abyāt i-Mathnawī i sharīf  
(*suf*) (*Turkish*) 1250 (5)
- Hilya-i hulal (*logogr* 856/1452)  
612 (4, 5)
- Hilyatu'l muttaqīn (*theol*, end  
XIc /XVIIc) 1402
- Hisāsu l-atqiyā (*theol*) 1024 (14)
- Al Hişnu'l hasin min kalām Say  
yidi'l mursalin (*theol* 791/1389)  
992-993
- Sharh i (1996/1587) 993
- Tarjuma i (910/150) 992
- Hişnu'l imān (*theol*) 1033
- 'l mulūk (*politics*, ca 889/1484)  
1385
- Hitopadeśa 1709
- Hujjatu'l-Hind (*theol*) 1135-1137
- Kitāb fi hukam arāli Makkat (by  
Tabāwī, IVc /Xc) 1037 (97)
- (Hukm-nāma i 'Alī) (*theol*) 1111
- i Sharafu'd-Dīn (*suf* beg  
VIIIc /XIVc) 1196
- (i Tīpū) Tīpū's instruc  
tions, *different*
- 1646-1649 (*army*), 1676-1677,  
1679 (*diplomatical*) 1681 (*admi*  
*nistrative*), 1684 (*educational*)  
1685 (*financial*), 1686 (*supplies*)  
1687 (*clothing depots*), 1688 (*i*  
Fīnū, Shāhī qissa 1689 (*hospital*)
- Fīnū, Shāhī
- Fursat nāma by Jamālī end IXc /  
XVc) 648
- mount *de Hupila* (*theol*) 1024 (18)
- 1690 (*workshops*), 1691-1692  
(*kitchen*)
- Hulal i mutarrāz (*logogr*, end IXc  
XVc) 365
- Humānī wa Humāyūn (p 732  
1332) 576 (1), 577 923 (39) (*extr*)
- (Risāla dar ma rifat i huqūq) 1403
- Risāla i hūrā'iyya (*suf*, beg IXc  
XVc) 1239 (51), *another* 1239 (52)
- Risāla i hurūf (*suf* b g IXc  
XVc) 1239 (17)
- (Majma' i i- abjad) 1496
- Husayn-Shāhī (*hist* 1213/1798) 104
- Husn i galaw-sūz (by Rashīdī,  
p, 1040/1630) 924 (6)
- (by Zulāfī) (p beg  
XIc /XVIIc) 709 (2) 710 (7) 712
- i- 'ishq (*ethics* Xc /XVIc) 1773 (1)
- (p, beg XIIc /XVIIc) 826 (3)
- I
- 'Ibādātu'l-khawāss (*theol*, 1053  
1643) 1084
- 'Ibrat-nāma (*orn* pr, XIc  
XVIIc) 371 (1)
- (*hist*, 1206/1792) 177-178
- Idāh (*theol*) 1024 (8)
- Ifitāh-nāma (*hist* 822/1419) (*the*  
*muqaddima to the Zafar-nāma*) 80
- Ihyā' 'ulūmī'd-dīn (*theol*, Vc /XIc) 1238
- Ijāz i Khusrawī (*epist*, 716-719/  
1316-1319) 334
- Risāla-i ikhlāş (*suf*, beg IXc /  
XVc) 1239 (12)
- Iktilāfu'r-rivāyāt 'alā madhhab i-  
kūfiyyīn (*theol*, IVc /Xc) 1037 (93)
- Iktilāy-nāma (*physiognomy*) 1523
- Iktiyārāt-i-Qāsimī (*med* beg  
XIc /XVIIc) 1555
- Iktihār i sa'ūdāt (*sic*) (*suf*, 1143/  
1730) 1288
- Al iktifā (*taqwīd*, Vc /XIc) 1720 (2)
- Itāhī-nāma (by 'Attār) (p, ca beg  
VIIc /XIIIc) 477 (3) 478 (1)

**Ilāhī nāma** (*ascribed to Ansārī*) 234  
**Ilāju'l amrād** (*med*, Xc/XVIIc) 1543 (6)  
 ( -i maradhā ) (*med*) 1586 (3)  
**Ilājāt-i Dārā-Shikūhī**, *see* Tibb-i Dārā-Shikūhī  
**Risāla-i ilhāmāt** (*suf*, beg XIc/XVIIc) 1265 (6)  
**Ilhāmiyya** (by Tughrā, p, XIc/XVIIc) 370, 371 (II)  
**Risālatu'l 'ilm** (*suf*, beg XIc/XVIIc) 1265 (43)  
**'Imādu's sa'adat** (*hist*, 1223/1807) 193  
**Risāla-i imān** (*suf*, beg XIc/XVIIc) 1265 (39)  
**(Risāla dar biyān-i sifāt-i imān)** (*theol*) 1094  
**'Ināyat-nāma-i ilāhī** (by Baranī) 259  
**(Risāla dar biyān-i insān)** (*suf*, 1003/1594) 1265 (17)  
**Inshā-i 'ajīb** (*epist*, 1118/1707) 380  
 -i-Abū'l Fadl, *see* Maktūbāt-i 'Allāmī  
 i Harkaran (*epist*, 1040/1631) 363  
 i-Jāmī *see* Risālatu'l inshā  
 i Khalīfa, *see* Jāmī'u'l qawānīn  
 -i Khān Muhammad (*epist*) 408  
 ( -i Mīrzā Mahdī-Khān) 400  
 -i Qāsim Tabbasī (*epist*, end Xc/XVIIc) 350  
 i Qudsi (*epist*) 413-414  
 -i sibyān (*epist*, ca 1200/1786) 404  
 -i-Yūsufī, *see* Badā'i'u'l-inshā  
 -i Zuhūrī, *see* Ruq'āt-i Zuhūrī  
**Iqbāl-nāma-i Jahāngīrī** (*hist*, 1029/1620) 145-148  
 -i Sikandarī, *see* Iskandar nāma  
**'Irfān** (p, 1124/1712) 842  
**(Mathnawī-i irshād)** (p) 937 (1)  
**Irshādu'l mabbūbīn** (*suf*) 1319  
 'l muhtadīn (*theol*, IVc/Xc) 1037 (109)  
 'l muslimīn (*theol*, beg VIc/XIIc) 1073  
 (*theol*, 914/1509) 1073  
 's-sālikīn (wa burhānu'l-'arīfīn) (*suf*, VIIc/XIVc) 1208  
 (*suf*, end IXc/XVc) 1246  
 (*suf*) 279  
 't-tālibīn, *see* Inshā-i Harkaran  
 'z-zarā'at (*agric*, 921/1515) 1612  
**(Risāla-i 'ishq)** (*suf*) 1343 (7)  
 -nāma (*suf*, beg IXc/XVc) 1229  
 (p, 1105/1694) 805  
**'Ishqiyya** (*suf*, end Xc/XVIIc) 1264  
 , *see* Duwal-rānī-Khūdr-khān  
**Risāla-i**, *see* Khayālāt-i 'ush-shāq  
**Iskandar-nāma** (by Nizāmī) (p, ca 597/1201) 466 (5) 467 (1), 473-475, 649  
 (by Thanāī, q v) 690  
 i Tīmūrī, *see* Tīmūr nāma

**Isnād-i chihil ism-i Bārī Ta'ālā** (*suf*) 1346 (3)  
**Istiqāmatu'sh-sharī'at bi tarīq'il haqiqat** (*suf*, 792/1390) 1219 (2)  
**I'tiqād nāma**, *see* 'Aqā'id-i Jāmī  
**I'tiqādiyya** (by Tughrā, q v) 934, 935 (5)  
 (*theol* 1035/1624 ?) 1118 (9)  
 (by Majlisī, q v) 1118 (9)  
**'Ivār-i dānish** (*tales*, 996/1588) 292-293, 403

## J

**Jadwal-i ikhtiyārāt** (*astrolog*) 1499  
 -i mubīn (?) 985 (1)  
 ( -i pādshāhān-i Tīmūī ) (*chron tables*, 1124/1712) 167  
**Kitāb-i jadwālī** (*gram*) 1450-1451  
 Sharh-i- (VIIc/XIVc) 1452  
**Jahāngīr-nāma** (*hist*, 1033/1623) (by Jahāngīr himself) 142  
 (*hist*) (*Jahāngīr's spurious memoirs*) 143  
 (*hist*, 1037/1628) 144  
 , *see* Ta'rīkh-i Khānjahānī  
**Jahān-gushā**, *see* Ta'rīkh-i jahān gushā  
 -i-Nādirī, *see* Ta'rīkh-i jahān gushā  
**Jatā'u'l basā'ir fī ma'rifati'l kabīr** (*theol*, end XIIc/XVIIc) 1093  
**Jām-i jahān-namā** (*suf*) 1299-1302  
 -i-Jām (p, 733/1333) 574, 923 (31) (*etc*)  
**Al jam'** bayna d-dunyā wa l baqā (*suf*, beg XIc/XVIIc) 1265 (31)  
**Jam'u'n-nukāt** (*suf*) 1355 (2)  
**Jāmās-nāma** (*med*) 1580  
**Jāmī'** (by Shamsu'd-Dīn Usrūshānī) (*theol*) 1024 (11)  
**Sharhu'l** (*orig* by M b Hasan) (*theol*, IVc/Xc) 1037 (114)  
 -i Abbāsī (*theol*, ca 1031/1622) 1112-1113  
 'l-fawā'id (*med*, 917/1512) 1543 (6)  
 (p, 1068/1658) 822 (4)  
 ( 'l lukāwāt ) (*anecd*, middle of XIc/XVIIc) 301  
**Sharhu'l** - 'l kabīr (*theol*, IVc/Xc) 1037 (95)  
 'l-kilām, *see* Malfūzāt-i Gīsū-dīrūz  
 'l-latā'if (*suf*, beg IXc/XVc) 1239 (47), 1240 (1)  
 -i Mufidī (*biogr*, XIc/XVIIc) 790 1239  
 'l qawānīn (*epist* 1085/1674) 375  
 i tibb-i Hindī (*med*) 1587  
**Al** 's saghīr (*theol*, VIc/XIIc) 1037 (141)  
**Sharhu'l-jāmī'-'s-saghīr** (*theol*, IVc/Xc) 1037 (95)

- Khūrshīd-i-jahān namā (*hist*, 1270/1852) 209 (*extr*)
- Khusraw-u Gul (*p*, *ca* beg VIIc / XIIIc) 477 (11)
- u Shirin (by Hātifi, beg Xc / XVIc) 923 (45) (*extr*)
- (by Nāmī, end XIIc / XVIIIc) 880 (3)
- (by Nizāmī) (*p*, 576/1181) 466 (3), 467 (4), 471-472, 675, 685, 719 791 (10), 923 (3) (*extr*)
- (by Rūhu'l-Amīn, q v) 736
- (by Sinjar) 924 (25) (*extr*)
- Khutba i Gulzār-i-Ibrāhīm, *see* Gulzār i-Ibrāhīm
- i-Khwān i Khalīl, *see* Khwān-i Khalīl
- i-Nauras, *see* Dībācha-i-Nauras
- Khwān-i-Khalīl (*orn p*, beg XIc / XVIIc) 356 (III), 357 (III), 358 (III), 359, 360, 362, 924 (4) (*extr*)
- i shawwāq (*cooking*) 1628 (1)
- Kifāya i-Manṣūrī (*med*, IXc / XVc) 1536-1538
- i-mujāhidīyya, *see* Kifāya-i-Manṣūrī
- Kifāyatu'l-fuhūl fi'l-usūl (*theol*, VIc / XIIc) 1037 (144)
- 'l-'ibād, *see* Kifāyatu'l-'ubbād
- 'l-mubtadi' (*gram*) 1467 (2)
- 'l-mubtadi'in (*gram*) 1448
- 't-ta'lim (?) (*astron*) 1500 (1)
- 'l-'ubbād (*theol*) 1048
- Kimīyā-i sa'adat (*suf*, Vc / XIc) 1160-1164, 1238, 1288
- Kitāb-i asrār, *see* Asrār-nāma (*ascr to Ansārī*)
- 'l-aurād (*theol*, beg VIIc / XIIIc) 1065
- 'l-fakhrī, *see* Hadīqatu'l haqīqat
- i-Futūh-i-Ibn A'tham (*hist tr ca* 596/1200) 47-48
- i-istihfāz (*theol*) 1024 (54)
- i-Khidr-Khānī, *see* Duwal-rānī Khidr-Khān
- i-shāhad (*p*, 1069/1659) 791 (9)
- 't tasrīf (*gram*, VIIc / XIIc) 1448
- Sharh-i-, *see* Kifāyatu'l-mubtadi'in
- Koka shastra (*see also* Lidhdhatu'n-nisā) 1703
- Transl (by Nakhshabī, q v) 1705
- Kubrā, *see* Rūsāla i-Kubrā dar man-tiq
- Kulhiyyāt-i-Ahlī Shīrāzī (*p*, Xc / XVIc) 663
- i-'Alī (*p*, beg XIIc / XVIIIc) 826-827
- i-'Arshī (*p*, XIc / XVIIc) 791
- 'l-'Attār (*p*, end VIc or beg VIIc / XIIc - XIIIc) 477-480
- i-'Azīm (*p*, and XIc / XVIIc) 822
- i-'Azīz (*p*, XIIc / XVIIIc) 859
- Kulhiyyāt-i-Bāqīr, *see* Diwān-i-Bāqīr
- i-Hazīn (*p*, XIIc / XVIIIc) 861-862
- i-'Imād Faqīh (*p*, VIIc / XIVc) 583
- i-Jāmī (IXc / XVc) 248, 612
- i-Khusraw (beg VIIc / XIVc) 569
- i-Nau'ī (*p*, beg XIc / XVIIc) 698-699
- i-Sa'dī (VIIc / XIIIc) 543
- i-Salīm (*p*, XIc / XVIIc) 748-751
- i-Sanāī (*p*, VIc / XIIc) 438
- i-Sharīf (*p*, beg XIc / XVIIc) 719-720
- i-Shifāī (*p*, beg XIc / XVIIc) 729, 731
- L**
- (Rūsāla dar lāhūt wa malakūt) (*suf*) 1325 (3)
- Lama'āt (*suf*, VIIc / XIIIc) 612 (29), 637, 1185-1186
- Sharh i-1481) (by Jāmī) (*suf*, 886 612 (29), 637
- (Sharh i- ) (by Yār-'Alī) 923 (253) (*extr*)
- Sharh-i- (*suf*) 1185
- 't-tāhīrīn (*p*, 1108/1697) 818
- 't-tanqīh fī sharh Mishkāṭi'l-masābīh (*theol*, XIc / XVIIc) 997
- Latāfat, Manzūma dar biyān-i- 401 (7)
- Latā'ifu'l-akhbār (*hist*, *ca* 1063/1653) 155-156
- i-Asbrafi (dar biyān i-tawā'if i Šūfi) (*suf*, beg IXc / XVc) 245, 1214
- Al 'l'ghiyāthīyya (*theol*, beg VIc / XIIc) 1064
- 'l-hadā'iq (*comment*, XIc / XVIIc) 445
- 'l-lughāt (*vocabulary to the Mathnawī*, q v) (XIc / XVIIc) 500-504, 517
- 'l-ma'nawī min haqā'iqi'l Mathnawī (*comm* Mathnawī, q v, XIc / XVIIc) 495, 507
- i-shāhī (*suf*, *ca* 880/1475) 1242
- 't-tawā'if (*anecd*, *ca* 939/1533) 297, 926 (11) (*extr*)
- 'l-wazā'if (*suf*, 1158/1745) 1292
- 'z-zarā'if, *see* Latā'ifu't tawā'if
- Latifa-i-shauq (*p*, 1100/1689) 798
- Lawā'ih (*suf*, by Jāmī) 631-635, 636, 923 (254) (*extr*)
- Hāshīyya-i- (901/1495) 636
- Lawā'mī' (*suf*, 875/1471) 612 (30)
- 'l-ishrāq fī makārimī'l-akhlāq *see* Akhlāq i Jalālī
- Laylā wa Majnūn (*p*, by Hātifi, beg Xc / XVIc) 649
- (by Jāmī) (*p*, 889/1484) 612 (22) 613, 614

- Laylā wa Majnūn (by Khusraw, *p*,  
698/1299) 558 (4), 559 (3), 942 (*extr*)  
(by Maktabī) (*p*, 895/  
1490) 640-641, 924 (8) (*extr*)  
(by Nāmī, end XIIc /  
XVIIIc) 880 (2)  
(by Nizāmī) (*p*, 584/  
1188) 466 (2), 470  
(by Rūhu'l-Amīn, XIc /  
XVIIc) 736  
(by Suhaylī, *Turkish*) 643  
Risāla i-lībās i ān Hadrat, *see* Das-  
tūr i-fā'idu'n nū  
Lidhdhatu'l-hawwām (*hunting*,  
Xc -XIc /XVIc -XVIIc) 1611  
'l-muntahin (*suf*, beg XIc /  
XVIIc) 1265 (9)  
'n-nisā (*tr Sanskr*) 1703-1704  
Lilāwatī (*tr Sanskr*, 995/1587)  
1497, 1694

- Lubāb, *see* Sihru'l-'uyūn  
'l-akhbār (*theol*) 987, (*another*) 988  
Lubb i lubāb i ma'navī fī intikhab-  
i-Mathnawī (*extr Mathnawī, q v*)  
496-497  
't tavārīkh (*hist*, 1106/1695) 161  
(Risāla dar lughāt) (*lex*, beg  
XIIIc, XIXc) 1442  
(Manzūma dar i Fūrsī) (*lex*,  
*Pers-Hind*) 1743  
(Risāla dai -i-Fūrsī) (*lex*) 1441  
-i Hindī (*lex*) 1446  
-i Panjābī (*lex*, 1815) 1445  
( -i-Pashtū) 1732  
-i-Tihngī (*lex*) 1444  
Lu'lu'-i manzūm (*p*, XIIc /  
XVIIIc) 874

## M

- Sharh Ma'ānī'l-āthār (*theol*, IVc /  
Xc) 1037 (95)  
(Risāla dar ma'ārif) (*suf*, beg  
IXc /XVc) 1239 (75)  
Ma'ārijū'l-mulūk (*suf*, 1066/1656) 1271  
'n nubuwwat (*hist*, *ca* 891/  
1486) 50-52  
Ma'āthir-i-Ālamgīrī (*hist*, 1122/  
1710) 164-166  
- -i-Āsafī (*hist*, 1208/1793) 196  
- 'l kirām (*biogr*, 1106/1753) 277, 397  
- -i-Rahīmī (*hist*, 1025/1616)  
140-141  
- 's sādāt (by Baranī) 259  
- 'l umarā (*biogr*, end XIIc /  
XVIIIc) 213-215  
Al-Mabsūt (by Halwāī, Vc /XIc)  
1037 (116)  
- i-Imām Muhammad (*theol*)  
1024 (59)  
- -i Khwāhar-zāda (*theol*) 1024 (57)  
- (by Pazdawī, Vc /XIc) 1037 (122)

- Mabsūt (by Sarakhsi, Vc /XIc)  
1024 (58), 1037 (121)  
- i Abū Shujā' (*theol*) 1024 (56)  
Madā'ihu'l-mashā'ikh (*p*, XIIc /  
XVIIIc) 871  
Ma'danu'l-jawāhir (*anecd*, 1025  
1616) 300  
's sa'ādat (*hist*, 1218/1803) 181  
'sh shifā-i-Sikandar-Shāhī (*med*,  
918/1513) 1540  
Madārijū'n nubuwwat (*hist*, beg  
XIc /XVIIc) 65, 1004  
Madāriku'l-asrār (*suf*) 1339  
't-tanzil (*theol*, VIIc /XIIIc)  
1037 (165)  
Madh i Ghauthu'l-a'zam (*p*, *Hind*)  
1744 (4)  
( -i-Gūsūdīrāz) (*p*, *Dal'hanī*) 1736  
Madhhab i-'ishq (*tale, Hind*, 1217/  
1802) 311, 1741  
(Risāla dar madhāhib-i-sūfiyya)  
(*suf-theol*, Pashtū, beg XIc  
XVIIc) 1734 (6)  
Madīnatu'l-anbiyā (*rel legends*) 328  
'l-istilāh (*lex*, 1191/1777) 1438  
Mafātihu'l-ghayb (*theol*, 1104/1693)  
1120 (2)  
'l-'jūz fī sharh i Gulshan i rāz  
(end IXc /XVc) 555  
khazā'in-i-'lāh (*suf*, *ca* 863  
1458) 1242  
Mahābhārata 696, 1695, 1697, 1714 (2)  
Tarjuma-i- (*tr Sanskr*, 995  
1587) 1695-1696  
(*another transl*) (second half  
of the XII *para*) 1697  
Mahabbat-nūma-i-sālib dilān (*p*  
732/1332) 583 (6)  
Mahbūb-i-nayrang (*p* 1133/1721) 844  
's sadiqīn (*p*, 866/1461) 648  
Mahdī-nūma, *see* Būstān i-Khiyāl  
Mahmūd u Ayāz (by Anīsī) (beg  
XIc /XVIIc) 924 (23) (*extr*),  
925 (44) (*fragm*)  
(by Zulāhī) (*p*, 1024/  
1615) 709 (8), 710 (1), 711-714  
Mahru'l-qulūb (*p*, end IXc /XVc)  
648 (3)  
Mahramu'l-asrār (*suf*, 1110/1698) 1282  
(Majālis dai fadīlat-i-jihād)  
(*theol*, beg XIIIc /end XVIIc)  
1145  
Al- 'l-hasīna (*suf*, beg XIc /  
XVIIc) 1265 (3)  
'l-mu'minīn (*biogr*, *ca* 1010  
1602) 245, 276  
'l-'ushshāq (*biogr*, *ca* 909/  
1504) 245, 923 (254) 1251  
Majma'u'l-abk'ya (*or* Al-mawāhib  
XVIc) *see* Tafsīr i Husaynī 5  
'l-'ushshā'īyya fī'l-makātib-i-  
134'īyya (*epist*, 1170/1756) 399  
'lūd i-'Abbāsī (*theol*) 1013  
- -i Makkī (*theol*) 1723 (3)

- Majma'u 'lawhiyā** (*hagiol*, 1043/1634) 261  
     'l furs (*lex*, 1008/1600) 1431  
     'l fusahā (*biogr*, end XIICe / XIXc) 245, 430, 465  
     'l hudā (*hist*, Xc / XVIc) 61  
     'l inshā (*epist*, 1138/1726 or 1146/1734) 390  
     'l lughāt-i khānī (*lex*, 1053/1643) 1425  
     'n-nafū'is (*biogr*, 1164/1751) 231  
     's sanā'i' (*polytechn*) 1621  
**Majmū' i-Khānī fī 'ayn** (or *ghur-rat*) al ma'ānī, *see* Majmū'a i Khānī  
     'l-latā'if (*suf*, beg IXc / XVc) 1239 (38)  
     i Sultanī (*theol*) 1046  
**(Majmū'a i-fawā'id)** (*suf*, VIIc / XIVc) 1195  
**Muntakhab** i -i fayd (*ethics*) 1773 (2)  
     -i Khānī (wa bahru'l ma'ānī) (*theol*) 1033  
**Majmū'atu's sanā'i'**, *see* Majma'u's-sanā'i'  
**Majmū'āt i-ash'ār** (*different anthologies*) 923-954  
     (-i Maktūbāt) (*collections of letters*) 374, 376, 401, 405, 416, 417, 418, 419, 420  
     (-i qissahā) 318, 319, 320  
**Majnūn-u Laylā**, *see* Laylā wa Majnūn  
**Makhāzinu'l Qādiriyya** (*suf*) 1326 (2)  
**Makhzan-i Afghānī**, *see* Ta'rikh-i Khānjahānī  
     'l a'rās (*hagiogr*, ca 1156/1743) 1631-1632  
     'l-asrār (*p*, 572-573/1176-1178) 466 (1), 467 (3) 468, 469, 576 (3), 664, 685, 695, 753 (3)  
     (Sharh-i ) 469  
     (*comm on the Mathnawī*, 1140-1151/1727-1739) 513-516  
     'l gharā'ib (*biogr*, 1218/1804) 245, 890  
     'l-Islām (*theol*, beg XIc / XVIIc) 1734 (7)  
     (Maktūb i Ahmad Shāh Abdālī) 401 (3)  
     (-i Gīsūdirāz) (*suf*) 1233  
     -i-Hamīdu'd-Dīn Nāgūrī (*suf*) 1342 (2)  
     i Nizāmu'd-Dīn Chishtī (*suf*, VIIc / XIVc) 1193-1194, 1327 (4)  
**Maktūbāt-i 'Abdu'l-lah Qutb** (*suf*, *hagiogr*, end VIc) 1247-1248  
     (-i 'Alī (*p*, beg XIIc / r-Rahmān) 1312  
     -i-'Arshī (*p*, XIc / XVIIc) 313  
     i 'Attār (*p*, end VIc or beg VIIc / XIIc-XIIIc) 477  
     -i-'Azīm (*p*, and XIc / XVIIc) 822  
     -i-'Azīz (*p*, XIIc / XVIIIc) 859  
**Maktūbāt-i 'Allāmī** (*epist*, 1011-1015/1602-1606) 352-354, 355, 541, 1212  
     (-i-Aurangzīb) 401 (3)  
     -i-Abū'l Fadl, *see* Maktūbāt i-'Allāmī  
     -i Gīsūdirāz (*suf*, 852/1448) 1232  
     -i Muqīmā (*epist*, middle XIc / XVIIc) 370  
     (-i Tughrā) 371 (I)  
**Ma'kul-u mashrūb** (*p*, ca 1210/1795) 881  
**Risāla-i** 1021 (2)  
**Risāla i-** (*med*, 906/1500) 1543 (2)  
**Malāzimu'l muftī** (*theol*) 1024 (65)  
**Malfūzāt-i Ahmad Maghribī** (*hagiogr*, ca 849/1446) 247  
     -i-Gīsūdirāz (*suf*, ca 803/1400) 1231  
     (-i Najmu'd-Dīn Kubrā) (*suf*, beg VIIc / XIIIc) 1250 (3)  
     -i Šāhib-qirān (*hist*, 1047/1637) 86  
     -i-Tīmūrī (*hist*, 1047/1637) 85  
     (-i Shāh Wajihu'd-Dīn) (*suf*, XIc / XVIIc ?) 1343 (1)  
**Ma'lūmāt** (by Jamālī, end IXc / XVc) 648  
**Mamzūju'l asbāb wa l-'ilāmāt**, *see* Sharh i-asbāb wa l-'ilāmāt  
**Risāla-i man 'arafa'l-laha kalla lisanuhu** (*suf*, beg XIc / XVIIc) 1265 (8)  
**Manāhiju'l-'ubbād ilā'l ma'ād** (*theol*, VIIc / XIIIc) 1067  
**(Manāqib i khwāja Ahrār)** (*suf*, end IXc / XVc) 1245  
     'l 'arṣīn (*hagiogr*, 754/1353) 240, 241  
     -i Ghauthiyya (*hagiogr*, XIc / XVIIc ?) 268-270  
     Abī Hanīfa (by Tahāwī IVc / Xc) 1037 (95)  
     'l-khulafā wa tuhfatu's su'adā (*theol*, ca 937/1530) 995  
     (-i-Makhdūm i Jahāniyān) (*suf*) 1210  
     -i-Murtadawī (*hist*, middle XIc / XVIIc) 68  
     't-tahrīn (*theol*, 673/1274) 1102  
**Al-Manār fī'l usūl** (*theol*, VIIc / XIIIc) 1037 (165)  
**Manāzil-i arba'** (*suf*, 1067/1656) 1272  
     'l-hajj (*geogr*, 1214/1799) 287  
     's sā'irīn (*suf*) 234  
**Manāziru'l inshā** (*stylistic*, IXc / XVc) 342, 343  
**Manba'u'l-'ilm** (*theol* end XIc / XVIIc) 1007  
**Manhajul fasāhat** (fī sharh Nahjul-balāghat) (*theol*, end Xc / XVIc) 1107

- Manhaju's sūdiqīn fī ilzūmī'l mu-  
khālifīn (*theol*, Xc /XVlc) 1100
- Ma'nī i du'ā i qanūn 1143 (3)
- (Risāla dar -i-hurūf) (*suf*, Xc /  
XVlc) 1257-1258
- Man-hā-i 'Abdu'r-Rasūl 318 (5)
- Manshūru'l khulāfat wa dastūru'l-  
ijāzat (*suf*, 1129/1717) 1285
- Manshūra (*theol*) 1024 (66)
- Mansūr-nūma, *see* Jawāhiru dh-  
dhāt
- (Majmū'a i masā'il dar mantiq) 1408
- Mantiqut tayar (*p*, 583/1187)  
477 (7), 479 (1), 480 (1), 925 (7) (*ext*)
- Al Manzūmat fī'l fiqh (*theol*, Vlc /  
XIIc) 1037 (131)
- Maqālāt, *see* Haft wādī
- Kitābu'l (*theol*, IVc /Xc) 1037 (98)
- Maqāmāt (by Harīrī, end Vc  
Xlc) 1635
- Tarjuma i-  
-i-Khwāja Naqshband, *see*  
Anisut tālibīn wa wa'datu s-  
sālikīn
- Maqṣadu'l-aqṣā (*suf*, VIIc /XIIIc)  
1179 (2), 1180
- Maqtal-nāma (*politics*) 1404-1405
- Marāji'u l ushshūq (*suf*, beg Xlc  
XVIIc) 1265 (32)
- Risāla i marātib (*suf*, beg IXc  
XVc) 1239 (15)
- Risāla dar biyān i faṭā  
(*suf*) 1324 (3)
- (Risāla dar i muzūl wa 'urūj)  
(*suf*, end Xlc /XVIIc) 1281
- i tajalliyāt (*suf*) 1342 (1)
- i wujūd (*suf*, beg Xlc  
XVIIc) 1262
- Marghūbū'l qānī (*theol*) 985 (3)
- i qulūb (*p*, 757/1356) 578-581
- (Risāla dar biyān i marīfat wa  
sharī'at) (*suf*) 1311 (1)
- i 'anāsū (*suf*) 1343 (4)
- (Risāla dar -i dunyā) (*suf*, Xc  
XVlc) 1255
- Risāla i -i kasb-i nafs (*suf*) 1176
- i madhūb (*theol*, XI) 1726
- Al i muhayyat (*suf*, beg  
Xlc /XVIIc) 1269
- Markazu'l adwār (*p*, 993/1585)  
695, 924 (12) (*ext*), 925 (29) (*ext*)
- Marthiyā i-Imām Husayn (*p*, in  
Hindust) 1735 (2)
- i-Mulitasham (*p*, end Xc /  
XVlc) 1761
- Maṣābih (*theol*) 1024 (62)
- 's sunnat (*theol*, Vc /Xlc) 997
- Masā'il i-dawāshī 1343 (3)
- (Risāla dar -i dīnī) (*theol*) 1012
- (i fiqh) (*theol*) 1055
- (Sharh-i-mathnawī dar  
māth) (*theol*) 1053
- nūma (*theol*) 1090 (1)
- (i namūz) (*theol*) 1047
- Masā'il i-sharh-i Wiqāya (*theol*,  
1076/1666) 1040
- i ṣūfiyya 1349 (6)
- i-zanān (*theol*, beg Xlc  
XVIIc) 1077
- Mashhadu'l wujūd 'aynu'l maqṣūd  
(*suf*, 1146/1733) 1290-1291
- (Risāla i-mashrab i Shattār) 1346 (8)
- Risālatu'l masjid wa lka'ba wa'l  
aqṣū (*suf*, beg Xlc /XVIIc)  
1265 (26)
- Mas'ūd Sūlīr ghūzī, qissa i *see*  
Qissa i Mas'ūd Sūlīr Ghūzī
- Risāla i Ma'sūmiyya (dar biyān i-  
ahwāl i ukhrawiyya) (*theol*, Xlc  
XVIIc) 1115
- Matālibu'l musallī, *see* Fiqh i-Kay  
dūnī
- Mat'ih'u'l anwār (*hist*, Xc /XVlc)  
62-64, 1724
- (*theol* extract from the  
Madāriju'n nubuwat, q) 66-  
67, 1004
- Mathnawī'n nawādu (*magic*, beg  
XIIIc end XVIIc) 1146
- Mathnawī i 'Alī (*p*, beg Xlc  
XVIIc) 826 (5), 827 (4)
- i Ja'far Turk (*p*, ca 1065  
1655) 758
- i Mawlawī (*p*, VIIc /XIIIc)  
240, 364, 490-495, 496, 500, 505  
506, 507, 508, 509, 510, 511, 512,  
513, 517, 540, 547, 612 (12) 648,  
812, 826 (5), 847, 848, 1125, 1187,  
1250 (4), 1279
- Muntakhab i 499
- Shahīr- (end Xlc /XVIIc)  
510, another 517
- i Nāsū-i-Ālī (*p*, end Xlc  
XVIIc) 813-816
- i Rāsikh (*p* beg Xlc end  
XVIIc) 810
- (i Shahīd) (*p*, XIIc /XVIIIc) 860
- i Wāḍi (*p*, 690/1291) 547
- Mathnawiyāt i Hāfiz 941 (3) (*ext*)
- i Jamālī 648
- i Kalīm 924 (7)
- i Khwājū (*p*, VIIc /XIVc) 576
- i Nāmī (*p*, XIIc /XVIIIc) 880
- Matla'u'l anwār (*p*, 698/1299)  
558 (1), 559 (1), 560
- , *see* Tuhfa i 'Irāqayn (by  
Shifāi)
- 's sa'dayn wa majma'u'l bal-  
rayn (*hist* 872-875/1468-1170) 81-84
- Maw'iza i Jahāngīrī (*ethics*, 1021/  
1612) 1398
- Maw'izub i 'ahyva (or Al mawāhib  
u'l ahya), *see* Tafsīr i Husaynī
- Al i inshā'iyya fī'l makātīb-i-  
ibdu'iyya (*epist*, 1170/1756) 399
- Mawlūd i 'Abbāsī (*theol*) 1013
- i Makkī (*theol*) 1723 (3)

- Mawlūd i-Muṣṭafā (*theol* - *hst*, *ca* 752/1351) 49  
 Tarjuma i- (*hst*, *tr* *ca* 760/1359) 49  
 -i nūr i Ahmadi (*p*, 887/1482) 611  
 -i nūriyya, *see* Mawlūd-i nūr i Ahmadi  
 Maykhāna (*p*, *beg* XIc/XVIIc) 709 (4), 710 (5)  
 (*by* Bāqir, *q v*) 725 (3)  
 Mazārī'a i Timurtāshī (*theol*) 1024 (61)  
 Mazharu'l āthār (*p*, 940/1534) 576 (3), 664  
 Mi'at 'iml (*gram*, *A*, *Vc* XIc) 1728  
 Milmār i dānish (*let*, *end* XIc/XVIIc) 1605  
 Miṭṭāh i faqī (*by* Jamālī, *end* IXc/XVc) 648  
 'l fath (*tr* *Sansk*) 1711  
 -i Futūhu'l-ghayb (*suf*, 1023/1614) 1170-1171  
 -i Gulistān, *see* Kalīd-i Gulistān  
 'l Hadīqa (*glossary* to *Hadīqa*, *q v*) 447  
 'l jīmān (*theol*) 1023  
 'l-khazā'in (*med*) 1597 (8)  
 'l ma'ānī (*comm* *Mathnawī*, *q v*, XIc/XVIIc) 508  
 's salāt (*theol*, 1061/1651?) 1039  
 's surūr, *see* Miṣbāhu's surūr  
 'l-ulūm (*encycl*, 574/1179) 1359  
 Mihr afrūz (?) (*by* Jamālī, *end* IXc/XVc) 648  
 u Māh qissa i, *see* Qissa-i Mihr u Māh  
 u mahabbat (*p*, 1021/1613) 729 (2), 731 (2)  
 -u Mushtarī (*p*, 778/1377) 586  
 -u wafā (*p*, XIc/XVIIc) 791 (10)  
 Min kalmāt mulūki-l-Furs 1142 (4)  
 Minā bāzār (*orn pr*, *beg* XIc/XVIIc) 362  
 Minhāju'l-'ābidīn (*suf*, *Vc* XIc) 1165  
 Tarjuma-i (*beg* IXc/XVc) 1165  
 'l anwār, *see* Sirāju'l abrār  
 'd-dīn, *see* Chach-nāma  
 'l masālik, *see* Chach-nāma  
 'l mulūk wa'd dīn, *see* Chach-nāma  
 't-tahqīq (*astron*, *ca* *beg* XIc/XVIIc) 1494 (2)  
 Mi'rāj, qissa i, *see* Qissa-i Mi'rāj  
 Risāla i- (*suf*, *beg* IXc/XVc) 1239 (67), 1240 (8)  
 Risālatu'l (*leg*, *A*) 1725 (9)  
 'l hudā, *see* Majma'u'l-hudā  
 'l-khiyāl (*by* Tajallī, *q v*) 924 (47)  
 'n-Nabī (*theol*) 1346 (6)  
 'n-Nabī (*theol*, *A*) 1721 (5), *another* 1723 (2)  
 Mir'āt (*by* Ādharī, *q v*) 606  
 (*by* Jamālī, *end* IXc/XVc) 648  
 Mir'ātu'l alwāl i jahān namā (*biogr*, *ca* 1225/1810) 278  
 'l-ārifīn (*suf*, *end* VIIc/XIVc) 1215  
 'l 'āshiqīn (*suf*) 1311 (2)  
 'l asrār (*hagiol*, 1065/1655) 245, 264  
 'l Badī'i (*hagiol*, 1053/1643) 263  
 'l jamāl (*by* Navākat, XIIIc/XIXc) 403  
 (*p*, *by* Šūb, *q v*) 788, 1765  
 'l kbiyāl (*biogr*, 1102/1691) 273-224, 1716 (*faqm*)  
 -i Madārīyya, *see* Mir'āt-i Badī'i  
 'l muhaqqiqīn (*theol*) 279  
 (*suf*) 1345 (2)  
 , *see* Risāla dar Taqawwut (1329)  
 'l-murīdīn (*anthol*) 951  
 'l musallī, *see* Mir'ātu'l musallīn  
 'l musallīn (*theol*) 1043-1045  
 'l Sikandarī (*hst*, *ca* 1020/1611) 195  
 Miṣṣādu'l-'ibād (*min al-mabda'* ilāl ma'ād) (*suf*, 620/1223) 1177-1178, 1195  
 Miṣṣā-nāma (*orn pr*, 1070/1660) 926 (5)  
 (*p*, XIIc/XVIIIc) 856  
 Miṣbāhu'l anfās (*astrol*) 1519 (2)  
 'l arwāh (*p*, 868/1464) 648 (1a)  
 'l 'āshiqīn (*suf*) 1298 (1)  
 'l hidāyat (*p*, 750/1350) 583 (1)  
 (*wa* miṣṭāhu'l-kifāyat) (*suf*, *beg* VIIc/XIVc) 1199  
 'l Rashīdī (*p*, 852/1449) 531, 535 602  
 's surūr (*music*, 1074/1664) 1629  
 Miṣhkāt (*by* Jamālī, *end* IXc/XVc) 648  
 'l masābīh (*theol*, 737/1330) 997, 1723  
 Al ahādīth min 'l Mustafā (*theol*, *A*) 1722  
 Tarjuma i Mitachhārā (*tr* *Sansk*) 5  
 Mitakshara 10  
 Mi'yāru'l faras (*lea*)  
 Mizān, *see* Mizān fī 'ilmi's sarf  
 Kitābu'l- (*see* Sharh i Mizān fī 'ilmi's sarf  
 'l-haqqā'iq (*by* Jamālī *end* IXc/XVc) 648  
 fī 'ilmi's sarf (*gram*) 1469-1470  
 Sharh i- fī 'ilmi's sarf (*gram*) 1462  
 t tabā'ir-i Qutb shāhī (*med*, *ca* *beg* XIc/XVIIc) 1551  
 't-tibb (*med*, *beg* XIIc/XVIIIc) 1574  
 Moksha d'harm 1697  
 Mu'āliqāt i Iskandariyya (*med*) 1599  
 Mu'allimu'l-islām (*theol*) 1090 (2)  
 (Kitāb i-Mu'ammā) (*logoq*, *end* IXc/XVc) 346

Mu'ammā i Husaynī (*logog*), end  
IXc XVc ) 346  
(Mu'ammayāt) 935 (8)  
Mu'ayyidū'l fudalā (*ler*, 925/1519) 1415  
'l mujāhidūn (*p*, beg XIIc /  
end XVIIIc ) 882-883, 1145  
Mudhakkirū'l ahhāb (*biogr*, 974 /  
1566) 219, 1759  
Kitābu'l mudhannibīn (*theol*, IVc /  
Xc ) 1037 (95)  
Mudmirāt (*theol*) 1033  
Mufarīhu'l qulūb (*tr Sansk*) 1709  
Mufawwadāt-i Khayyātī (*theol*) 1024 (64)  
Al mufīṣ fi amīnī'l-lah (*suf*, beg  
XIc XVIIc ) 1265 (30)  
Mufriḍāt-i Nāmī (*or* Mufriḍāt i  
Ma'sūmī) (*med*, beg XIc 'XVIIc )  
1550  
Mughnī i Multaqit-i Samarqandī  
(*theol*) 1024 (63)  
Muhit (*theol*) 1024 (60)  
Al (*theol*, VIc /XIIc ) 1037 (156)  
-i a'zam (*p*, 1078/1668) 841  
Al- 'l a'zam fī tafsīrī'l Qur'ān  
(*theol*) 1142 (11) (*extr*)  
'l wā'zīn (*theol*, beg XIIc /  
XVIIc ) 1089  
Mujarrabu'sh shifā (*med*) 1583  
Mujarrabāt-i Akbarī (*med*, XIIc  
XVIIIc ) 1571-1572  
Mu jizāt-i Mūsawī, *see* Ta'rīkh-i-  
Mūsawī  
Mujmal i Fasīhī (*hist*, ca 845  
1441) 9, 245, 382  
'l hukmat (*encycl*, end VIIc /  
XIVc ) 1364  
-i mufassal (*hist*, 1065/1655) 43,  
1500 (2)  
Risāla i mukāshafāt (*suf*, beg  
IXc XVc ) 1234 (13)  
-i Ridawī (*comm* on Math-  
nawī, q v 1084/1674) 511-512  
'Mukātabāt i-Ābid-Khān) (*epist*  
XIIc /XVIIIc ) 391  
-i 'Allāmī, *see* Maktūbāt i  
'Allāmī  
-i Munīr) (*epist*, XIc /  
XVIIc ) 366 (IV)  
'mukhbirū'l wā'ilīn (*p*, 1066/1656) 759  
Mukhtārū'l Ikhtiyār ('alā madh  
habī'l mukhtā) (*theol*, IXc /  
XVc ) 1035, 1036, 1387  
Mukhtasā dar ahwāl-i Bangālā  
(*hist*, XIIc /XIXc ) 208  
i Mufīd (*encycl*, 1201/1787) 1368  
Al 'l mufīd fī ta'līm qawā'idī'l  
khatt (*calligr*) 1623 (3, 6)  
-i muqtasā (*p*, *rheto*) 902  
(Manzūma i -i Wiqāya) 899-900  
Al mulakhkhaṣ fī'l hay'at (*astron*  
VIIc XIIc ) 1498  
( fī ma'rīfatī'n nāsikh wa'l  
mansūkh) (*taqwīd*) 1720 (1)

Al-Munāfir' sharhu'n nāfi' (*theol*  
VIIc /XIIIc ) 1037 (165)  
Munājāt-i 'Abdu'l lah Anṣārī (*suf*,  
Vc /XIc ) 234, 1153-1157  
Munākila i husn u 'ishq, *see* Husn-u  
'ishq  
Mu'nisu'l abrār (*p*, 766/1365) 583 (3)  
Al-Munqid mina'z-zulal (*theol*,  
VIc /XIIc ) 1037 (144)  
Munsha'āt i 'Abdu'r-Rasūl Istigh-  
nāi (*epist*) 417 (1)  
i Brahman (*epist*, middle  
XIc /XVIIc ) 368-369  
i Jāmī, *see* Risālatu'l mshā  
{ i Māhrū) (*epist*, end VIIIc /  
XIVc ) 338  
( -i Muhammad-Qulī Salīm)  
(*extracts*) 361  
( -i M Sālih Kanbū) 420 (1)  
( -i Munīr) 366  
( i Nasrā i Hamadānī) (*ex-  
tracts*) 361, 419 (8)  
( -i Tughrā) 371  
Muntakhabu'l 'aqā'id (*theol*, 1016  
1607) 1075-1076  
'l hasanāt (*theol*) 1109  
'l lubāb (*hist*, 1144 1731) 169-173  
't tawārikh (*hist*, 1004 1596)  
118-121  
i tawārikh (*extracts from the*  
Raudatu's safā q v ) 32  
Muqaddima i Gulzār i Ibrāhīm, *see*  
Gulzār-i-Ibrāhīm  
i-Khwān i Khalīl, *see* Khwān  
i Khalīl  
Al muqaddimat al Jazariyya  
(*theol*) 972  
's salāt (*p*, 703 1303) 548-549  
Murāqiba nāma (*suf*) 1325 (8)  
Muraqqa' (*p*, XIc /XVIIc ) 812, 1279  
Dibācha i (by Nasirā i Hama  
dānī) 934  
Mushāhida (*suf*, Xc -XIc /XVIIc -  
XVIIIc ) 1274  
Risāla i mushkilāt (*suf*, beg IXc /  
XVc ) 1239 (48), 1240 (5)  
Musibat nāma (*p*, ca beg VIIc /  
XIIIc ) 477 (8), 478 (3), 479 (2)  
Mutmihū'l anzār (*p*, XIIc /  
XVIIIc ) 862 (5)  
Muzhiru'l asiār (*suf* XIIc /  
XVIIIc ) 1287  
'l haqq (*theol*, Xc -XIc /  
XVIIc -XVIIIc ) 1133

## N

Nādn nāma, *see* Ta'rīkh-i-jahān-  
gushā  
Nafahātu'l uns (min hadarātī'l  
quds) (*hagiol*, 883/1478) 234, 245,  
248-251, 264, 612 (2), 923 (254,  
256), 1214

- Nafā'isu'l-funūn (fī 'aiā'isi'l-'uyūn) (*encycl*, ca 742/1342) 1360-1362
- i Wajīhī (*ethics*, ca 1037/1628) 1389
- Nafas-i Rahmānī (*suf*) 1315-1316
- Nāfi' (*theol*) 1024 (67)
- Risāla i-biyān i-nafs (*suf*, beg IXc/XVc) 1239 (36)
- (Risāla-i nafy wa ithbāt) (*suf*) 1328 (4)
- Nahju'l balāghat (*theol*, beg Vc/XIc) 1107
- (Risāla dar nahw) 1461
- i Mir (end VIIc/XIVc) 1457
- Najāt-nāma (*p*, Hind, end XIc/XVIIc) 1735 (7)
- i Rashīd (*suf*, 999/1591) 1263
- Najīb-nāma, *see* Nāma-i-Turfa
- Najmu'l-hudā (*p*, 1149/1737) 855
- Na'u Daman (*p*, 1003/1595) 696
- Nām-i-Haqq, *see* Muqaddimatu's salāt
- Sharh i- (comm Muqaddimatu's salāt, q v, 1079/1669) 550
- Nāma i aqā'id (*p theol*, Hind) 1745 (1)
- i Turfa (*p*, 1185/1771) 870
- Namak dān i-haqqat (*p*, beg XIc/XVIIc) 729 (3)
- (Risāla i namāz i bāmdād) 1141 (2)
- (Risāla dar -i hājāt) 1141 (4)
- (Tartīb i -i tarāwih) 1090 (3)
- (Risāla-i namāz'hā-i nāfila) 1141 (3)
- Nāmūs i akbar (*poetics*, 131/-1321) 335-336, 337
- Nān u halwā (*p*, beg XIc/XVIIc) 722-724
- Kitābu'n naqd (*theol*, IVc/Xc) 1037 (95)
- Naqdu'n-nusūs fī sharh Naqshu'l-fusūs (*suf*, 863/1459) 1244
- Naqshu'l-fusūs (*suf*, VIIc/XIIIc) 1244
- An-nās bi'l-lubās (*suf*, beg XIc/XVIIc) 1265 (35)
- Nasab-nāma (by Wālihi?) 925 (40) (*fragm*)
- (*p*, end Xc/XVIc) 690
- i Qutb Shāhī (*p*, beg XIc/XVIIc) 691
- i rājahā i-Maysūr (*hist*, 1212/1798) 199
- Naṣā'ih (by Rashīd) 923 (254) (*ext*)
- (— i-Anūshirwān) 1397 (3)
- Mukhtasar-i -i Mahmūdī 1399
- i Nizāmu'l-Mulk (*politics*, IXc/XVc) 1381
- i Rāfi' Wā'iz (*ethics*, XIIc/XVIIc) 1775
- Naṣā'im-i Ghauthiyya (*hagiogr*) 271
- Nashā'atu'l-'ishq (*suf*) 1771
- Risāla i naṣihat (*suf*, beg IXc/XVc) 1239 (8), *another* 1239 (66)
- Risāla i -i-'āmm (*suf*, beg IXc/XVc) 1239 (25)
- (— i Ghazālī) 1397 (3)
- Nasihat-nāma (*politics*, 1167/1754) 1397 (1)
- nāma-i-'Abdu'llah Ansārī 1397 (3), 1422
- (Risāla dar i Rasūl) (*theol*) 264
- 'l wuzarā (*poli*, 1167) 263
- Na't u manqabat (by Jamī) 403
- IXc/XVc)
- Natā'iyu'l-afkār fī latā'if (*anthol*) 223-
- Naubāwa (*omn*, n-af-i Badī'i) 366 (I), 366 (II, pl) 279
- An nawaydin fī'l fiq' (Xc) 1345 (2)
- An Tasawwuf (Xc) (*anthol*) 951
- An — *see* Mir'ātu'l-musal-
- IVc/Xc)
- 's safā (*theol*) 1043-1045
- Muntakhab-i *hist*, ca 1020' (*med-maq*) 195
- An-nawāqid min al-mabda' (*theol*, 987/1220/1223) 1177-
- 'lajuna-i- — 1178, 1195
- 1122/1710) 1070/1660)
- Nay-nāma, *see* Mathnawī 926 (5)
- Mathnawī (Xc) 856
- Nayrang i-'ishq (*p*, 1519 (2)
- Nāz u niyāz (*p*, 648 (1a)
- , *see* Qissā) 1298 (1)
- Nazāratu's Sind (*hist*) 583 (1)
- English, 1858)
- Nazmu'l-hqh (*theol*, fā'at) 1199
- Nigāristān (by Gh) 731, 939/1552)
- (by Juwaynī) 535, 602
- Nihāyat (*suf*, end IXc/XVc)
- An- huwa (*sic*) ar ruju' i bidāyat (*suf*, beg XIc/XVIIc) 12
- Nikāt, *see* Nukāt 15)
- Niṣāb (*theol*) 10
- (*lexicogr*) 95
- 's shiyyān (*lev*, beg VIIc/XIIIc) 10
- Sharh i (*prosody*)
- Risāla i nisbat (*suf*, beg IXc/XVc) 1239
- Risāla i (*suf*, beg XIc/XVIIc) 1265 (35)
- Nishūn i-Haydarī (*hist*, 1217/1802) 210
- Nishātu'l-'ishq (*suf*) 1309
- (*another*), *see* Nashā-  
atu'l-'ishq
- Nithārn'l-'āshiqīn (*suf*) 1318
- Nujūmu'l-Furqān (*theol* 1103 1692) 977
- 'l-Qur ān (*theol*) 951
- Risāla i nukāt (*suf*, beg IXc/XVc) 1239 (30), *another* 1239 (34)
- 'l akhwān (*suf*, beg XIc/XVIIc) 1265 (37)

Nukāt-i-'ashara, *see* Risāla-i nukta  
 -i Bidl (on p, beg XIIc /  
 XVIIIc) 384-386, 410  
 'Intikhabu'l manāsik (theol, 1166/  
 1052  
 'l mu'rārī (theol, 1050/1640) 1114  
 end XVIc (suf, beg IXc /  
 Mudhakki 1240 (7)  
 1566) ilm-i-nuqāt ba dā'ira i  
 Kitābu'l mudā ) 1519 (1)  
 Xc ) sa rumūzāt i 'ishq  
 Mudmirāt (theol, 1347 (4)  
 Mufarīhu'l qulūb (tr, علو ) (by  
 Mufawwadāt i Khay Vc ) 648  
 Al muflis fī amān wān i Mas'ūd-i  
 XIc XVIIc )  
 Mufridāt i-Nāmī 26/1714) 832  
 Ma'sūmī (med lat nāma i Imām

Mughnī-i Multaqit-i-vān i Mas'ūd i  
 (theol )  
 Muhit (theol ) rādī'l 'a'v n a  
 Al- (theol, VIc) jātihā (med  
 i-a'zam (p, 16) 1529  
 Al- 'l a'zam fī, *see* Qissa i  
 (theol )  
 'l wā'zīn (theogogr, 930/1524) 348  
 XVIIc ) *see* Duwal  
 Mujarrabu'sh-shifā  
 Mujarrabāt i-Alb aqsām i ātishak  
 XVIIIc ) 1557  
 Mu jizāt-i Mūsāva (gram ) 1465  
 Mūsawī i-mathnawī, āt i-  
 Mujmal i Fasīn of Matnawī-i-  
 1441) , 1032/1623) 495  
 'l hukmat Jamālī, end IXc  
 XIVc ) 648  
 -i muhī nām-i-Bārī i-Ta'ālā  
 1082

Risāla-i 'l arwāh (suf, 711/1312)  
 IXc ) 1188-1190, 1191, 1192  
 -i- (985/1578) 1191  
 nawī na-i 'Alāī (encycl, ca 475'  
 (Mukā  
 XIIc) nuzūl wa 'urūj (suf)  
 Ru- ) 1330-1331  
 All

## P

Al -i padak'hā (Tīpū's archaic)  
 1640-1641, another 1644 (2)  
 idmāwat (p, 1028/1619) 770  
 ādshāh-nāma (hist, middle  
 XIc /XVIIc ) 149-150  
 , *see* Shāhjahān-nāma  
 Pand i-Luqmān (magic) 1526 (1)  
 -nāma (p, ca beg VIIc /  
 XIIIc ) 477 (10), 480 (2), 481  
 (ethics) 929 (11)  
 i Haydāī (p ) 920  
 -i Jahāngīrī (ethics, ca  
 1021/1612) 1388  
 -i Sa'dī (p, VIIc /XIIIc )  
 543-544  
 Panj ruq'a, *see* Ruq'āt-i-Zuhūrī

Payām-i-ulfat (epist, XIIc  
 XVIIIc ) 402  
 Personal observations on Sindh, by  
 T Postans London, 1843 186  
 Pūrānār'th prakāsh (th Sansk,  
 beg XIIIc XIXc ) 1712

## Q

Qadā wa qadr, qissa i, *see* Qissa i  
 qadā wa qadī  
 (p by Ashraf q v )  
 797 (4) 943 (ff 51-51v, 80v-82v  
 86-87)  
 (p by Masīh, p XIc  
 XVIIc ) 761  
 (p, by Salīm q v ) 748 (2)  
 749, 750, 924 (44), 925 (35 39)  
 (p, by Lālib Āmulī) 726, 728  
 Qaht sāl i Hindūstān (p, by Salīm  
 q v ) 748 (5), 749  
 Qā'ida i-shinākhtan i shamshū 1620  
 Qalandar nāma (p ) 924 (20)  
 Qānūnu'n nīsā (parody) 1639  
 (Risāla dar qaiā'at) 986 (1)  
 Risālat fī'l 1720 (3)  
 Qaiābādīn i Ma'sūmī (med, 1059  
 1649) 1557  
 i Qādirī (med, 1130 1718) 1573  
 -i Shifāī (med, Xc XVIc )  
 1547-1548  
 i Sikandarīya (med, 1162  
 1749) 1576  
 -i-Suyānī, *see* Qaiābādīn i  
 Sikandarīya  
 dar Tibb, *see* Qaiābādīn i  
 Shifāī  
 Qasā'id-i-'Abdu'r Razzāq 924 (22)  
 i-Anwārī 924 (33 35)  
 i Farīd 906  
 i Latīf (beg XIIc XVIIIc )  
 1766, 1767  
 -i-Tajallī 924 (47)  
 Qasida-i-Burda, *see* Burda  
 ( dar tasawwuf) 907  
 Qaus nāma, *see* (Risāla i tū andūzī  
 1609)  
 Qawā'id-i-lughāt i fuus (gram, end  
 XIIc /XVIIIc ) 1477  
 -i-Qur ān (theol, Xc XVIc )  
 973-974  
 -i shunākhtan i-buīj (astron ) 1507  
 Qawānīn i Hafsiyya (theol, 1208  
 1791) 983 (1)  
 Qawl i M Rasūlu'l lah 1405  
 Qirānu's sa'dayn (p, 688 1289)  
 563-565, 566  
 Sharih i 566  
 Qışasū'l anbiyā (rel legends, 993  
 1585) 326  
 (rel legends) 329  
 (Intikhab dar ) (rel leg  
 end) 327

- Qismiyya-ı Zuhūrī (*p*, beg XIc / XVIIc) 718  
 Qismiyyāt *see* Qismiyya-ı Zuhūrī  
 Qissa-ı-Agar u Gul (*tale*) 313  
   1 ashāb ı Kahf (*rel legend*) 333  
 Sharh ı ı aurat-ı-gul-furūsh  
   (*suf* beg XIc / XVIIc) 1265 (16)  
   1 Bahrām Gūr (*tale*) 318 (4)  
   1-Chār darwīsh (*tales*, VIIIc / XIVc) 306  
   1 Daqyānūs (*religious legend*) 971 (4)  
   1 duzd u qādī (*tale*) 316  
   1 Fīrūz Shāh (*tale*) 312  
   1 Hadrat ı-Mūsā *see* Ta'rikh  
 ı-Mūsawī  
   1 Hātīm Tāī (*tale*) 308-309  
   1-Hazār gīsū (*tale*) 318 (1)  
   1 Shaykh Hillī (حلی) (*p*) 696  
   1 Hīr u Rānjhan (*p*) 918  
   1-Khīdr-Khān u Duwal rānī  
*see* Duwal-rānī-Khīdr Khān  
   1-Khīdr-Khānī, *see* Duwal-rānī-Khīdr-Khān  
   1 Mas'ūd Sālār Ghāzī (*rel legend*) 322  
   1 Mīhr u Māh (*tale*) 310  
   1 Mī'rāj (*rel legends*, IXc / XVc) 325  
   1-Muhammad ibn Hanafīya (*rel legends*) 332  
   1-Mūsawī, *see* Ta'rikh ı Mūsawī  
   1 Mūsawīyya, *see* Ta'rikh ı Mūsawī  
   1 Nūsh āfarīn (*tale*) 317  
   1-Pādshāh ı iahmīnī wa Pādshāh ı-Shaytānī, *see* Maqtal nāma  
   1 qadā wa qadr (wa) Sīmurgh (*tale*) 318 (3)  
   1 Sakīna Bībī wa jang nāma-ı-Imām Husayn (*p*, Dak'hanī) 1735 (6)  
   1 Sayfu'l mulūk wa Badī'u'l-jamāl (*tale*) 318 (2)  
   1-Sumrūn gad'ha (*tale*) 314  
   1 Tamīm Ansārī (*tale*) 318 (5)  
 (Qissat Bilāl b Hamāma) (*legend*, Ar) 1724 (2)  
   (Bulūqiyā) (*leg*, Ar) 1725 (2)  
   Sham'ūn (*tale*, Ar) 63, 1724 (1)  
   1 Sulaymān (*leg*, Ar) 1725 (1)  
 (Mathnawī dar 'ilm ı qiyāfa) (*p*) 908  
 (Risāla dai qiyāfa) (*three different treatises*) 1520, 1521, 1522  
 (Risāla ı qiyāmat) (*theol*) 1014 (1)  
 Qudrat nāma (by Jamālī, end IXc / XVc) 648  
 Qudūnī (Mukhtasar-ı) (*theol*) 1024 (52)

## R

- (Rab' u'l-asār) (*ethics*, VIIc / XIIc) 1371

- Ar-radd 'alā Ibn Abān (*re on Khatāu'l kutub*) (by Tahāwī, IVc / Xc) 1037 (95)  
 — Awā'il'ı adillat (*re on Kalbī*) (by Mātārīdī IVc / Xc) 1037 (98)  
   'r-rawāfid (*theol*) 1132  
   (Muntakhab-ı) (*theol*) 1132  
 Ar- 'alā 'Ubayd (*re on Kitāb u'n-nasab*) (by Tahāwī, IVc / Xc) 1037 (9)  
 Rafīqu'l-'mūfin (*suf*) 1204  
   't tullūb (*suf*, beg XIc / XVIIc) 1265 (5)  
 (Risāla-ı rāh ı Haqq) (*suf*) 1352 (1)  
 Rāhatu'l aiwāl wa mu'nīsū'l ashbāh (*theol*) 1110  
   'l insān (*med*, 778/1376) 1535  
   'l-murīdīn (*suf*, beg XIc / XVIIc) 1265 (13)  
   'l qulūb (*suf*, ca 656/1258) 1181  
 Rājatarangīnī (*hist*, 1148 AD) 1698  
   (*translation*) (998/1590) 1698  
 Ramzu'l muhaqqiqīn (*suf*) 1349 (1)  
 (Risāla ı-rang ı asphā) 1606  
 Raqā'im ı karā'im (*epist*, beg XIIc / XVIIIc) 383  
 Rasā'il ı 'Abdu'l-Hādī b 'Abd'l Karīm Qādūrī (end XIIc / XVIIIc) 1397  
   1 'Abdu'l lah Khwīshagī (*suf*, end XIIc / XVIIIc) 1294  
   1-'Alī Hazīn (*physics* ca 1179/1765) 1778  
   1 'Azīz Nasafī (*suf*, VIIc / XIIIc) 1179  
   1-Gīsūdirāz (*suf* VIIc -beg IXc / XIV-beg XVc) 1219-1230  
   'l jāz, *see* I'jāz ı Khusravī  
   1-M Chishtī (*suf*, beg XIc / XVIIc) 1265  
   1-M Majlisī 1118-1120  
   1-Nī'matu'l-lah Walī (*suf*, beg IXc / XVc) 1239-1240  
   1-Sa'dī (*orn p*, VIIc / XIIIc) 545  
   1 Yūsufī (*med* Xc / XVIc) 1543-1544  
 Rashahāt 'aynī'l hayāt (*hagiog*, 914/1508) 252-257, 297, 921  
 Rasmu'l-khatt (*callig*, 940/1534) 1623 (2 5)  
 Rat Padam, *see* Padmāwat  
 (Risāla ı Rauda ı-Tāj-Mahall) (*ar-chit*) 1622  
 Raudatu'l-afrah wa nuz'hatu'l-arwāh (*biogr* VIIc / XIIIc) 274  
   'l-ahbāb fī siratī'n nabī wa'l-ashāb (*hist*, 900/1495) 53-58, 69, 1138  
   'l akhyār wa tuhfatu'l-abrār *see* Bihārīstān  
   'l-anwār (*p* 742-743/1342-1343) 576 (3), 664, 923 (39) (*ext*)  
   'l husnā fī sharh asmā'il lahī'l hasnā (*suf*, Xc / XVIc) 1259  
   'l inshā, *see* Riyādu'l-inshā

- Raudātu l-jannāt fī awsāf madīna-  
ti'l-Harāt (*hist*, 897 1492) 108-109
- Raudatu's šafā' (*hist*, before 903  
1497) 10-32, 80, 923 (33, 254, 256)  
(*evtl*), 1142 (8)
- 'sh shuhadā (*hist* bef 910  
1505) 59-60, 1106
- 't tālmīn (*hist*, ca 1011/1602) 42
- 'l ulamā (*theol*) 1024 (21)
- 'l wā'izīn (*theol*, IXc /XVc)  
1071-1072
- Razm-nāma, *see* Tarjuma-i Mahā-  
bhārata
- Ar-Rindīvyā *see* Rīsāla i marātib
- Rīsāla-i Abdu'l-lah Anṣārī 234  
( i 'Abdu'l-lah b Salām)  
(*theol*) 1008-1009, 1770
- i Alī Hamadānī (*suf*) 1211
- ( i amadān) (*gram*) 1473-1474
- i amīrī (*suf*) 1356 (1)
- ( i amūkhān) (*gram*) 1475
- ( dai ansūb-i Afghānān) (*hist*) 103
- i-'arūd, *see* Rīsāla dar kalām
- i mawzūn  
 i darwīshīn (*suf*) 1325 (5),  
 another 1343 (2)
- i-Farīdu'd Dīn Aḡūd'hanī (*suf*)  
1356 (4)
- i-Abū'l-Hasan Kharqānī (*suf*)  
1338
- dar kalām-i mawzūn (*prosody*,  
by Jāmī) 612 (8)
- ( -i kardan) (*gram*) 1476
- i kubrā dai mantiq (*logic*, end  
VIIIc XIVc) 1408 (2)
- i manzūm dar mu'ammayāt  
(*logog*, 890/1485) 612 (7)
- ( -i-mu'ammā) (*logog*, end  
IXc XVc) 347
- ( ) (*logog*, XIc XVIIc) 365
- ( i mu'ammayāt) (*logog*, ca  
879 1475) 612 (5)
- i asmā'ihī'l husnā, *see*
- Hilya i hulāl
- i-M Shārif (*suf*) 1346 (4)
- i mukhtasar dai biyān i  
qawā'id i-mu'amniā (*logog*, by  
Jāmī) 612 (6)
- i-mūsīqī (*music*, by Jāmī) 612 (10)
- dar qāfiyya (*poetics*, by Jāmī)  
612 (9)
- ( -i Qādī Qutb) (*theol*) 1049
- i-ibn Salām (*theol*) 1008-  
1009, 1770
- dar shai'at i dhikr, *see* R-i-  
tarā'iq-i-tawajjuh i-Khwājahā
- i sughrā dar mantiq (*logic*,  
end VIIIc /XIVc) 1408 (1)
- i Surkhāb dai 'ilm i raml  
(*divinat*) 1518 (1)
- i tariq-i-tawajjuh i Khwājahā  
(*suf* by Jāmī) 612 (15)
- dai tariqa i-Naqshbandiyya,

- see* R-i-tariq i-tawajjuh i Khwā-  
jahā
- Rīsālatu'l-inshā (*epist*, by Jāmī)  
612 (28)
- Ar 'l-musāhulat fī'l-mu'āmilat  
(*suf*, beg XIc /XVIIc) 1265 (23)
- 'l Qur'ān (*suf*, beg XIc  
XVIIc) 1265 (27)
- Wāfiyya fī 'ilmī'l-'arūd wa l  
qāfiyya (*prosody*, 1161 1748) 230
- Rīshī nāma (*hagiog*, XIc /XVIIc) 260
- Rīwadu'l-manāzīr fī 'ilmī'l-awā'il-  
wa'l-awākhir (*theol*, end IXc  
XVc) 1142 (12) (*ext*)
- 'r riyālīn (VIIIc XIVc) 742
- Riyād i-'Ālamgīrī (*med*, 1096/1685)  
1560-1561
- 'l-'arīfīn (*hagiog*, end XIIIc  
XIXc) 245, 1239
- 'l awliyā (*hagiog*) 1214
- 'l-inshā (*epist*, IXc XVc) 343-  
345
- 's-salātīn (*hist*, 1202 1788) 206-207
- 'sh shu'arā (*biogr* 1161 1748)  
230, 245, 395, 465, 689, 690, 702,  
733, 799, 855, 893, 913, 1759
- 'l uns (*hist*, end XIIc XVIIIc) 70
- Rīsālat fī'l-'amal bi'l rub' (*astron*)  
1500 (3)
- Rubā'riyyāt-i Bīdīl (*p*, XIIc  
XVIIIc) 843
- i ganjīfa (*p* Xc XVIc) 663 (12)
- i-Jamālī (*p*, end IXc XVc)  
648 (2)
- i Khayyām (*p*, end Vc /XIc)  
433-434, 1751-1752
- i Abū Sa'id (*p*, Vc XIc) 426
- Shaiḥ i  
(Rīsāla dar rūh) (*suf*) 1348 (1)
- Rīsāla-i , *see* Sa'ādat-nāma-i-  
Imām Ghazālī
- Rīsāla dar biyān i- (*suf*, beg  
XIc /XVIIc) 1265 (12)
- 'l quds (by Jamālī, end IXc  
XVc) 648
- Rukū'āt i Qur'ān (*theol*, beg XIIIc  
XIXc) 981-982, 983 (2)
- Rīsāla i rumūz (*suf*, beg IXc  
XVc) 1239 (10)
- Rumūzu 't-tāhīrīn (*p* 1139 1727) 847
- Rīsāla i-rumūzāt (*suf*) 1340
- Ruq'a i-Āgah 925 (2)
- i-Khwāja Bāqī-bi'l-lah Bīrang  
(*suf*) 1328 (5)
- (Ruq'āt-i-'Abdu'l-Latīf) (*epist*,  
middle XIc /XVIIc) 364
- ( -i-'Abdu'l-Mumin-Khān)  
(*epist*, XIc /XVIIc) 924 (51)
- i Bīdīl 410
- i Jāmī, *see* Rīsālatu l inshā
- i Muḥammad Makārīm (*epist*) 412
- i Mu'izzu'd-Dīn (*epist*) 410
- i-Zuhūrī (*epist*, beg XIc /  
XVc) 356 (1V), 362

Rūshanī nāma (*suf*, Vc XIc) 279  
 (Kitāb i ru'yā) (*dreaming*) 1511  
 Rūz nāma (*magic, Hindust*) 1528  
     (*satire*, 1097 1686) 826 (4)  
 (Tajuma i ) (*med*, beg  
 XIIc XIXc) 1578  
 ( i Wukalū i Haydarābād)  
 (*report of Tipū's envoys*, beg  
 XIIc end XVIIIc) 1680

## S

Risāla dar biyān i s'ādāt i ayīm  
     i hafta (*theol*) 1119 (1)  
 Sa'ādāt-n'ima (*suf*, Vc XIc) 279  
     i Imām Ghazalī (*suf*)  
         1326 (1)  
 Sab' sanābul (*suf*, 969 1562) 1253  
     Sayy'ira (*p*, beg XIc  
     XVIIc) 709-710  
     Dībācha i (q v) 709 (1)  
 Sib'a i Iāmī 613-614  
     (Dībācha i ) 612 (16)  
 Sabīlu'n najāt (*theol*, 1225 1810) 1128  
 As sabī fi'sh shuddat (*suf*, beg  
 XIc XVIIc) 1265 (29)  
 Šad bāb dai astrulāb (*astron*) 1500 (1)  
 Sa'dī nūma, see Būstān  
 Safar-n'īm i (*travel ca* 111 1052) 279  
 Risālatu's safar wa'l iqumat (*suf*,  
     beg XIc XVIIc) 1265 (36)  
 Safina i Khūshgū (*biogr*, 1117 1735) 725  
     -i-nash ā-i shu'arū i muta'addi  
     nūn wa muta'alkhūrīn 943  
 Safīnatu'l awliyā (*haqiol*, 1049  
     1640) 215 262  
 Šaffi i dil (*p* 1173 1760) 862 (2)  
 Šaghīr-i Iūjjī (*theol*) 1021 (26)  
 Šahā'if (*suf*) 279  
     't-tarīqat (*suf*, end IXc XVe) 1216  
 Sālubiyya (see Dīwān i Sa'dī) 527 (1)  
 Sahīfatu'l a'rās (*chronol*, beg  
     XIIc end XVIIIc) 1634  
 Šahīh i Bukhūrī (*theol*) 1007  
     -i Muslim (*theol*, IIc IXc) 1007  
 Sa'id-nūma (*suf*) 1341  
 Risāla i sajda (*suf*, beg IXc  
     XVe) 1239 (50)  
 (Risāla dar sāl i fil) 1780 (4)  
 Salāmān u Abs'īl (*p*, by Jūnī)  
     612 (18), 613, 614  
 (Risāla dai salūs i Šūfiyya) (*suf*) 1772  
 Šalāt i Mas'ūdi (*theol*, before  
     VIIIc /XIVc) 1023, 1033  
 Risāla i salātiyya (*theol*, end XIc  
     XVIIc) 1118 (4)  
 Kitābu's salawūt wa't tafsīr (*theol*) 1013  
 Salihotra 1602, 1601  
 Salsala i Qūdiriyya (*suf*) 1346 (2)  
 Salsalatu dh dhahab (*p*, 890/1185)  
     612 (17), 613-615, 923 (236) (*extr*)  
 As 'l Qādiriyya (*suf*) 1323 (3)  
 Sām nūma (*p*) 577

(Majmū'a i Sanad'lu wa katalat  
 nāmāhū) (*documents of landed  
 property, Tipū's time*) 1682  
 Sanam karū i Chīn (*riddles* 1215  
     1797) 1781  
 Kitāb i Shaykh Šan'ān (*extr from*  
     Mantiq'u't tayr, q v) 925 (7)  
 (Sāqī-n'ima) (*p Hind*) 1740 (1)  
     (bv Ahlī Shīrazī) (*p* XIc  
     XVIc) 663 (11)  
     (bv Ghayath) 925 (16)  
     (bv Hahiz) 941 (3)  
     (bv Mullā Murād) 935 (2)  
     (bv Naun'i beg XIc  
     XVIIc) 698 (2), 699 (1)  
         925 (26, 25)  
     (bv Partawī) 925 (11)  
     (bv Qudsī) 925 (17)  
     (bv Abū Turab Beg) 925 (14)  
     i Zuhūrī (*p*, beg XIc  
     XVIIc) 717, 924 (30) 925 (13)  
 (Sar'ipā) (*p*) 935 (7), another 1769  
     (bv S 'Alī Muḥdī) 924 (19)  
 (Manzūma dar sarf) (*p gram* 1169  
     1756) 858  
 (Risāla dar sarf) (*gram*, ca 1211  
     1799) 1777  
 (Risāla dar ) 1465 (1)  
 (Risāla dar ) 1464 (1)  
     Sharh i risāla dar 1464 (2)  
 S'arf i af al, see Kitāb i judwalī  
 (Risāla i -i Farī) (*gram*) 1471-  
     1472  
     'l ḥsan (*gram* IXc XVe) 1776  
     -i manzūm wa manthūr see  
 Sarfu'l ḥsan  
     -i Mīr (*gram*, end VIIIc  
     XIVc) 1453-1455  
 Shah i (beg XIIc  
     XVIIIc) 1456  
 (Risāla dai u naliw i zabān i  
     īkhta) (*gram*, Hind) 1746 (2)  
 ( i Ūrdū) (*gram*, Hind) 1746 (1)  
 Risāla i Sarīrī (*tr Sanskr* 1084  
     1673) 1702  
 Sarw i Āzād (*biogr*, end XIIc  
     XVIIIc) 277 307, 689  
 Sawād a'zam (*theol*) 1024 (22)  
 As šawā'iqul muḥriqa (*theol*  
     Xc XVIc) 1129, 1130  
 (Sawānīh) (*geoq haqiol* ca 1188  
     1771) 285  
 Sawāti'u'l anwār (*haqiol*, 1112 1720)  
     1168  
 Saytu'l-mulūk wa Badī'u'l jamāl  
     qissa i-, see Qissa i Sayfu'l mulūk  
 Shabistān i khayāl, see Shabistān  
     -i nukāt  
     -i nukāt wa gulistān i lughāt  
     (poetries, ca 813 1410) 339-341  
 Shih 'Ālam nāma (*his*, 1203  
     1788) 176  
 Shahbūz-nūma, see Būz nūma

- Shāh u darwīsh (p, Xc/XVlc) 659-660  
 u gadī, *see* Shāh u darwīsh  
 Shāhshih nāma (p beg, XIIc / XIXc) 888  
 Shāhjahān nāma (*hist*, 1048/1639) 151, 926 (20) (*ext*)  
 Shāhnāma (p beg Vc/Xlc) 421-422, 423, 577, 607 829, 830, 886, 888, 889, 923 (12) (*ext*) 925 (38) (*ext*), 1754  
 Muntakhab i- , *see* Ta'īkh i dilgushū  
 Shāhad-i-sādiq (*encycl* ca 1054 1644) 1365-1366  
 Shajara i-puṭ thamāra (*divinat*) 1517  
 i-raml (*divinat*) 1516  
 Sham'-u parwāna (p, 894 1489) 663 (4) (p, 1069/1639) 811  
 Shamā'il i-anqiyā wa dalā'il i-atqiyā (*suf*, ca 732/1331) 1183 1197-1198  
 Sharaf-nāma, *see* Farhang i-Ibrāhimī, Iskandar-nāma, Shāh-Ālam nāma  
 i-Ahmad-Munyarī, *see* Farhang i-Ibrāhimī  
 i Sikandarī, *see* Iskandar-nāma  
 Sharā'if i 'Uthmānī (*biogr*, ca 1178 1765) 277  
 Sharh i abvāt-i Fusūsu'l hukam (*suf*, beg IXc/XVc) 1240 (10)  
 i amantu bi'l lahī (*suf*, XIc / XVIIc) 1276-1277  
 i bayt i-Amir Khusraw by Jāmī) 612 (13), 1250 (4) (by Gīsdūrāz) 1221 (2)  
 beg IXc/XVc) 1221 (2)  
 (i-Abū Sa'id) (*suf*, beg IXc/XVc) 1239 (2, 51, 52)  
 i baytavn i Mathnawī (by Jāmī) 493, 612 (12)  
 i Chagminī, *see* Hikamu'r-riyādī  
 i daryā i shahādat (*suf*, beg XIc/XVIIc) 1265 (2)  
 i Isfahānī, *see* Tarjuma-i Ghayatu'l ikhtisār  
 i Qasida-i Lāmīyya (XIIc / XVIIc) 863  
 i Mīmīyya i-Khamīyya, *see* Lawāmī  
 Mukhtasar i't-Tahwī (*theol*, IVc Xc) 1037 (114)  
 i-Qā'idī (*theol*) 1024 (25)  
 i rubā'riyyāt (by Jāmī) 614 (14), 629, 630  
 i Shāji (*theol*) 1024 (23)  
 i Sughdī (*theol*) 1024 (24)  
 i-Tā'iyya-i-Fāridīyya (by Jāmī) 612 (11)  
 Sharh i tasnīfāt-i Zuhūrī (1212/ 1798) 362  
 Sharhu'l wāsīlīn wa tawsīfu l jāhilīn (p, 876/1472) 648 (1 b)  
 Risāla i Shathīyyāt (*suf*, 1062/ 1632) 1270  
 Risāla i Shattāriyya (*suf* Xc / XVIc) 1303  
 Shauq nikār (*on p*, 1088 1678) 924 (40)  
 Shauqīyya (p, by Sa'id, q v) 771 (8)  
 Shawāhidu'n nubuwwat (*theol*, 885/1480) 612 (1)  
 Shukāyat nāma (p, 1080/1670) 778  
 Risāla dar shunākhtan i wuṣūd i-nafs 1346 (7)  
 Shir'atu'l islām (*theol*, VIc/XIIc) 1033, 1037 (137), 1723 (9)  
 Shirin u Khusraw (p, by Hātifi, beg Xc/XVIc) 619 (p, by Khusraw) 698 1299) 558 (2), 559 (2)  
 Shu'batu'l imān (*theol*) 1723 (4)  
 Muntakhab min 1723 (4)  
 Shu'la-i-dīdā'i (p, beg XIc / XVIIc) 709 (3), 710 (6)  
 Ash shurūtu'l ausat (by Tahāwī, IVc/Xc) 1037 (95)  
 Ash- 'l kabīr (by Tahāwī, IVc Xc) 1037 (95)  
 Ash- 's saghīr (by Tahāwī, IVc/Xc) 1037 (95)  
 Sifātu'l-'āshiqīn (p, Xc/XVIc) 661  
 Sifatu'l-mī'ā'j (*leg*, A1) 1725 (8)  
 Sihlatu'l-amrād (*med* 1139/1727) 1575  
 Sihr i-halāl (p, Xc/XVIc) 663 (3)  
 'l-'uyūn (*sorcery*, 907/1501) 1525  
 Sikandar-nāma, *see* Khirad-nāma  
 i Sikandarī (by Khusraw, p, 699/1300) 558 (3), 559 (5)  
 Silk i jawāhir (*suf*, XIIc/XVIIIc) 1286  
 i sulūk (*suf*, beg VIIIc / XIVc) 1200-1203  
 Silsila, Silsilat, *see* Salsala, Salsalat  
 Sing'hāsan Battīsī (*tr Sansk*) 1701, 1702  
 Sirāju'l abrār (or Minhāju'l anwār) (*ethics*) 1401 (1)  
 'l-'aqa'id (*theol*, 1185/1771) 1053, 1139  
 'l-lughāt (*lex* 1147/1735) 1434, 1435  
 'l-qulūb (*theol*) 1008, 1010, ano'her 1011  
 Sīrr-i-akbar (*tr Sansk*, 1067/1657) 1708  
 'l-asrār, *see* Sīrr-i akbar (*med*) 1597 (3)  
 -nāma (p beg XIc/XVIIc) 719, 720  
 Sitta i durūriyya (*med* 944/1538) 1543 (3), 1544  
 Kitāb i Sittīn (jāmī'u'l-latā'if wa'l-basātin) (*suf*) 1241  
 Mukhtasar dar 'ilm-i siyāq 418 (3)

- A** Afīfī, *see* Tarjuma i-  
d-i-Mustafā  
'l-arīfīn (*hagiol*, ca 937/1530) 648  
'l-awhiyā (*hagiol*, end VIIc /  
XIVc) 243  
'l-muta'akhhirīn (*hist*, ca  
1195/1781) 174-175  
'l-mulūk (*poetics*, Vc 'XIc) 1381  
Sharh i-su'āl i Kumayl b Ziyād  
(*su/*, beg VIIc /XIVc) 1250 (2)  
(*su/*, beg IXc /  
XVc) 1239 (21)  
Subhatu'l-abrār (*p*, by Jāmī)  
612 (19), 612 (20), 613, 614, 619-621  
Sufai u's sa'ādat (*theol*, end  
VIIc XIVc) 996, 1002, 1003, 1013  
Sharh (*beg* XIc /  
XVIIc) 1002  
Mukhtasar-i 1003  
Sughrā, *see* Risāla i sughrā dar  
mantiq  
Sūhagin-nāma (*p*, *Hindī*) 1745 (2)  
Sulbat nāma, *see* Tarbiyyat-nāma  
Şuhuf i-Ibrāhīm (*biogr*, 1205/1791)  
245, 545  
Sulaymān (Qissat—) (*leg*, A) 1725 (1)  
-u Bilqīs, *see* Sulaymān nāma  
-nāma (*p*, XIc /XVIIc) 709  
(7), 710 (4)  
Risāla i Şulluyya (*theol*) 1138  
Sullam's samawāt (*biogr*, ca 1000/  
1592) 245  
Risāla i Sultāniyya (*su/* Xc /  
XVIc) 1304  
(Risāla dar sulūk) (*su/*, beg IXc /  
XVc) 1239 (74)  
Sumrūn gad'ha, qissa i-, *see* Qissa-i-  
Sumrūn gad'ha  
Suwaru'l-aqālīm (*geogr*, 748/1348) 280  
Sūz u gudāz (*p*, beg XIc /XVIIc)  
698 (1), 699 (2), 700, 939 (6) (*err*)

**T**

- Tā'āt-i Sunniyya (*theol*, beg  
XIIIc /XIXc) 1096  
(Tabaqāt-i 'Abdu'l-lah Anşārī)  
(*hagiol*, end Vc /XIc) 234, 1158, 1169  
i Akbarī, *see* Nāmūs-i akbarī  
, *see* Tabaqāt i-Akbar-  
Shāhī  
-i-Akbar Shāhī (*hist*, 1002/  
1594) 115-116, 117  
-i Shāhjahanī (*biogr*) 648, 1214  
-s sūfiyyīn (A), *hagiol*, end  
IVc /Xc) 234  
Ta'bīr-i-Sultānī (*interpr. of dreams*,  
763/1362) 1509-1510, 1523, 1524  
Tafsīratu'n-nāzuīn (*hist* 1182/  
1768) 190  
Tadhkira i-āl i Dā'ūd (*hist*, 1218/  
1803) 99  
-i Auhadī (*biogr*) 733

- Tadhkira i (Sh M 'Alī) Hazīn *see*  
Tadhkiratu'l-ahwāl  
(-i Mashhū'ikh i-Kashmīr) (*hagiol*, beg XIc /XVIIc) 260  
-i-Naşrābādī (*biogr*, ca 1092  
1681) 220  
-i Nirmal (*hist*, 1232 1817) 197  
-i salātīn-i Chaghatū (*hist*,  
1137-1138/1724-1725) 168  
-i-Sarkhūsh, *see* Kalīmātu'sh-  
shu'arā  
-i shu'arā-i Hind (*biogr*, 1165/  
1752) 233  
-i Sīrāj i Aurangūbādī (*biogr*) 689  
Tadhkiratu'l-ahwāl (*autobiogra-  
phy*, 1156/1741) 225-227, 1749  
'l-akh'yār, *see* Tadhkiratu'l-  
atqiyā  
'l-'āshiqīn (*p*, XIIc /XVIIIc)  
861 (4), 862 (7)  
, *see* Dīwān i Taqī  
'l-atqiyā (*orn pr*, XIc  
XVIIc) 372 (I)  
'l-awhiyā (*hagiol* end VIc  
XIIc or the beg of VIIc /XIIIc)  
235-238, 264, 923 (254) (*err*)  
'l-mu'āsīrīn (*biogr* 1165 1752)  
228-229  
'l-mulūk (*hist*, 1208 1794) 180  
'sh shu'arā (*biogr*, 892 1487)  
218, 245, 545 59  
'l-uhubbū, *see* Tadhkiratu'l-  
atqiyā  
'l-'ulamā (*hist* beg XIIIc  
XIXc) 203  
'l-umarā (*biogr* 1194 1780) 216  
Ta'dībū'z-zindīq fī takdhībī's-siddīq  
(*critic*, end XIIc /XVIIIc) 398  
Tafrihu'l-'imūrat (*topography*, 1826) 288  
Kitābu't-tafsīr (by Kardaī, VIc  
XIIc) 1037 (148)  
(-i āvāt-i Fātiha) (by Nī'mātu'l-  
lah Walī, q v) 1239 (9)  
-i-āyātī'l-Kur'ī (*theol*, 952  
1545) 1101  
-i-Charkhī, *see* Tafsīr-i Ya'qūb  
Charkhī  
-i-Husaynī (*theol*, 897-899'  
1492-1494) 956, 957, 959-967, 1133  
-i-kalām i-Rabbānī, *see* Tafsīr  
-i Ya'qūb Charkhī  
(i Qur'ān) 956, *another* 968  
*another* (A) 1721 (6)  
i Qur'ān (by Abū'l-Layth  
Samarqandī, IVc /Xc) 1037 (110)  
-i Shūh (*theol*, 1057/1647) 969  
(-i sūra-i innā'a'tay nāka) (*theol*  
XIc /XVIIc) 970 (2)  
-i-Tabarī (IIIc IXc) 955  
Tarjuma-i- (ca 350-365) 955  
-i-Ya'qūb Charkhī (*theol*, beg  
IXc /XVc) 957, 967 1082  
-i-Zāhidī (*theol*) 968

- Tahdhibu'l mantiq wa l kalām  
(*logic*, VIIc 'XIVc) 1409, 1410, 1729  
Sharh i- 1409, another 1410  
Sharh l kalām (*logic*, Ar, 967/1559) 1729
- Risāla-i tahqīq (*suf*, beg IXc XVe) 1239 (1)  
- l-muhaqqiqīn fī tadqīqī'l-mudawwiqīn (*suf*, end XIIc XVIIIc) 1294 (1)  
- l-qawānīn (*gram*, 1262 1844) 1480  
- 's sadād fī madhallatī'l-Āzād (*critic ca* 1167, 1754) 397
- Risāla dar -i sana (*astron* end XIIc XVIIIc) 1504
- Tahqīqāt (by Khwāja Pārsā) 1297
- Risāla-i-, see Risāla i-tahqīq
- Tāju'l ma'āthur (*hist*, 614 1217) 110  
- l-madā'ih (*orn pr*, XIc XVIIc) 372 (II)  
- l' qisas, see Qisasu'l-anbiyā
- Tajalliyāt-i-Rahmānī (*suf*) 1313-1314, 1355 (2)
- Risāla-i tajhīz-u taghīl u da'f i-amwāt (*theol*, 1099 1688) 1118 (2)
- Tajnis i Shaykhu'l islām (*theol*) 1024 (9)
- Mukhtasar dar 'ilm i tajwid (*theol*) 984  
(Risāla dar ) 986 (3)
- Takmilu l-imān (wa taqwīyatu'l-iqān dar biyān i-'aqa'id i-islām) (*theol*, beg XIc XVIIc) 268, 1078
- Takmilu-i-Wahhābī (*gram*, 1187 1774) 1478
- Takmilat Riwādī'r ri'yāhīn (VIIIc XIVc) 742
- Risāla i talab (*suf*, beg XIc XVIIc) 1265 (11)
- Talāwatu'l-wujūd (*suf*) 1350 (3)  
-, see (Risāla-i darwīshī) 1343 (2)
- Talbatu t-talaba (*theol*, VIc XIIc) 1037 (131)
- (Majrū'ā i-Tāhī-nāma) (*astro*, end XIIc XVIIIc) 1502, 1503  
- i mardān wa zanān wa diw nāma (*astro*) 1526 (2)
- Ta'rif qalbi'l alif (*theol*, *bibliogr*, XIc XVIIc) 1006
- Tālīnūs i-firdaus (*cabbal*) 1585 (5)
- Ta'liqū'l-khulāf (*theol*, VIc XIIc) 1037 (144)
- Talqīn-i sharī'at (*suf*) 1349 (3)
- Tamhīdāt-i-'Aynu'l qudāt (*suf* beg VIc XIIc) 1166-1167, 1168, 1195, 1219
- Sharh i- (*suf*, beg IXc XVe) 1168, 1219 (1)
- Tamīm Ansārī, qissa i-, see Qissa i-Tamīm Ansārī
- Tanbihu'l-'arīfīn (by Jamālī, end IXc XVe) 648  
- l' ghāfilīn (*theol* Ar IVc Xc) 1037 (110), 1063
- Tanbihu'l' ghāfilīn (*theol*) 1063
- Tangsuq nāma (*mineral*) 924, 1615  
- i Ilkhānī, see Tangsuq nāma
- Tansuq-nāma 1615
- At-taqrib fī l-fiqh see Ghāyatu'l ikhtisār
- Taqsimu'l aurād (*suf*, beg XIc XVIIc) 1265 (1)
- Risāla dar ma'rūat-i taqwīm (*astron*, IXc XVe) 1490  
- l' adillat (*theol* Vc XIc) 1037 (118)  
( - l' adwīya) (*med*) 1594
- Tarā'iqu'l-haqā'iq (*suf*, *encycl*, beg XIc XXc) 245 1239
- Tarbiyyat-nāma (p, 731 1331) 583 (5)
- Targhibu's-salāt (*theol*) 1032 1033
- Ta'rīf i bihār-u kuhār-i-Kashmīr (by Salīm, q v) 748 (3) 749 750 752
- Risāla-i ta'rīrāt (*suf* beg IXc XVe) 1239 (14)
- 'Kitāb i-ta'rīkh (*hist* S20 1417) 8  
( - i-Afghānistān; (*hist* ca 1257 1841) 105  
- i-ahwāl i shaykh Hazīn see Tadhkiratu'l ahwāl  
- i-'Ālam ārā-i-'Abbāsī (*hist* 1037 1628) S9-93  
- i 'Ālam shāhī see Shāh-i-'Ālam nāma  
- i-alfī (*hist*, 993-1021 1585-1612) 41  
- i-Āshām see Fathirya - 'abirya  
- i Dā'ūdī (*hist*, ca 1023 1614, 114  
- i Dulgushā-i Shamshīr-khānī (*proce expos of the Shāhnāma* 1063 1653) 423  
- i-Farrukhābād (*hist*, 1243 1827) 194  
- i-Firishhta (*hist* 1015 1607) 135-139, 161  
- i Fīrūz-Shāhī (*hist* after 790 1388) 111-112  
- i- (Baranī's) (*hist*, VIIIc XIVc) 259 33  
- i-Gītī-gushāi (*hist*, end XIIc XVIIIc) S10  
- i-guzīda (*hist* 735-744 1335-1344) 6, 245 465 923 133 256 261) (ex'r)  
- i-liabībī wa tadhkirat-i-marshudī (*hagio* 849 1445) 246  
- i Hadrat-i Isā (*Christ theol* beg XVIIc) 1635  
- i Hazāra (*hist* 1849) 187  
- i-Hind wa Sind see Chachī-nāma  
(Risāla dar -i-Hindūstān) (*hist* 1189 1766) 1749
- Tarjuma-i- -i hukamā (*biogr* ca 1014 1605) 274  
- i jadīd i-Ālbar-Shāhī (*astro* end Xc XVIIc) 1495

- Ta'rikh i jahān gushā i-Nādirī  
(*hist* 1171/1757) 94-97, 400  
-i-jahān namāi (=Nigāristān?) 923 (258)  
( i Jaumpūr) (*hist*, 1211/1796) 202  
Kabīr (by Tahāwī, IVc/Xc) 1037 (95)  
-i-Khānjahānī wa Makhzan i-Afghānī (*hist*, ca 1021/1613) 100-102  
( i Kūrg) (*hist*, 1222/1807) 201  
-i-Mansūrī (*hist*, end XIIIc / XIc) 191-192  
-i-Maratha (*hist*, 1091/1680) 198 (4)  
i Mas'ūdī (*hist* 450-451, 1058-1059) 71  
-i-Mulk-i Āsbām *see* Fathīyya  
-i-ibīyya  
-i-Mūsawī (*rel legends*, 904/1499) 323-324  
-i-Muzaffarī (*hist*, 1225/1810) 182-183  
-i-Nādī, *see* Ta'rikh-i-jahān gushā  
i nauyas-nāma-i-Firishṭa, *see* Ta'rikh i-Firishṭa  
-i-Nizāmī, *see* Tabaqāt-i-Akbar-shāhī  
-i-Qāsimī, *see* Chach-nāma  
-i-Rashīdī (*hist*, 953/1546) 210, 260  
i Rūhilahā 198 (3) (*extr*)  
( -i-salātīn-i-Lūdī wa Sūrī) (*hist* 905/1558) 114  
-i-Shīh 'Abbās i-Thānī (*hist*) 820  
-i-Shamshīr Khānī, *see* Ta'rikh-i-dilgushā  
i Sind (*hist* beg XIc, XVIIc) 185  
-i-Tabarī (Tarjuma-i-) (*hist* 352/963) 1-3  
-i-Tahmāsp (*hist* beg Xc / XVIc) 87-88  
-i-Yūsufī (*travel*, 1259/1843) 289  
Tariq i-tawajjuh i-Khwājahā, *see* Rīsāla i-tariq-i-tawajjuh  
Tariqat-nāma, *see* Misbāhu'l-hidāyah  
(Tarjībānd dar Tasawwuf) 937 (2)  
-i-Wisālī (p) 909  
Tarjuma-i-aqwāl i-Wāsītī (*suf* 1067/1656) 1273  
i Takmila (p, 1051/1641) 742  
-i-Ta'rikh i-Tabarī, *see* Ta'rikh i-Tabarī  
Tarjumānu'l-ashwāq 600  
Tarjumatu'l-hawāss (*theol*, 946/1540) 1098-1099  
Tartīb-i-Naqshbandīyya (*suf*, end Xc XVIc) 1260  
Tasawwuf (Rasā'il dar ) (*differt*) 1251, 1310, 1327 (2) 1329, 1332, 1333, 1738  
(in *Hindust*, *different*) 1349 (2) 1737, 1742
- Tasawwuf (Rasā'il-i-Gisūdu āz dar—) 1221 (1), 1228  
(Kitāb i wa adhkār) 1297  
Taudīhu'n-nukhbat (*theol*, ca 1746) 1159  
Taudīh-i-tafsīr (*theol*) 1114  
Kitābu't-tauhīd (*theol*, IVc/Xc) 968  
(Ar rīsālat fi't tauhīd) (*theol*, Ar) 1037 (98)  
Rīsāla dar biyān i tauhīd (*suf*, beg XIc / XVIIc) 1722 (3)  
(Rīsāla dar tawālī') (*astrol*) 1265 (10)  
Tawālī'u'sh-shumūs (*suf*, VIIc / XIIc) 1492 (2), *another* 1501  
Rīsāla i-tawakkul (*suf*, beg IXc / XVc) 1183-1184  
Rīsāla-i-tawaqquf dar ajzā i-Qur'ān (*theol*) 1239 (27)  
Tawārīkh-i-Firishṭa *see* Ta'rikh i-Firishṭa  
-i-jadwalī (*hist*, 1108/1697) 983 (4)  
-i-Nādirī, *see* Ta'rikh i-jahān-gushā  
-i-Qutb Shāhī, *see* Nasab-nāma i Qutb-Shāhī  
Ta'wilātu'l-Qur'ān (*theol*, IVc/Xc) 1037 (98)  
Tawṣīf u dhamm i-faras (p, by Salīm, q v) 748 (7), 749  
Taysīru'l-ahikām (*theol*, XIc / XVIIc?) 1085  
Rīsāla dar ta'zīrūt (*theol*, beg XIIIc / end XVIIc) 1061  
Thamar-i-Gulistān (*extr* Gulistān, q v) 537 (2)  
Thamarātu'l-havāt (*suf*, end XIc / XVIIc) 1278  
'l-Makkiyya (*suf*, 1198/1784) 1293  
'l-wulā, *see* (Dhikr-i-siyar-i-sālihān)  
Thawāqibu'l-manāqib awliyār'l-lah (*abbreviation of* Manāqibu'l-'awfīn, q v) (947/1541) 241  
(Rīsāla dar tibb) (*med*, end XIIc / XVIIIc) 1577, *another* 1588, *another* 1595  
(Mukhtasar dar ) (*med*) 1582  
(Muntakhab i-kitāb-i-) (*med*) 1589  
-i-akbar, *see* Tibb-i-Akbarī  
'l-akbarī, *see* Tibb i-Akbarī  
-i-Akbarī (*med*, 1112/1701) 1567-1568  
-i-Dārā Shikūhī (*med*, XIc / XVIIc) 1556  
-i-Firūz-Shāhī (*falconry*, 780/1382?) 1607 (3)  
-i-Shifāī, *see* Qarābādīn i-Shifāī  
-i-Sikandarī, *see* Ma'danu'sh-shifā-i-Sikandar-Shāhī  
( -i-tuyūr) (*falconry*) 1607 (2)  
Tibyān walimī'l-mu'tazila (by Mātārīdī, IVc/Xc) 1037 (98)

- Tihsmātu'l khīyāl (*docum*, *epist*, beg XIIc, end XVIIIc) 403  
 Tīmūr nāma *see* Tīmūr nāma  
 Tīmūr-nāma (p, beg, Xc /XVIc) 649-652, 923 (45) (*extr*, 1757)  
 Mukhtasar-i- (in prose) 1757  
 (1203/1789)  
 (Risāla i tīr-andāzī) (*archery*) 1609, another 1610  
 Risāla i u kamān, *see* (Risā a i-tīr andāzī) (1609)  
 Infang nāma (*theol-magic*) 1148  
 Tuhfa i Baylawī wa (anthol, beg XIIc /XIXc) 954  
 i 'Irāqayn (by Shifāī, q v) 729 (4)  
 i-Kān i-'ilāj-i asp (*vet*, ca 1076/1665) 1604  
 i Khānī (*med*, beg Xc /XVIc) 1539  
 i Mahkī (*theol*, ca 1043/1633) 1108, 1115  
 i-Qādirīyya (*hagiol*) 266  
 Mukhtasar i- (*hagiol*) 267  
 i-Sāmī (*biogr*, 957/1549) 923, 923 (20) 257) (*extr*)  
 i Shāhī (*theol*, Xc /XVIc) 975  
 i-Sultānīyya (*epist*) 411  
 i-tāza (*hist*, 1195/1781) 204  
 At-tuhfat (*theol*, VIc /XIIc) 1037 (136)  
 Sharhu't- (*theol*, VIc /XIIc) 1037 (153)  
 'l ahrār (p, 886/1481) 612 (19), 613, 614, 616-618, 1318  
 'l 'ajam (*gram*, 1213/1799) 1479  
 At 'l fīqh (*theol*, VIc /XIIc) 1037 (153)  
 'l fuqahā (*theol*) 1024 (10)  
 'l gharā'ib (*magic*) 1527  
 'l Hind (*arts*, ca 1086/1675) 1630  
 At 'l-Husayniyya (*theol*, end XIIc /XVIIIc) 1126  
 'l-'Irāqayn (by Khāqānī) (p, VIc /XIIc) 461-462, 729 (4), 924 (31) (*extr*)  
 'l mulūk dar nasihat wa pand, *see* Tuhfatul wuzarā  
 'l mu'minīn (*med*, end XIc /XVIIc) 1549, 1562-1566  
 'l mursala (*suf*, beg XIc /XVIIc) 1266, 1328 (3)  
 Sharh-i- (beg XIc /XVIIc) 1266-1267  
 'l musāfirīn (*theol*, 1103/1692) 1120 (1)  
 — 'n-nasā'ih (p, 795/1392) 592-594  
 's sulūk (*suf*, beg XIc /XVIIc) 1265 (33)  
 'l wuzarā (*ascribed to Ansārī*) 234  
 Risāla-i-tullābī'l-halāl (*suf*, beg XIc /XVIIc) 1265 (22)  
 Tūti nāma (Qādirī's version, XIc /XVIIc) 294-295  
 Tuzuk-i-Bāburī (*memoirs Turk*, 936/1529) 1730

## U

- Al-'umdat (*theol*, VIIc, XIIc) 1037 (165)  
 'l abrār (*theol*) 1033  
 'l-fatāwī (*theol*) 1024 (29)  
 'l islām (*theol*) 1051 (1)  
 'l muftī (*theol*) 1024 (30)  
 's-salāt (*theol*) 1033  
 Ummu'l-fatāwī (*theol*) 1024 (7)  
 'l-'ilāj (*med*, 1036/1627) 1554  
 Unsu t-tā'ibīn (wa sirātu'l-lah mubīn) (*suf*, beg VIc /XIIc) 245, 1169  
 Tarjuma i Upank'hat i Narsing'h (tr Sanskr) 1714 (4)  
 Upanishads 1708, 1714 (4)  
 'Uqubat-i-rūza khūrān-i māh-i-Ramadān 1143 (1)  
 'Uqūl-i-'ashara (*astron*, 1084/1673) 43, 1500 (2)  
 Ushtur-nāma (p, ca beg VIIc /XIIc) 485  
 (Mukhtasar dar usūl) (p, 1106/1695) 808  
 Risāla-i- (*suf*, beg IXc /XVc) 1239 (22)  
 (Risāla dar ) (*theol*) 1351 (1)  
 (Ar-risālat fī'l- ) (*theol Ar*) 1721 (2)  
 wa nukāt i-'ulūm-i-khamsa-i-lukmiyya, *see* Hikmat-i-'Alāī  
 (Risāla-i- i dīn) (*theol*) 1127  
 'l-fiqh (*theol*, Vc /XIIc) 1037 (122)  
 'Uyūn akhbār-i-Ridā (*theol*, IVc /Xc) 1108-1109  
 'l-haqā'iq wa idāhu't tarā'iq (*alchemy*, VIc /XIIc) 1525

## W

- Wadī'atu'l badī'at (p, XIIc /XVIIIc) 862 (1)  
 Wafāu'l-wafā bi akhbār dān'l Mustafā (*topogr*, IXc /XVc) 281  
 Wafāt-nāma (*theol*) 1015  
 Al-wāfiyya fī 'ilmī'l-'arūd wa 'l qāfiyya (*poetics*, 1161/1748) 230, 395  
 (Risāla dar wahdat-i-wujūd) (*suf*) 1311 (2), 1328 (2), 1342 (3), 1347 (7)  
 Wajh i dīn (*theol*, Vc /XIIc) 279  
 'l lah (*suf*) 1351 (2)  
 Wājūbiyya, *see* Biyān-i-hiwās  
 Risāla-i-waladiyya (*suf*, beg IXc /XVc) 1239 (62), 1240 (2)  
 Wāliḥ u Sultān (p, 1160/1747) 866  
 Wāmiq u 'Udhra (p, and XIIc /XVIIIc) 880 (1)  
 Waqā'i-i-Haydarābād, *see* Rūz-nāma  
 i-manāzil-i Rūm (report of Tīpū's envoys, 1201/1787) 1678  
 Wāqī'āt-i-'Ālamgīrī, *see* Zafar nāma-i-'Ālamgīr ghāzī  
 i-Bāburī (*hist*, transl 998, 1590) (*see also* Tuzuk-i-Bāburī) 113  
 i-Kashmīr (*hist*) 260

- Wāqfāt i Sadr i Shāhul (*theol.*) 1624 (70)  
 Warathatun l haqq (*suf. maj.*) 1355 (3)  
 Al wasīlat (p., tr. VIc, XIc) 1721 (1)  
 Wasitatun l haqq *see* Diwan i Jāmī (II)  
 Wasīyat i Harūn (XIc, XVIIIc) 1749  
     nāma i 'Alamgar (1119-1797) 935 (1)  
 Wasīl i Haqq i Nūrbaḥ bahayya *see*  
     Jawāhir i Asrar 1311-1316  
 Wadāt nāma (p., ca. beg. VIIc, XIc) 477 (10)  
 Wafāt i Shāh (suf., end IXc, XIc) 1213  
 Waḡayātun r riyāyat fī mawāḡil  
     bahayyat (*theol.*) 899, 1010  
 Wāḡn Rāmīn (p., 174-117 1012  
     1055) 129  
 Risāla i wujūd (*suf.* bc IXc, XIc) 1239 (21)  
     — 'I'as-huqin (*suf.*, bc IXc, XIc) 1223-1227  
 Wujūdhiyya (*suf.*) 1317 (3)  
 Risāla i wusūlul Haqq (*suf.*) 1325 (1)  
     Sharḥ i 1325 (2)  
 Wusūl i 'Imādī (*theol.*) 1021 (72)  
     — U'rūshunī (*theol.*) 1021 (71)

## Y

- Yad i baydā (*biogr.*) 689  
 Yadgūr (*med.*, VIc, XIc) 1533-1534  
 Risāla i y imbū' fī 'ilmi t tabb (*med.*  
     Xc, XIc) 1511  
 Yaḡzātun l mulūk (*pol. t.*, end XIc,  
     XVIIIc) 1397 (2)  
 Yogavāqishitha 1699, 1700, 1711 (1)  
 Yūsuf u Zulaykhā (by Irdawāz,  
     p., beg. Vc, XIc) 121, 125  
     (by Jāmī) (p., 888 1183)  
     612 (21), 613, 614, 622-623, 1733  
     (by Muqīm) (p., XIc,  
     XVIIIc) 370  
     (p., by Nūzīm, 1072'1662) 779  
     (*Pashitu tr. of Jāmī's*  
     *version*) 1733  
 Yūsuf u Ya'qūb (by Taqī) 733

## Z

- Zaharjad (*astrol.*, beg. XIIIc, end  
     XVIIIc) 1506  
 Zād i ākhīrat (*ethics*) 1407  
     'U'arīfīn (*ethics*) 234

- Zād l ma'wāl (*theol.*, bc, XIc,  
     XVIIIc) 1121  
     — l maḡābīhin (*theol.*, 120-174) 1137  
     — 'Imusāfirīn (*suf.*) 279  
     — — (p., 720-729 1329-1329) 557  
     — — 'U'rū' (p.) 901  
 Zafar-nāma (*eth.*, bc, IVc, Xc) 1369  
     — — (p., 825 1125) 72-80  
     — — (p., bc, XIc, XIc) 886  
     — — *see* Tīmūr nāma  
     — — 'U' Muḡarabā'ī (*theol.*  
     1073-1103) 159  
     — — i Sa'ibjāh m. (p., XIc,  
     XVIIIc) 735 (1) (tr.)  
     — — i Tīmūrī *see* Tīmūr  
     nāma  
     (Risāla dar z arā'it) (*agrar.*) 1614  
 Zarīf nāma *see* Jāmī, nāma i 'Alī  
 Kitāb i Zarīfīn (*theol.*) 1021 (75)  
 'U'zū'ād wa'l fawā'id (*theol.*  
     IVc, Xc) 1037 (109)  
 'U'zawwīn l fawā'id wa' dawā'iq  
     ahyā' al Imābīda wa' l ma'wād (*suf.*  
     870 1165) 1219  
 Sharḥ i — (Xc, bc, XIc,  
     XIc, bc, XVIIIc) 1249  
 Zīm wa Nigar (p., 1053 1613) 713  
 Zīj i Jamīd i Sulḡānī (*astron.*, m. tr.,  
     IXc, XIc) 1485-1486, 1487  
     Sharḥ i (929 1523)  
     1487-1488  
     Sharḥ i — i Tīmūr i l Abīr Uluḡi  
     bc, (*astron.* 968 1561) 1486  
 Zinatun l malutīh (*suf.*, IXc, XIc) 1242  
     Imāḡāhs (*geogr. hist.* 1031  
     1595) 284  
     — — 'U'qarī (*theol.*) 985 (2)  
 Zīwar i āl i Dā'ūd *see* Fadhīl i  
     āl i Dā'ūd  
 Zaynrat nāma i Imām Rudā (*theol.*) 1115  
 Zubda (*gram.*) 101 (2)  
 Zubd i tū' l fawā'id (*lex.*, Xc, XIc) 1120  
     'U'haqqā'iq fī Kashh'd daḡā'iq  
     *see* Fakhīdāt i Avnū' l qudāt  
     'U'lul am (*med.*) 1591 (1)  
     'U'n nukāt (fī lillī' l mushkilāt)  
     (*theol.*, Xc, XIc) 1110  
     'U'rūmī (p., ca. 706 1306) 551  
     'U'sarf (*gram.*) 1458-1459  
     fī 'ilmi's sarf, *see* Zubdatun's  
     sarf  
     'sh shammū'il (*suf.* extr. from  
     Shammū'il i anqayū' qay) 1198  
 Sharḥ i — 'U'tasrīt (*gram.*) 1460  
     'U'sūl (*theol.*, end Xc, XIc) 1142 (2)

# INDEX III

## Principal Subjects

### A

- 'Ibbās I, the Safawide, history of 89-93
- 'Abdu'l Qādir Jīlānī, biographies of 242, 266-271
- 'Abdu'r Rahīm Khān-Khānān, biography of 140-141
- Abdāl 1353
- Ablutions, and other religious observances (cf generally the section on Theology) 1725 (5)
- Acts of Apostles, translated 1636
- Adhān, or prayer call 1141
- Administration, system of 1398
- Administrative division of the Mogul Empire 150
- Admonitions, ethico-political 1381, 1397 1399, 1400 —Sufico ethical 1239 (2, 66)
- Adventures of 'Alī, see 'Alī, —of M ibn Hanafīyya 332
- Affiliations, Sufic 493, 1087, 1265 (4), 1285, 1292, 1323 (3), 1326 (2), 1346 (2), 1347 (2), 1772
- Afghan dynasties of Dihli 114
- Sufic saints, biographies of 273, 1295
- Afghans, genealogy of their clans 103, —history of 100-107
- Agar-u Gul, tale of 313
- Agra description of 288
- Agriculture 1612-1614
- Almad, Jām, biography of 245
- K'hatū, " " 247
- b M 'Alī Bahbahānī, auto biography of 278
- Albar, history of 122-134, 140-141
- Alehmey 1525 1600, 1621
- Alexander, the Macedonian 1124
- and Darius 321
- 'Alī (ibn Abī Tālib), adventures of 330, 331, 829, 850, 928 (3), 1739, —biography of 68
- praise of 552, 760, 863, 925 (21)
- and Husayn exploits of 850
- " Zaqūm, " 330, 928 (3)
- Hazīn, autobiography of 225-227, —his books, bibliography of, 1778 (3)
- Abū 'Alī Qalandar, autobiography of 1196
- 'Alī Wirdī-Khān, biography of 205
- Yazdī, a note on his biography 72
- Allegorie stories, see Stories, allegorical
- Almanachs, rules for computation of 1490, 1504
- Anecdotes, didactic 296-305 319
- 320 (2, 3, 6), 1388, 1406, 1592, 1638, —historical 284
- Animals whose flesh is allowed for food 1611, —curative properties of their flesh 1559, 1591 (2), —diseases of animals 1602-1607
- Animation, degrees of 1239 (10)
- Anthologies 923-954
- Antiquities, of Jaunpūr 202 203
- Aphorisms, ethical 1406 —Sufic 1239 (30, 31, 34, 47), 1265 (37), 1354
- Aphrodisiacs 1585 (2), 1597 (4), 1598 1600, 1601 (2)
- Apostles, acts of, translated 1636
- Appeal to pilgrims 1677 (1)
- 'Aqā'id, Shi'ite 1115-1128, 1142 (2)
- Sunnite 1063-1097 —(the same, versified) 548-550, 1755, 1756, 1768
- Arabic grammar, see Grammar
- Archery 1609-1610
- Architecture 1622
- Archives, Tipū's 1640-1693
- Arithmetic 1497
- Army regulations (Tipū's) 949 (7 8) 1645-1675
- Art of War 1608
- Acts of Hindus 1630
- Āsafis history of 196
- Aseeticism, principles and training for 1255, 1265 (14, 18, 23)
- Astrolabe 1484, 1494 (2, 3), 1500 (1 4)
- Astronomy 1485-1492 1498 1500 1778 (2)
- Astrology 951 (9), 1492, (1-5), 1493 1494, 1501, 1505, 1506
- Anrangābād, saints buried in the vicinity of 285
- Aurangzib, history of 157-166 —last will of, 935 (3) —Letters of, see Letters
- Autobiographies of Almad b M 'Alī Bahbahānī 278, —Alī Hazīn 225-227, —Abū 'Alī Qalandar 1196 —Bābur 113, 1730 —Haydar Dughlūt 210 Jahāngīr 142-144 —Khayru'd-Dīn Allah ābādī 203, —Tahmāsp Saravī 87-88

## B

- Bābun, autobiography of 113, 1730  
 Bahāu'd Dīn Naqshband, biogra-  
   phy of 244  
 Bahām, story of 315  
   Gūr, story of 318 (4)  
 Balgrām, eminent men of 277, —  
   history of 190-192  
 Benares, history of 204, —places of  
   pilgrimage 1713  
 Bengal, geography of 209, —his  
   tory of 205-209  
 Bezoar stone 1586 (1), 1598  
 Bhagavadgita, translation of 1707  
 Bhagavata Purāna , 1706  
 Bibliography (works of 'Abdu'l  
   Haqq Dihlawī) 1006 —(books of  
   Hazīn) 1778 (3)  
 Biographies of 'Abdu'l-Qādir  
   Jilānī 242, 266-271, —'Abdu'r  
   Ra'ūm Khān Khānūn 140-141,  
   Afghān saints 273, —Ahmad-i-  
   Jām 245, —Ahmad-i-K'hatū  
   247 —Ahrār 1245, —'Alī b Abī  
   Tālib 68, —'Alī-Wirdī-Khān  
   205, —'Alī Yazdī 72, —Amī-  
   Khān Afghān 217 —amīrs 212-  
   217, —Āsafjāh 213, —Bahāu'd-  
   Dīn Naqshband 244, —Chishtī  
   saints 239, 243, 246, 1265 (3), —  
   eminent men of Balgrām 277, —  
   Gisūdirāz 246, —Hanafite divines  
   1037, —Jalālu'd Dīn Rūmī 240,  
   241, —Jesus Christ 1635, —  
   Khvīshagī saints 273, —learned  
   men of Jaunpūr 203, —Maylī  
   687, —Nāsir-i-Khusraw 1142 (8),  
   —philosophers 274-275 —poets  
   (Persian) 218-233, 282-283, —  
   poets (Rekhta) 233, —saints  
   (Sufie) 234-273, 612 (2), —the  
   same, versified 742, —saints and  
   poets 45, —saints of G'hakau  
   tribe 188 —saints of Gujāt 259  
   —saints of Kashmīr 260, —  
   Sharaf-i-Jahān 672, —Shī'ites  
   and Shī'ite saints 276, —Tah-  
   māsp (Safawi) 87-88  
 Biographical note on M Bāqir  
   Dāmād 401 (5)  
 Birds and Solomon 1724 (3)  
 Blessings, divine 1239 (32), 1240 (3)  
 Books perused by 'Alī Hazīn 1778 (3)

## C

- Cabbalistic meaning of letters 1239  
   (18 42 44), 1257 —and Sufic  
   theories 1183-1184, 1229, 1239-1240  
 Calligraphy 1623-1627  
 Canarese, notes in 1686, 1701  
 Chār darwīsh, story of 306

- Chemistry 1621  
 Chihil tan 1353  
 Chishtī saints, biographies of 239,  
   243, 246, 1265 (3)  
 Chronograms 950 (14, 16)  
 Chronological Tables (general) 924  
   (38), —(Indian Timurids) 167,  
   926 (11) —(Safawides) 926 (11)  
 Chronology 1780  
 Coffee, poems in praise of 809, 934  
 Colour of horses 1606  
 Commentaries *see* Index II, under  
   the titles of the works commented  
   upon  
 Congratulations 1747 (1)  
 Constellations, their influences upon  
   the fate of men 1492 (1, 2, 3),  
   1495, 1499 1501, 1505, 1506, 1585 (3)  
 Contents of the Shālmāma 423, —  
   of the Tīmūr nāma 1757  
 Controversy Shī'ites against Sun-  
   nites 1138, —Sunnites against  
   Hindus 1135-1137, —Sunnites  
   against Shī'ites 1129-1133, 1139  
   —Sunnites against Sufis 1734 (6)  
 Cookery 1628 (1)  
 Coran (Qur'ān) arrangement of  
   1720 (1), —commentaries upon,  
   Shī'ite 1098-1101, —the same,  
   Sunnite 955-969, —the same, in  
   Arabic 998, 1721 (6), 1725 (7),  
   —the same, on isolated verses  
   970 (2), 971 (1, 3), 1101, 1239 (9,  
   11, 12, 17, 18, 27, 28), 1325 (6),  
   1345 (4), 1597 (9), —divination  
   by 924 (36), 1120 (2), 1512-1515,  
   —index to 977, 978, 983 (1), 985 (5)  
   (Arabic versified), —magical  
   properties of 949 (6, 7), 1058, 1144,  
   1146, —mistakes in reading  
   985 (2), —mystic meanings of  
   1265 (27), —orthography of  
   985 (4), —recitation, and its rules  
   972-976, 979-986, 1720 (3) —  
   schools of the readers 983 (1, 3),  
   985 (3), 986 (1, 3), 1720 (2) —Sufie  
   interpretation of 1219 (3), 1220,  
   1298 1325 (6), 1329, 1345 (4),  
   1347 (3), 1353, —translations of 971  
 Correspondence, official 318 (5),  
   338, 343-345, 350, 352-355, 364,  
   368-370, 374, 378-379, 381-383,  
   390-392, 401 (3, 4), 403, 405, 416,  
   418 419, 945, 1142 (13-14), —  
   private and miscellaneous 92, 338,  
   383, 390, 401 (1), 412, 417, 418 (2),  
   419, 420 (5), 771 (10), 809 819,  
   826 (4), 924 (41, 51), 925 (2, 41,  
   48), 926 (11), 935 (14), 941 (2), 943  
   (f 79v), 944, 945, 946 (8) 947,  
   1250, 1328 (5), —rules of 1398,  
   —Sufic, *see* Letters, Sufic  
 Cosmology, Hindu 1712, —mystic  
   1343 (4)

Creation, legends of 327  
 Critic 397, 398  
 Crops, astrological forecast of 1505

## D

Daniel, book of 1517-1518  
 Darius and Alexander 321  
 Darwish, observances prescribed to 1265 (11)  
 Dates of anniversaries of the demise  
     of different saints 1631-1633  
     historical 1634  
 Death 1734 (4) (in Pashtu)  
 Deccan, history of the 117, 196-197  
 Decorations (Tipū's) 1640-1644  
 Demonology 1526 (2)  
 Descriptions of places buildings,  
     etc 461-462, 654-656, 729, 748-  
     752, 822 (5)  
 Desires, carnal 1239 (35, 36), 1240 (4)  
 Dhikr, its forms and their explanations 1144, 1183-1184, 1221 (3),  
     1242, 1243, 1252, 1257, 1260, 1261,  
     1265 (40), 1280, 1282 1290-1291,  
     1297, 1298, 1303, 1304 1319,  
     1323 (2), 1324, 1343 (6), 1344, 1346 (8)  
 Diagnosis, from the observations of  
     pulse and urine 1543 (4, 5)  
 Dictionaries, Arabic-Persian 1411  
     1412, —Indian languages and  
     Persian 1443-1446 —Persian-  
     Persian 1413-1442  
 Diseases, *see* generally the section  
     on Medicine Some special  
     Diseases are dealt with of  
     animals 1602-1607, —of eye 1529,  
     —venereal 1557

Divination by the Coran, *see*  
 Coran —by *jāl* 1512-1515,  
 1779 (1), —by *raml* 1516-1519  
     —table for 1513 (2)

Documents, *see* correspondence,  
 official  
 Dost Muhammad, history of 106-107  
 Dreaming, art of 1511  
 Dreams, interpretation of 948, 1508-1511  
 Dress of Muhammad 66-67 1004-1005  
 Drink and food, *see* Food and drink  
 Drugs, lists of 1584, 1597 (1), —*see*  
     also Pharmacology  
 Durrānī princes, history of 104  
 Duties of wazirs 1397 (4)

## E

Egypt, journey to 279  
 Elegies 418 (6, 7), 607-609, 1761  
 Emanations, divine, degrees of  
     1239 (15, 43)  
 Encyclopaedias for beginners  
     (chiefly theological) 970 (1), —  
     general 11360-1362, —mathematical  
     1364, —medico magical 1358

—naturalistic 1363, 1367 1368, —  
 philosophical 1357, —philosophico  
 —medico—magical 1359, —relig-  
 ious and philosophical 1365-1366  
 England, description of 289  
 Ephesians, 7, story of 332, 971 (4)  
 Epic poems 421-422, 466-467, 473-  
     475, 558-559, 577, 607-609, 611,  
     612 (23), 613, 624, 649-652, 690-  
     691, 829, 850, 870, 872, 886, 888-  
     889, 911, 1754, 1757  
 Epistolographic models 318 (5),  
     320 (1), 334, 338, 343-345, 349-355,  
     356 (IV), 363-364, 366 (IV), 368-  
     371 (5), 374-376, 380-383, 390-  
     392, 400, 402-408, 410 420, 612 (28)  
 Epithets divine *see* Names of God  
     —poetical 335-337, 339-341 342  
 Eschatology 1118 (3), 1147,  
     1239 (16, 37, 50), 1271, 1722 (1),  
     1723 (6, 8)  
 Essence of God 1239 (40) 1265 (10)  
 Ethics, prose works on 532-542,  
     545-546 612 (3), 638-639, 1369-  
     1407, 1773-1775, —versified  
     works on 529-531, 543-544 644,  
     912 920, 922  
 Europe, journey to 289  
 Evil eye, ways to paralyse its effect  
     949 (2)  
 Example of Muhammad, following  
     the 1118 (1)  
 Excellences of the first 4 Khalifs  
     1734 (2-3)  
 Existence 1239 (23)

## F

Fairy tales 300-320, 1701-1702, *see*  
     under the names of heroes  
 Faith, nature of 1265 (39), 1351 (1)  
 Fāl 1512-1515, 1779 (1)  
 Falconry 926 (25), 1607 (1-4)  
 Farhangs, to different works 439,  
     448, 460, 500-504, 923 (13), 932 (2)  
 Farriery 1602-1606  
 Farrukhābād, history of 194  
 Fast of Ramadān, violation of 1143 (1)  
 Fātiha, recitation of 1597 (9)  
 Fiqh Shī'ite 1112-1114 —Sunnite  
     1022-1062 1723 (9)  
 Firdausī, a note on 926 (23)  
 Firmāns 320 (5), 374 405, 419 (3),  
     1683, 1718  
 Fīrūz shāh, story of 312  
 Fīrūz shāh III, history of 111-112  
 Flags (Tipū's) 1640-1644  
 Flesh, of animals, curative power  
     of 1559, 1591 (2), —allowed for  
     food 1611  
 Food and drink 1021, 1543 (2),  
     —animals whose flesh is allowed  
     for 1611  
 Funeral rites 1118 (2)

## G

- Ganjifa, quatrains on 663 (12)  
 Genealogy, of Afghan clans 103  
 Geography, general 280, 282-283,  
 286, —of Bengal 209  
 Ghakars, history of 188  
 Gīsūdīrāz, biography of 240  
 Gnosis (special works on, cf also  
 generally works on Sufism) 1239  
 (3 13, 24, 33, 38, 39, 41), 1265 (8,  
 20 25, 28, 39, 43, 44)  
 God, essence of 1239 (40), 1265 (10),  
 —names of, *see* Names —vision  
 of 1228 1313 (5)  
 Grammar Arabic 401 (2) 858,  
 1447-1470, 1728, 1776-1777 —  
 Persian 1471-1480, — Urdu 1746  
 (in Hindustani)  
 Gujrāt history of 195  
 Gul-i Bakāwālī, story of 311

## H

- Hadīths 320 (6), 897, 1017, 1020  
 Hagiology (cf also Saints Sufic)  
 1631-1633  
 Harivamsa purāṇa 1714 (5)  
 Hātim Tāi, story of 308-309  
 Haydar Dughlāt, autobiography of 210  
 Hazār gīsū, story of 318 (1)  
 Hazūa, history of 187  
 Herat, history of 108-109  
 Hindī, dictionary of 1446  
 Hindu, arts 1630 —cosmology  
 1712, —law 1710  
 Hindustani grammar, *see* Grammar  
 Historical anecdotes 281  
 notes 213, 925 (5, 22, 37), 936,  
 —scraps, *see* Scraps, historical  
 History of 'Abbās I 89-93  
 —Afghan dynasties of Dīhlī 114  
 —Afghans 100-107 —Akbar 122-  
 134 140-141 —Āsafis 196, —  
 Aurangzib 157-166 —Balgām  
 190-192, —Benares 204 —Ben-  
 gal 205-209 —and biographies,  
 versified 759, —the Deccan 117,  
 196-197 —Farukhshāhād 194 —  
 general 1-3, 6-46, —Ghakars  
 188, —Ghaznawides 71, —Gujrāt  
 195, —Hazāra 187, —Herat 108-  
 109, —Imams, Shī'ite 53-61, 69,  
 —India 45, 110-209, —Jahāngīr  
 142-148, —Jaunpūr 202-203, —  
 Kāshghar 210 —Kashmīr 189,  
 1698, —Khalifs 47-48, —Kurg  
 201, —Mamlūk dynasty of Dīhlī  
 110, —Mairatthas 198, —Mongols  
 in Persia 4-5, —Muhammad and  
 his immediate successors 47-67,  
 69 70, —Oudh 187, 193, —Nādn  
 94 97, —Nirmal 197, —Mysore

- 190-200, —religions 1134 —  
 Rohillas 194, 198 —Shāh 'Alam  
 176-178 —Shāhjahān 149-156,  
 —Sind 184-186 —Sultans of  
 Dīhlī 243 —Tīmūr 8, 72-86 —  
 Turkey 211  
 Hitopadesha translation of 1709  
 Horoscopes 1502-1503  
 Hor-za, colour of 1606 —terms  
 for 1413  
 Hours, propitious 1519 (2)  
 Hunting 1612, 1611  
 Hygiene, general 1543 (1, 3), 1544,  
 1591 (1) 1597 (3), —sexual 1597 (4)

## I

- Imams, 12, Shī'ite 607-609, 725 (5),  
 741, 869, 871, 890 929 (12), 951  
 Imitations, of earlier poets 791  
 Impostors, Sufic 1317  
 Incantations 317, 1058-1059 1528,  
 1779 (2)  
 Index to the Coran, *see* Coran  
 India history of, *see* History  
 Inheritance, rules as to its division 1053  
 Initiation of a darwish 1338  
 Instructions, Tīpī's 1676-1693  
 administrative 1681, —diploma-  
 tic 1676-1677 1679 —educa-  
 tional 1681, —economical 1686-  
 1688 —financial 1685 —medical  
 1689, —miscellaneous 1690-1693  
 Interpretation of dreams, *see*  
 Dreams  
 Invocations, An-ārī's 1153-1157  
 Isma'ilites, note on 1142 (8)

## J

- Jahāngīr, history of 142-148  
 Jalālud Dīn Rūmī biography of  
 240, 241  
 Jaunpūr, history and antiquities of  
 202-203 —learned men of 263  
 Jihād 882-883, 1058-1059, 1145,  
 1147, 1650-1675  
 Jūana mala, transl 1714 (3)  
 Joseph, story of, in Sufic interpretation 1241  
 Journey, to Egypt 279 —to Europe 289  
 Justice, need of 1250 (7)

## K

- Kalīla and Dimna, story of 290-293  
 Kāshghar, history of 210  
 Kashmīr, history of 189  
 Khayrūd Dīn Allāhābādī, autobio-  
 graphy of 203  
 Khwīshagī saints, biographies of 273  
 Kings of Persia, ancient 460  
 Kola shastra, transl 1703-1705

Koran, *see* *Coran*  
 Kumāyl b Ziyād, question of, *see*  
 Question  
 Kurg, history of 201

**L**

Landed property, documents connected with 1682  
 Last wills of 'Alī 1111, —Aurangzīb 935 (3) —Muhammad 1015, 1016  
 Learned men of Jaunpūr 203  
 Legends of creation 327, —prophets, ancient, 326-329, 1754, —religious 323-333, 1306-1308 1724, 1725 (1-2, 6-12), —sages, ancient, 1391 —Sufic 1306-1308  
 Letters (of alphabet), cabbalistic meanings of 1239 (18, 42, 44), 1257  
 Letters (epistles) fictitious, versified, of 'Abbās I 925 (21), —obscene 420 (4) —official, *see* Correspondence, —of princes 'Abbās II 401 (4), —'Abdu'l ilah Qutb Shāh 401 (4) —Ahmad Abdālī 401 (3), —Aurangzīb 378-379, 382, 383, 401 (3, 4), 405, 945, 1142 (14), —Husayn Šafawī 416, —Nādir Shāh 405, —Tahmāsp II 401 (4), 416, —private persons and officials 'Abdu'l Mu'min 924 (51), —'Abdu'r-Rasūl 318 (5), —Iskandar Munshī 92, —Mīhrū 338, —Mansū Nishāpūrī 826 (4) —Munī 946 (8), —Sa'fd 771 (10), —Shankat 809, —Sufic 415, 416, 1193-1194, 1205-1207, 1232-1237, 1247, 1248, 1250 (1), 1268 1286, 1312, 1327 (4), 1328 (5) 1342 (2), 1344 (2) —versified 844, 925 (21)  
 Light, divine 1239 (48), 1240 (5)  
 List of ancient kings of Persia 460  
 Lodī, dynasty of, its history 114  
 Logographs 346-348, 365 376, 612 (4-7), 935 (8)  
 Logic 1408-1410  
 Love, mystic 1265 (24, 32), 1311 (2), 1327 (1), 1343 (7)  
 Lyric poems 426-428, 430-437, 438 (2), 448-460, 463-465 471 (1), 487-489, 518-528, 569-573, 575, 578, 582, 584-585, 587-591, 595-597, 599-601, 603-606, 610, 612 (24-27), 625-628, 642-643, 645-647, 657-658, 662-664, 665-674, 677-684, 686-689, 692-694, 697-699, 701-708, 715-721, 725-741, 745-751, 753-756, 761-767, 769, 771-776, 780-794, 796-797, 799-804, 806-807, 809-817, 820-828, 830-831, 833-840 845-846, 849, 851-854, 859, 861-865 867-869, 873, 875-877, 879, 884-885, 887, 890-896,

898, 903-906, 910, 913-916, 921, 1751-1753, 1758-1767

**M**

Madār, Shāh, biography of 263, 926 (25)  
 Madīna, topography of 281  
 Magic 1506, 1525, 1526 (1), 1527, 1528, 1779, —action 1328 (6), —of the Coran 949 (6, 7) —magical formulas, etc 924 (1-3, 7), —in medicine 1585 (4-3), —of quatrains of Abū Sa'fd 926 (8), —Sanskrit work on, translated 1711  
 Mahabharata, transl 1695-1697, 1714 (2)  
 Mamlūk dynasty of Dihlī, history of 110  
 Mannors, good 926 (5)  
 Maratthas, history of 198  
 Marriage, contract 400, —religious advantages of 1060  
 Mas'ūd Sālā Ghāzī, story of 322  
 Ma'sūms (14) 925 (4)  
 Mathematics 1498, 1694, 1721 (3)  
 Medical appendix to the Fathul mu'ahhidīn 1660, 1663, 1667-1668, 1671, 1674  
 Medicine 223, 1529-1601 —Indian 1587  
 Meteorology 1778 (1)  
 Mīhr-u Māh, story of 310  
 Military regulations (T'pū's) 1644 (3), 1645-1675  
 Mineralogy 1615-1620  
 Miracles of Muhammad 1110  
 Mī'rāj of Muhammad 325, 928 (1), 1346 (1), 1721 (5), 1723 (2), 1725 (8, 9) —Sufic interpretation of 1239 (67), 1240 (8)  
 Moghul Empire, admin division of 150  
 Months, list of 950 (17), 986 (4)  
 Moon, phases of 1499, 1505  
 Moses, legends of 323-324  
 Mourning poems, Shi'ite 418 (6, 7), 607-609 1761  
 Muhammad, his biography 996, 1017, 1020, —(the same, versified) 611, 1754, —his birth, legends of 1013, —his dress 66, 67, 1004, 1005, —his example 1118 (1), —his food and drinks 1021, —history of 47-67, 69-71, —his last will 1015, 1016 —his miracles 1110 —his mī'rāj, *see* Mī'rāj, —his names, mystical 1142 (11), 1146, —praises of 747, 1140, 1346 (4), —sayings of 419 (7) —tradition of, *see* Tradition, —his turban 1014 (2)  
 M Bāqir Dāmād, biographical note on 401 (5)  
 ibn Hanafiyya, adventures of 332  
 Husayn Qādīrī, biography of 1081  
 Muhammadan dynasties, early 1142 (12)

Munāzira (in prose) 945  
 Music, 612 (10), —Indian 1629-1630  
 Mysore, history of 199-200

## N

Nādu Shāh, history of 94-98  
 Names of God 944, 1058, 1079-1083,  
 1183-1184, 1239 (40), 1259 1346  
 (2), —of Muhammad 1142 (11), 1146  
 Nānak, a note on 183  
 Naqshbandī Shaykhs, biographies of  
 244, 252-257, 1245, 1275  
 Nāsir-i Khusraw, journey of 279 —  
 a note on his biography 1142 (8)  
 Nūmal, history of 197  
 Nūsh-Āfarīn 317  
 Nūshlab 307

## O

Observances religious, *see* Ablu-  
 tions  
 Occult sciences 223, 1508-1528  
 Offences, small, punishment of 1061  
 Official correspondence, *see* Corres-  
 pondence  
 Orders, Sufic, *see* Affiliations  
 Ornate prose, works written in—,  
 without reference to contents  
 356-362, 366-367, 371-373, 384-  
 389, 408, 419, 420 532-542, 545-  
 546, 612 (3), 638-639, 771 (10),  
 859 (2), 924 (39, 40), 925 (1, 3),  
 945, 946, 1188-1191, 1200-1203,  
 1310, 1320-1322, 1327 (1, 2) 1341,  
 1348 (2), 1773 (2), 1775  
 Orthography of the Coran 985 (4)  
 Oudh, history of 181, 193

## P

Pādshāh-i-Rahmānī and Pādshāh-i-  
 Shaytānī, story of 1404-1405  
 Panjābī, dictionary of 1445  
 Paradoxes, Sufic 1270  
 Parody 1639  
 Parrot's tales 294  
 Pedigrees, of 'Alī Hazīn 1778 (3), —  
 Isma'īlītic 818, —M Chishtī 1265,  
 —Nūmatu'llah Walī 1230 (26),  
 —Sufic, *see* Affiliations  
 Perfection, mystic, the ways of  
 attainment of 1334-1336  
 Permutations, algebraic 1496  
 Persian Grammar, *see* Grammar  
 Petitions 359, 400, 401 (6, 7), 417 (3),  
 419 (1), 420 (7), 1142 (6), 1678,  
 1683, —versified 771 (9)  
 Pharmacology, works on 1547-1548,  
 1555, 1557, 1571-1573, 1576, 1589,  
 1597 (2), 1597 (8), 1599

Philosophers, biographies of 274-275  
 Philosophy 1392  
 Physics 1393, 1778  
 Physiognomy, *see* Qiyaṣa  
 Pilgrimage, to Makka 1052 —  
 to Mesopotamia 287, —places of  
 1018, —places of (Hindu, at  
 Benares) 1713  
 Pilgrims, appeal to 1677 (1)  
 Plants, fruits, etc., curative proper-  
 ties of 1593  
 Poetical figures epithets, etc 335-  
 337, 339, 341, 347, 788, 935 (7), 1769  
 Poetics stylistic, etc 230, 313 345,  
 346, 399, 902 938 (2)  
 Poetry —Epic, *see* Epic poems, —  
 in Hindustani and Dakhani  
 1735, 1736, 1737, 1739, 1740, 1742-  
 1744 (3-8), 1745-1747 (2), 1748  
*see* also Urdu, —lyric, *see* Lyric  
 poems, —in Pashtu 1733 1734  
 (5), —in Persian 421-954 1744  
 (1), 1751-1769, —romantic, *see*  
 Romantic poems —Sufic *see*  
 Sufism, —in Turkish 668 1731 1759  
 Poets, biographies of 218-233, 282-  
 283, 1214  
 Politeness, rules of 1403  
 Poverty, its moral advantages 1265 (30)  
 Prayers, magical 1349 (5) 1350 (1)  
 1355 (3), 1356 (2) —(namāz)  
 1032, 1039, 1043-1045, 1047-1051  
 (2), 1090 (3) 1096, 1118 (4, 5, 6),  
 1119 (2-4) 1121, 1141 (1-4), 1143,  
 1144, 1351 (1), 1721 (2), 1722 (2),  
 1725 (4), —scrappy 418 419 (2),  
 673, 926 935, 936, 941, 944 946,  
 948 949, 988, 993 1013, 1015,  
 1058, 1094, 1213, 1222, 1285, 1312,  
 1314, 1324, 1501, 1528, 1601 1669,  
 1715-1719, 1721 1734, 1735 —  
 Sufic, 1265 (1, 26), 1304, 1324 (2),  
*see* also Dhikr, —versified 1323  
 (5) —prayer call (adhān) 1141  
 Precious stones 1616-1619 —imita-  
 tions of 1621  
 'Prince who did not exist' 1228,  
 1265 (2)  
 Prophets, ancient, legends of 326,  
 327-329  
 Propitious hours 1519 (2)  
 Prosody, metrics, etc 612 (8-9),  
 1481-1483  
 Pulse, diagnosis from observations  
 of 1543 (4)  
 Punishment for sinners 1143 (1),  
 1734 (1), —for small offences 1061  
 Purgatives 1554

## Q

Qadāwa qadī, tale 318 (3), *see*  
 also Index II

Qādirī saints, praise of 871  
Qibla, definition of 1494 (1)  
Qiyāfa 1520-1524, 1630, —versified 908  
Quadrant, use of 1500 (3)  
Quatrains, *see* Rubā'īyyāt  
Questions, of 'Abdu'l-lah b Salām  
971 (2, 4, 5), 1008-1012, 1725 (1, 2),  
1770, —of Kumayl b Ziyād  
1239 (21), 1250 (2) —Sufic 1349 (6)  
Qur'ān, *see* Coran

## R

Ramadān, violation of the fast of,  
1143 (1)  
Raml 1516-1519, —(versified) 551  
Regulations, of Tīpū's army, *see*  
Army regulations and Military  
regulations  
Religious observances 1725 (5)  
Reports, of Tīpū's envoys 1678, 1680  
Resurrection 928 (4), 971 (5) 1014 (1)  
Revenues 179  
Rhetorics 393-396, 399, 409  
Riddles 1781  
Rifle, magic of 1148  
Rijāl-i-ghayb 1353, 1597 (9)  
Rites, funeral 1118 (2)  
Rohillas, history of 194, 198  
Romances 321, 322  
Romantic poems 425, 429, 466-476,  
477 (2, 11) 558, 559, 561-568, 576,  
586, 612 (18, 21, 22), 613, 614,  
622-623, 640, 641, 653, 659, 660,  
675, 676, 696, 698-701, 709-714,  
719, 720, 721, 729, 743, 768, 770,  
779, 791, 805, 811, 819, 844, 856,  
866, 880, 918  
Rubā'īyyāt 426, 433, 434, 648 (2),  
663 (12), 843, 926 (8, 16), 940,  
1751, 1752

## S

Safawides, history of 42, 45, 87-99,  
926 (11)  
Abū Sa'īd al Khadhūrī, aphorisms  
of 1239 (5)  
Saints, Sufic, biographies of —Af-  
ghān 273, 1293, —of Aurangābād  
285, —dates of anniversaries of  
their deaths 1631-1633, —(gene-  
ral) 234-273, —of G haker tribe  
188, —of Gujrāt 259, —of Kash-  
mīr 260, 1305, —Shrīte 276  
Sanskrit quotations and verses (in  
Nagari) 944, 1602  
Sarāpā 935 (7), 1769  
Satire 826 (4), 923 (12), 1379  
Sayfu'l-mulūk, story of 318 (2)  
Sayings of Muḥammad 419 (7)  
Schools of the Coran readers  
983 (1, 3), 985 (1), 986 (1, 3)  
Scrap books 1715-1719

Scraps astronomical 1492 (4), —  
astrological 1492 (5), 1501, 1502,  
1503, 1585, —general 17, 49,  
57, 69, 111, 178, 179, 200 231  
257, 310 320, 339, 345, 351, 365,  
375 387 391, 393, 405, 411  
418 (4), 420, 437, 471 499, 507  
512, 562, 575, 601, 627, 673 679  
680, 681, 699, 701, 703, 715, 760  
772, 785, 822, 840, 847, 848, 859  
864, 896, 902, 926, 929, 935, 936  
945, 947, 948, 950, 986, 988 996  
1013, 1035, 1037, 1043, 1048, 1061  
1065 1066 1068 1074, 1075 1078  
1084, 1085, 1087, 1091, 1097, 1098  
1100, 1104, 1114, 1118, 1121, 1132,  
1136, 1140, 1147, 1158, 1159, 1160  
1162, 1197, 1199, 1201, 1213, 1232,  
1242, 1244, 1266, 1274, 1277, 1288  
1294, 1306, 1312, 1314, 1318, 1321,  
1324, 1329, 1335, 1337, 1345, 1346,  
1347, 1349, 1350, 1355, 1356, 1358  
1373, 1374, 1376, 1378 1380, 1382,  
1384, 1400 1408 1411, 1416, 1419  
1424, 1426, 1429, 1436, 1447, 1453  
1468, 1470, 1484, 1512 1515, 1534,  
1540, 1543, 1544, 1548, 1558, 1559  
1563, 1570 1571 1572, 1575, 1590  
1591, 1592, 1596, 1597, 1600, 1601,  
1604, 1626, 1628 1652, 1655, 1662  
1664, 1673 1697 1709, 1715, 1716,  
1717, 1718, 1719, 1723, 1727, 1728  
1745, 1746 1755, 1760 1770, 1772  
1776 —grammatical 1451,  
1461, 1715 —historical 183  
420 (6), 926 (29), 986, 1142 (8 12)  
1623 (7), 1715-1719, —lexico-  
graphical 1416, 1417, 1419, 1441  
1442, —magical 418, 673  
929 (9, 12), 935, 941, 986 1013, 1035  
1058, 1119 (2), 1142, 1328 (6)  
1347, 1349, 1350 1355, 1356, 1501  
1502, 1503, 1512, 1518, 1528, 1585  
1597 (9), 1600 1709, 1715-1719,  
1723, 1744, 1779 —medical 257,  
416 (7) 926 (4, 19) 941, 947, 1534  
1536, 1540, 1543, 1544, 1550, 1558,  
1559, 1570 1571, 1572 1575, 1585,  
1586, 1587 1588, 1590 1591, 1592  
1596, 1597, 1600, 1601 1621,  
1727, —poetical 269, 320 (4)  
345, 351, 391, 393, 405 420, 454,  
460, 534, 639, 642, 671, 672, 679  
701, 760, 766, 806, 833, 840, 849  
926 (2, 3, 4 7, 8, 10 13, 14, 15, 19,  
26, 28-32), 929 (2), 930, 931, 932  
933, 934, 935, 936, 938, 939, 941,  
942, 943, 945, 946, 947, 948, 949, 950  
951, 952, 953 954, 984, 985 986,  
993, 996, 1013, 1022, 1042, 1043  
1066, 1108, 1118, 1142 1154 1232  
1323, 1349, 1379, 1380, 1400, 1411  
1512, 1515, 1559 1664, 1697, 1715-  
1719, 1734 (Pashtu), 1735 (Urdu),

1744 (Urdu), 1744 (7) (Ar), 1745, 1746, 1747, 1748, 1765, —Sufic 188, 245 269, 929 (2), 988, 1149, 1153, 1154, 1158, 1159, 1168, 1174, 1181, 1190, 1222, 1239, 1240, 1244, 1250, 1294, 1309, 1312, 1323 1324, 1325 1342, 1343 1344, 1345, 1346, 1348, 1349, 1355, 1356, 1363, 1597 (9), 1601, 1734 (Pashtu), —theological 418, 808, 935 947, 950, 976, 984 (Ar), 989, 990, 997, 1000, 1008, 1010, 1013, 1015, 1022, 1023, 1027, 1034, 1035, 1039, 1040, 1065, 1066, 1074 1094, 1118, 1142, 1143, 1294, 1305, 1351, 1597 (9), 1665, 1709, 1715-1719, 1723, 1725, 1734 (Pashtu), 1744 (Hind) —traditional (hadīths) 1142, 1405 1665, 1723

Scripts, secret 1501

Sects of Islam 1118 (9), 1726

Self, carnal 1239 (7), 1346 (7), —knowledge of 1343 (8)

Shāh 'Ālam, history of 176-178

Shāhjahān, history of 149-156

Shrītes, eminent, biographies of 276

Signals, horn, verses for 1644 (1)

Sind, history of 184-186

Siyāq 418 (3)

Spirits, nature of 1239 (4, 46), 1265 (12, 41), 1326 (1)

Steel, quality of 926 (12)

Stones, precious, *see* Precious stones

Stories, allegorical 1228, 1265 (2, 16 19), 1325 (4), 1348 (1), 1773, —didactic 696, 925 (36), 935 (13), 944

Sufic affiliations, *see* Affiliations

Sufic aphorisms, *see* Aphorisms

Sufico didactic poems 438-447, 466-469, 477-486, 490-499, 518-521, 529-531, 543-544, 547, 553-557, 558-560, 574, 576, 578-581, 583, 592-594, 602-612 (17, 19, 20), 613-621 648, 661, 664, 685, 695 722-724, 729, 731, 744 747, 758, 777-778, 791, 795, 798, 810, 812-816, 818, 826-827, 841-842, 847-848, 855, 860, 874, 878, 907, 909, 925 (42) 926 (1), 937

Sufism (prose works) 555, 612 (15), 631-636 1149-1356, 1727, 1771, 1772, —and cabbalism 1183-1184, 1229, 1239 1240, —elementary treatises on 1272, 1309, 1311 (1), 1339, 1340, 1343 (2, 3), 1347 (3, 4), 1350 (2), 1356 (4) —in Pashtu 1734 (9, 10) —in Urdu 1737 1738, 1742, —(versified) 553-554 556, 557, 907, 924 (40), *cf also* Sufico didactic poems

Sultāns of Dihlī a note on the history of 243

Sumrun Gadha, story of 314

Sūrī, dynasty, history of 114

Sweetmeats, Indian 1628 (2)

Swords 1620

## T

Table of months, of different eras 950 (17)

Table of contents of the Shāhnāma, versified 424

Tables, historical 401 (13), 420 (7), —medical 1594

Tafsīrs, *see* Coran, commentaries on

Tahmāsp, autobiography of 87-88

Tāj-Mahall, description of 1622

Tajwīd, *see* Coran, recitation

Tales, fairy, *see* index II under the names of the heroes

Tamīm Ansārī, story of 318 (5)

Taxation 1637

Technology, chemistry, etc 1585 (6), 1621

Telugu, dictionary of 1444

Terms, Indian, for horse, 1443, —Sufic 1239 (14), 1309

Theology (prose works) 612 (1), 955-1148 —(in Hindustani) 1738, —in Pashtu 1734 (7), —(versified) 548-550, 598, 757, 808, 832, 897, 899-901, 919, 1745 (1)

Theories, Sufic 1265 (6-9, 13, 15, 37)

Theory of composition 924 (46)

Theosophy 1262, 1281, 1290-1291, 1293, 1299-1303, 1311 (3), 1313-1316, 1318, 1320-1322, 1324 (3), 1325 (1-3, 8), 1328 (1-4), 1329-1331, 1342 (1, 3), 1345 (2-3), 1347 (7), 1349 (2), 1350 (3), 1351 (2), 1355 (2), 1397 (3), 1722 (3)

Thief and qādī, story of 316

Timurides, Persian and Indian 8, 43, 45, 72-84, 167-178, 181-183, 401 (3)

Tīpū, of Mysore, literature patronised by 199, 200, 881, 882-883, 920, 949, 950, 978, 979, 981, 983, 1021, 1056, 1057-1060, 1096, 1145-1148, 1283, 1475, 1506, 1578, 1626-1627, 1634, 1640-1693, (1780)

Tobacco 959 (11)

Topography of Madīna 281

Trade, from Sufic point of view 1265 (21)

Tradition, Shrīte 1102-1111, 1118 (7), 1119 (1), —Sufic 1239 (73), 1265 (5), —Sunnite 987-1021, 1723 (1-3, 5)

Traditionalists a list of 997, 1037

Training, Sufic 1352 (1)

Translations from Sanskrit 917, 1694-1714

Travelling, prayers connected with 1120 (1), —Sufic customs concerning 1265 (36)

Turban of Muhammad, ways of wearing it 1014 (2)  
Turkey history of 211

## U

Unseen world 1239 (22)  
Upanishads, transl of 1708, 1714 (4)  
Urdu (also Hindī and Dakhkh'ānī), works in prose and verse 420 (8)  
757 859, 926, 933 935, 936, 937 (3), 941, 945, 946 947, 948, 950, 951, 952, 986, 1347 (4), 1349 (2, 4), 1367, 1445, 1446, 1474, 1475, 1476, 1483, 1528, 1584, 1592, 1649, 1661, 1662, 1664, 1690, 1691, 1692, 1693, 1696, 1715-1719, 1735-1748  
Urine, diagnosis from observations of 1543 (5)  
Utterances of Sufic saints Alhrār 1245 —(anonymous saint) 1204, —Burhānu'd-Dīn Burhānpūrī 1278, —Farīdu d-Dīn Ganjī Shakar 1181, —Gīsūdīrāz 1231 —Jalālu'd Dīn Bukhārī 1209, 1210 —Najmu'd-Dīn Kubrā 1250 (?) —Nizāmū'd-Dīn Awliyā 239, 1195, —Wajīlu'd-Dīn 1343 (1) Wāsiṭī 1273

## V

Veneereal diseases 1557  
Verses, for horn signals 1644 (1)  
Virtues, Sufic 1265 (17, 22 29, 31, 33, 35), 1356 (3)  
Vision of God 1228, 1343 (5)  
Vocabulary, of Dūpiyāza 935 (9)  
—Hindustani—Persian (versified) 1743 —Pashtu-Hindustani 1732, —Persian and Arabic 938 (3)

## W

Wālā-Akhtar, story of 366 (II)  
War, art of 1608  
Wazirs, duties of 1397 (4)  
Weights 1548, 1597 (7) —(versified) 899  
Women, moral rules for 1077  
'Wonders' ('ajā'ib) 280

## Y

Year of elephant 1780  
Yogavasistha, transl 1699, 1700, 1714

## Z

Zaqūm, his fights with 'Alī 330, 928 (3)



# INDEX IV.

## Names of Copyists

### A

'Abbās 'Alī Hindī (XIIc)	1293
Khān (1207)	313
Hājji 'Abdu'l Ghafūr (1108)	925 (2)
b 'Abdu'l-Mu'min (XIc)	348
Andijānī (1108)	463
b M Husayn (1178)	1237
'Abdu'l Hayy (1071)	149
'Abdu'l-Imām b Husayn b Jalāl	
Sādiqī Astrābādī (1034-1036)	1219
'Abdu'l-Karīm (1098 ?)	1709
Tamaranī (1098 ?)	1043
'Abdu'l Khāliq (1129)	617
'Abdu'l-lah (1191)	972, 1720
(1212)	87
b Fathī'l-lah Nīshāpūrī (1134)	929
Shīrāzī (1061)	16
'Abdu'l-Latīf b 'Abdu's Salām b	
'Abdu'l-Malik Tabrizī (935)	73
'l Mu'min b M Taqī b M	
Fūdl (1141)	836
n-Nabī-Beg (1139)	1326 (3)
'Abdu'l Qādir b 'Abdu'l Fattāh	
(1163)	1282
b Jamālī'd Dīn M (1114)	1518
Khān (1155)	579
b S Mīrūn (XIIc)	1063
b M Husayn (1137)	262
Thanā khwān (b XIIc)	1021
'Abdu'l Qayūm b M Qāsim (1217)	850
'Abdu'l Rahīm (XIIc)	1271
(XIIc)	1411
'Abdu'r-Rahmān (XIIc)	549
al-Bukhārī (952)	244
b Jamāl M Quravshī 'Alawī	
(1076)	997
b Mu'min (1064)	1192
'Abdu'l Rasūl & Sons (1105)	1433
b Ahmad (XIIc)	329
'Abdu'r-Razzāq (1114)	1209
'Abdu's Salīm Kātib (923)	1386
Mīr (1050)	1372
'Abdu'-'Šamad (1140)	1019
'Abdu'l Walihāb b Shihābīn	
(? سہل) Qanūjī (1040)	243
S Afdl (1146)	44
b Hāmid Ahmad Quravshī	
Pānīpatī (1015)	234
Ahmad (end XIc)	1296
Ahsanu'l lah (1202)	143
Ākhūn zāda Mullā Walī (1232)	1733
S 'Alī (1223 Mawlūdī)	979
Āqū Turkmān (1128)	1074
Beg Kātib (1144)	249

S 'Alī b Abī M (1022)	690
b M b Ahmad al adīb al-	
Bukhārī, <i>sur</i> n Savyidu'l-Khut-	
tāt (685)	956
b M Sīstānī (877)	425
S Rīdā (XIIc)	1632
'Alm b S Ahmad Husaynī (989)	1205
Amānu'l-lah (XIIc)	241
(XIIc)	1261, 1527
b M Bāqir b Daulatshāh	
'Almī (1101)	267
b S Shu'ā' al-Husaynī (XIIc)	82
Amīnu'd Dīn Ahmad Siddiqī	
Alwarī (1185)	1139
M Husaynī (1187)	342
Asadu'l lah (beg XIIc)	1687
Hasanī (1158)	1404
'Atūnī lah b Wilā' atī lah b Bāqir	
(1145)	823
S 'Azīm (1272)	102
'Azīmu'd-Dīn (1164)	388
'Azīzu'l-lah Husaynī Zinjānī (1191)	854

### B

Bābnī lah M Waliyyu'l lah 'Abbāsī	
Hushmī (beg XIc)	1235
S Badru'd-Dīn b S Khudīwand	
(1087)	180 (2)
'Bahāu'd-Dīn (1102)	75
(1272)	210
Bālkishan (1155-1156)	1175, 1309, 1322
Barakātu'l lah Sajlūrī (1179)	665, 792
Barīmahk b Manūkhān (XIIc)	350
S Bashārat-'Alī (1182)	1468, 1776
Bhūlā-Nat'h (1207-1208)	1713
Blupat-Rāy Talgrāmī (XIc-XIIc)	412
Bud'han b Qiwāmī'd-Dīn b Kamā	
li'd-Dīn Yūsuf 'Alamdār <i>sur</i> n	
Amīr Bulgharī (?) (882)	421
Burhānu'd-Dīn b Bhāī Jīw Makh-	
dūm (991)	576

### C

Chandarbhān (1083)	453
--------------------	-----

### D

Darwīsh Haydar (end XIc)	1222
M ibn Bā Ahmad Bukhārī	
(end Xc)	1036

Dātārām (1228)	386
(another) (1874)	605
Brahman (1260)	1707
Dībī Prashād (1191)	807
Diya'u'd Dīn Sa'id (1185)	1314
Dūst-M Sabāi (1087)	1607

## F

Fadl-'Alī Ridawī (beg XIIc)	1414
Fakhru'd-Dīn (1130)	1279
(another) (1170)	1318
Faqīr 'Alī Akbar (XIIc)	1254
M bint (sic) Mullā Ahmad (XIIc)	988
S Fasihu'd-Dīn (1210)	1061, 1504
Abū'l-Faṭḥ b Muzaffar (924)	1250

## G

Ganesh Rāy, son of Hākīm Ray (1855)	334
Gangā Bakhsh (1817)	534
Prashād (1258/1842)	151, 153
Ghulām Ahmad (1182)	385
(1183)	1287
(1207)	882
Ghulām 'Alī (981)	654
(1148)	793
(1207)	880
(1277)	194
Islāmābādī (1219)	533
Husayn-Khān (1263)	888
Sharīf (1181)	1590
Imām (1192)	867
M (1159)	246
of Mānda Kām (1100)	43
b M 'Umar Bāpī (1191)	1388
(b) Muhyī'd-Dīn b Hāfiz	
'Iwad (XIIc)	265
Mu'ini'd-Dīn b M Sharaf b	
M Ashraf Samānī 'Abbāsī (1140)	1170
S Muhyī'd-Dīn (1106)	1320
(1171)	237
(1189)	1448
Murtadā 'Alī (1198)	1650
Nasīrī'd-Dīn (1166)	282
Rasūl (1271/1854)	381
Bhāwajī (ساجی) (1157)	475
Gundan La'l Sayyār (1871)	917

## H

Hāfiz M (1867)	191
Qādī b Qādī Yūsuf (1049)	959
Harīrām Pandit (beg XIIc)	1712
Hasan 'Alī (XIIc)	1370
Beg Maymanagī (1086)	995, 1076
Kātib b M Zanīkūl (954)	1160
M (1151)	759
b M Qāsimī (1029)	54
(b) M aslī Sharīf (950)	572
Haydar (1221)	213

Haydar 'Alī b M (1141-1142)	552, 932
b M Mashhadī (1167)	511
b Sadrī'd-Dīn M Jabl 'Amīlī	
Hasanī (1135)	1155
Hidāyatu'l-lah (1118)	669, 686
Husayn (1142)	1326 (2)
(beg XIIc)	1643
(1210)	1147
S (1222 Mawlūdī)	983
b 'Alī as Sa'dī (969)	539
Alī (end XIIc)	1172
b Hasan (1094)	236
Kharman (1153)	300
Qādirī (1126)	1087
S Sālub Pirān (1156)	1201
S Shāh (1215)	1781

## I

'Ibādu'l-lah b Khwāja Faydī (XIIc)	1380
Ibrāhīm b 'Abdī'l-Qādir b Sadrī'd Dīn (1116)	480 (1)
Imāmu'd Dīn (1182)	916
Beg b Isma'il-Beg (1187)	1739
'Ināyatu'l-lah b Mu'ini'd-Dīn 'Alī	
Firūzābādī (1050)	1248
Sh 'Isā (1082)	791
Sh (1157)	475
Islām Murtadā Shāhī (beg XIIc)	1200
Isma'il b 'Abdī'l-Qādir (?) (989)	49
'Izmatul lah (1176)	551, 554, 94

## J

Ja'far b Amīr 'Alī Khwāizmī (885)	72
Beg Nāmūrād (1133)	1424
Beg Nāmūrād b Dūst-Beg	
Samarqandī (1156)	1073
S Jalāl Ra'īs (1095)	664
Jamāl-Khān Lūdī (XIIc)	1157
M (1174)	1467
Jān 'Alī-Khān (1267)	121
Jaswant Rāy (1076)	522
Rāy Munshī (1124)	830
Sing'h Parwāna (1196)	672, 687
Jit-Rām (1216)	530

## K

Kāmīl-'Alī (1197)	68
Kamālu d-Dīn b Jalālī'd-Dīn	
Malūmūd (970)	661
Hīsārī (1041)	1195
Shāh Kamtar-Qādirīyya (1082)	1009
Abū'l-Khayr Nāsīrī'd Dīn M b	
Alīmad Nizānu d Dīn (1150)	1006
Khayrīyyat-Khān (1251)	217
S Khidr, surn S Miyān (XIIIc)	724
Khudā-Qulī b Mullā Imām Marwī (1060)	55
Khudādād (XIIc)	1321
Kufāyatu'l-lah b M Ma'sūm b M	
Hāshim (1187)	309

L

La'ī Beg b Hāfiz Sādiq (1082) 957, 967  
Lutfu l-lah b لایف ولد لاهی (1076) 59

M

Mīr Madhhab 'Alī (1182) 1466  
Madīna-Beg (1155) 259  
Mabkū La'ī (beg XIIc) 227, 1778  
Mahmūd (b) Bahāi d-Dīn Kalayāni (1082) 1008, 1013, 1723  
S b S Babāi l-lah Ridawī (1207) 312  
S b Jalāl b Dā'ūd Husaynī (1006) 477  
b Mīrak Darguzīnī (XIc) 626  
S Mahdūm b Khwāja (beg XIIc) 972  
Mīr Ma'mūr (1115-1116) 768, 811  
Mandanī (عندلی) b Nūrī d-Dīn Mu'allim-i-Dizfūlī (XIIc) 27  
Manjhan b Nūr M b Miyānjīw (991) 81  
Mawdūd b Ismī'l-lah-Khān (1147) 1033  
Mazharu'd-Dīn M ash-Sharīf al Qādirī (XIIc) 1493  
Mīhr 'Alī b Kalb 'Alī b M Isfahānī (1140) 963  
b M Ibrāhīm Isfahānī (1135) 476  
Mīrzā-Beg (1133) 1187  
Mīr Siyām Prashād (1146) 1549  
W Morley (1851) 71  
Motilāl Kātib (1213) 1694  
M (1042) 703  
(XIIc-XIIIc) 745  
b 'Abdīl-Karīm Astrābādī (1141) 254  
(b) 'Abdīl-lah (1169) 696  
(b) 'Abdīr-Razzāq (?) (XIc) 11  
'Abdī (1156) 601  
Afdal Nāmī Tūnī (1079-1080) 89  
Afdal Qurayshī (XIIfc) 1611  
Ahsanu l-lah Hāshimī (1175) 860  
Akbar b Hasan (1138-1139) 1164  
Akram (1248) 918  
'Alī (1139) 593  
(1156) 1050  
Khāksār, Khādīm (1090) 924  
b M Ibrāhīm Isfahānī (1136) 900  
b Shamsī d-Dīn Fīrūz-ābādī ad Dāru s-salāmī (1084) 14, 80  
b Shamsī d-Dīn M b M Shustarī Fīrūzābādī (1090) 466  
Amīn (XIIc) 135  
(1177) 1126  
Beg (1223) 824  
Māzandarānī (1088) 803  
Amīr b M 'Umar Kanbū (1176) 393, 397  
Amjad (1870) 220, (1871) 283  
and 1636 (1292/1875) 279, (1295' 1878) 183

M Anṣārī (1078) 431  
Arshād b Badrī d-Dīn (XIc) 1064  
Ashraf b Abdīl-Rahmān  
Khwāja (1087) 1002  
'Askar b M Ibrāhīm b M  
Kāzīm b Safar Qulī Āqā (1134) 302  
Bahāi d-Dīn Machanī (983) 524  
Bāqir (1112) 1218  
Sh Darwīsh (XIIIc) 152  
(b) Fakhrī d-Dīn Ahmad (901) 603  
Fasīhu d-Dīn (1133) 1330  
b Fas'h M (1134) 1563  
Hasan (1288 1871) 179  
b Chānd-Khān Hājīpūrī (1287 1871) 184 and 720, (1290 1873) 190  
Hasību l-lah (beg XIIIc) 1689  
Havāt (1097) 504  
Husayn (1119) 1306  
(1223) 986  
b Ghayāthī d-Dīn 'Alī  
Jāmī (971) 616  
Kātib Harawī (955) 553  
Shāhābādī (1076) 1393  
Shīrāzī (1215) 641  
Ibrāhīm Istahānī (XIIc) 1419  
b Mullā Zuhūr (b XIIc) 1085  
Ism'īl (1120) 1488  
Jān (1107) 445  
Kamāl (1159) 493  
Kāzīm (1170-1173) 356  
b M Mūsā Kākī (XIc) 298  
b M Qāsim (1133) 1498  
Khatīb Jūdārī (beg XIIIc) 1401  
Abū b Maghfūr Jalāl M (XIc) 1072  
Ma'sūm b M Bāqir Karbalāī (1126) 924  
Mīnzā Safawī (1212) 1484  
b M Amīn (1113) 1037  
— Muhsin (1223) 1479  
(b) Muhvī d-Dīn Banī Isrāīl (999) 53  
(b) Muhvī'd-Dīn b Darwīsh (1177) 787  
M Ra'īs (1177) 787  
Muhyī'd-Dīn b M  
Ma'sūm (1316) 197  
b M Tāhīr b Abī M  
Hijāzī (1113) 48  
Mu'izzu d-Dīn Bukhārāī (1213) 1696  
b Mullā Ahmad (end XIIc) 1020  
Murād b Hājī Isma'īl Astrābādī (1107) 1119  
Mūsā (1273) 1480  
Naṣīr Ahmad (1223 Mawlūdī) 981  
Nawāz (1141) 223  
Nāzīm (XIIIc) 120  
Nizāmu'd-Dīn Barkī (1154) 1771  
b Nūrī l-lah (beg XIIc) 1024  
b S Nūrī'l-lah Husaynī (995) 252  
Qādirī Shāhjahānpūrī (1151) 551  
Qāsim (1132) 1755  
Qāsim (1161) 1423  
Qāsim b Walī M (1164) 1028  
Qazwīnī Jūsāqī (1008) 451

M Rafī Bihārī (1085)	785
Fūv Sukānī (1101-1103)	1118
Ridā (beg XIIc)	637
(1156)	1041
Rustam (1223 Mawlūdī)	1475
Sa'id b Mullā Siddīq (beg XIIc)	1734
Šālih (988)	1032
(1130)	1562
al Kātib (XIc)	149
Salmān (XIc)	1298
Shafī Qandahāwī (1013)	1635
Shih b M Bāqu Tāshkandī (1033)	51
b Zaynu l 'Ābidīn b M Shāh Fanāwī (963-964)	211
Sibghatu'l-lah (XIc)	1259
Tāhir (1088)	264
Kulābī (1133)	844
Hāfiz Taqī b M Husayn (1153)	961
'Umar (1293/1876)	182
'Uthmān (1156)	1201
Mūhan Sing'h (1172)	392
Muldas Rāy Kāwat'h (1205)	1012
Munshī Khān (1308/1891)	209
Mustafā (994)	1188

## N

Nādir Beg (1090)	468
Nāhir Khān b Husayn Khān (1184)	1376
Najmu d Dīn (1174)	1375
Bijāpūrī (1170)	565
Husaynī (1169)	470, 618, 660
Sh Nat'hū (or Nahitū) (XIc)	1046
Nawāzish 'Alī Husaynī Ja'farī 'Arīfī (1227)	278
Nihāl Beg (beg XIIc)	1750
Shāh Nūru'l lah b Haydar (XIc)	1339
Shāh Nabīra i Qādirī (1056)	1166

## P

Pādshāh Qulī Jalāir (1035)	1220
Pir-M (1133)	833
Hūshimī Qurayshī (XIc)	1305
Protāp Rāy (1142)	1710
Pvāia b S Fīlīz (XIc)	518

## Q

Qādir Shāh Sirājū'd-Dīn (b) Jalāl (1210)	1148
Qāsīm 'Alī (ca beg XIIc)	1022
Beg (1131)	588
Abū'l Mashhadī (end XIIc)	193
Qiyāmu'd Dīn (1171)	230
Qudratu'l lah (end XIIc)	58
Mirzāpūrī (1179)	841
Qutb Jaunpūrī (1076)	1230

## R

Rahmatu'l lah Lāhūī (1160)	779
S Ramadān 'Alī b Būd'han b M Nāsir (1150)	1034

## S

Sa'du'l lah (1135)	1332
Šadru'd Dīn Ahmad (1267/1851)	206
M Isfahānī (beg XIc)	690
Sāhib Rām (1226)	99
Sakat Sing'h, son of Tahtmal b Rūzūda Jūd'hrī (1129)	335
Shafī'n'd Dīn b Khavri'l lah b Pīr M (1126-1128)	1324
Shāh Ādam (1113)	1323
M (XIc)	260
Shahīd b Yūsuf (1136)	1135
Shamsu'd Dīn M Shī tarī, see M 'Alī b Shamsu'd-Dīn	
Sharafu d Dīn (1146)	263, 1493
(end XIIc)	1377
S Sharīf (1089?)	965
b Mīr Buzurg b Mīr Sharīf (Xc)	1102
Shaykh Bandagī (1140)	1224
Mullā Shīkhū Shamsu'd Dīn Qu rayshī (974)	604, 610
Shū 'Alī (XIc)	1198
Sik'ha Rām (1228/1812)	154
Sitārām (1219)	695
Suhan Lāl (1153)	562
Sultān-Beg Qāqshāl (1112)	737
M i Āstūna (1118)	455
M Bakhshī (958)	649

## T

Tāhir (b) 'Abdī'l Qādir 'Adlābādī (1029)	1
Taqī Aubadī Balūānī (1018)	430
Mīr b Bāqu Māzandarānī (1075)	1426
Tikehand, son of Talūkehand (1130)	1197

## U

'Ubaydu'l lah Khwāja Ibrāhīm b Abī Tālib Husaynī (1225)	1530
---	------

## W

Wilāyat Husayn 'Azīmābādī (1253/1837)	202
Wişāl-Beg (1106)	1014
Mansab dār (1102)	1212

## Y

Yārī (end Xc -beg XIc)	563
Yūsuf (XIc)	805
b Hājī (XIc)	56

## Z

Zafar 'Alī dārī (1206)	122
Zāhid Beg (XIc)	1326 (1)
Zaynu l 'Ābidīn 'Irāqī (1215)	1639
Mashhadī (939)	619
Zuhū 'Alī (1253/1837)	142



Karnaul (in the Punjab) (1134 AH) 302  
 Kāshān (1101-1103 AH) 1118  
 Kāshī (*see also* Benares and Muhām-  
 madābād) (1219 AH) 695  
 Kashmīr (1232 AH) 1733

## L

Lahore (1100 AH) 567, (1810 AD) 368  
 Lucknow (1192 AH) 867, (1197 AH)  
 68 (1211 AH) 286, (1217 AH) 850

## M

Mandyal (?) (1160 AH) 1091  
 Mashhad (1079-1080 AH) 89  
 Melapūr (?) (1132 AH) 1755  
 Muhammadabād (Benares or Kāshī)  
 (1191 AH) 538  
 (in Gujrat) (1141 AH) 223  
 Muhammadnagar (in the Deccan)  
 (1068 AH) 13  
 Muhammadpūr (in Bengal ?) (1169  
 AH) 384  
 Mungipatan (1087 AH) 290  
 Muradābād (1222 AH) 212

## N

Nahrwala (XIIIc AH) 1229

## P

Patan (in Mawṣūr) (1222 Mawlūdī) 953  
 Patna (1083 AH ?) 61  
 Peshawar (1272 AH) 102  
 Poona (or Muhyābād) (1263 AH) 888

## Q

Qanarung (Karnaul in the Punjab)  
 (1139 AH) 1326 (3)  
 Qasūr (*near* Lahore) (1294 AH) 27

## R

Ranīpūr (Malabar coast ?) (1155  
 AH) 1320

## S

Sād hūra (*near* Ambala ?) (1027  
 AH) 327  
 Sad hūt (?) (1151 AH) 851  
 Sadūt (*the same as* Sad hūt ?) (1151  
 AH) 601 (1176 AH) 551  
 Sarā (in Bījāpūr) (1124 AH) 830,  
 (1169 AH) 470  
 Serungapatam (1171 AH) 237  
 Shahjahanābād (in U P) (1076 AH)  
 1230, (1142 AH) 1710 (XIIIc AH)  
 509, (1206 AH) 122 (1871 AD) 917  
 Shahjahanpūr (1180 AH) 48  
 Sikakal (in Haydarābād) (1144 AH)  
 249, (1146 AH) 1048 and 1078  
 (1151 AH) 759, (1155 AH) 259  
 (1245 AH) 1152  
 Smūt (Bandar —) (1011 AH) 449,  
 (1159 AH) 1567 (1164 AH) 1025

## T

Tatta (958 AH) 649  
 Tirupūtūr (in Madras pr) (1178  
 AH) 1237

# INDEX VI

## Dates of copying

### (a) Dated MSS

AH 685 956 (?)  
 852 1481  
 868 1185  
 877 425  
 882 421  
 885 72  
 901 603  
 911 108  
 917 569  
 923 1386  
 924 1250  
 935 73  
 939 619  
 946 620  
 950 572  
 952 244  
 954 1160  
 955 553, 636  
 958 649  
 962 1492  
 964 1183 (?)  
 967 1758, 1760  
 969 539  
 970 661  
 971 616  
 974 604 610  
 977 47  
 981 654  
 983 524, 667 (?)  
 984 218  
 987 613  
 988 8 1032  
 989 49 1205  
 990 576  
 991 81 576  
 993 38  
 994 1188  
 995 252  
 999 53 643  
 1003 16 5  
 1004 602  
 1005 253  
 1006 477, 579  
 1008 24 (?) 451  
 1011 449  
 1013 587  
 1014 602 (?)  
 1016 560  
 1017 25 230 (?)  
 1018 430  
 1019 34 (?) 1247  
 1020 1382  
 1022 20 690  
 1024 645

1027 327 (?)  
 1029 1, 54, 1101, 1249  
 1033 51, 274 (?)  
 1034 925  
 1035 1220  
 1036 1071, 1075 (?)  
 1038 195  
 1039 56 (?), 1199  
 1040 162, 243  
 1041 21, 651 1195  
 1042 21 703  
 1045 1234, 1526, 1581  
 1046 140, 185  
 1047 1079  
 1048 65 (?), 959  
 1049 959  
 1050 1248, 1372  
 1053 683  
 1054 280, 1219  
 1055 74 582, 614,  
 1219 1231  
 1056 1166 1219  
 1057 925  
 1059 13 (?)  
 1060 55  
 1061 16  
 1063 924  
 1064 22 1192  
 1066 747  
 1067 905 (?)  
 1068 13 (?), 1490  
 1069 17, 615 (?), 1274  
 1070 28, 359 366  
 370 371, 374  
 744  
 1071 32  
 1072 32, 1431  
 1073 585  
 1075 997 1426  
 1076 59, 522 896 (?),  
 997, 1116, 1230,  
 1393  
 1077 1181 (?)  
 1078 431  
 1079 89, 495, 1559  
 1080 24 (?), 89 340 (?),  
 1310  
 1081 337, 599 (?)  
 1082 339, 725, 791,  
 957, 967, 1008,  
 1013  
 1083 61, 453, 467, 471  
 1084 14, 80, 505, 996,  
 1112

1085 647, 785  
 1086 1076  
 1087 290, 480 (2),  
 1002, 1607  
 1088 264, 515, 803  
 1432  
 1089 765, 790 924,  
 965 (?), 995  
 1113, 1115  
 1090 100, 466, 468,  
 624 924, 1700  
 1092 1149  
 1094 236 (?), 498, 764,  
 1080, 1311, 1373  
 1095 664 966, 999  
 1096 743  
 1097 504  
 1098 464, 802, 1042 (?),  
 1043 (?), 1709  
 1099 496, 812, 1100,  
 1695  
 1100 27 (?) 43, 90 (?),  
 275 (?) 564,  
 567 621 794  
 (?), 501, 1158  
 1735  
 1101 267, 446 640,  
 1118, 1724  
 1102 75 675 798  
 1212 1421  
 1103 1118  
 1104 1270  
 1105 1433  
 1106 561 1014 1320  
 1107 239 (?), 445,  
 1119 1623  
 1108 463 686 925  
 1178  
 1109 31 (?) 898  
 1110 90 (?) 794 (?)  
 1111 82 (?)  
 1112 737, 1218 1455  
 1113 48, 1037 1323,  
 1357  
 1114 1209 1516, 1518  
 1115 768, 1116, 1449  
 1116 480 (1), 511 1144  
 1118 455, 669  
 1119 1306  
 1120 652, 1297, 1488  
 1123 1120  
 1124 509 (?), 830, 924  
 1520

1125	1084	1164	388, 520, 537	1207	312, 313 880,
1126	1087 1324		1028		882 1713
1127	1151	1166	282, 1051, 1052	1208	1713
1128	592, 899, 1071,	1167	511 903 905, (?)	1209	1603
	1252, 1324		938 1510	1210	529 1061 1117,
1129	335 617, 1313,	1168	696, 1070		1148 1501
	1557	1169	384 170 618		1708
1130	1197, 1279, 1562		660 696 989	1211	286 1428 1642
1131	588		1383	1212	87, 168 ( ) 1139
1132	543 929 937	1170	356, 357 399		1184
	1193 1221,		565, 1190 1213	1213	821 ( ) 1555,
	1325, 1755		1318		1696, 1711
1133	248 833 844,	1171	230 237 859	1214	1564
	929, 1187 1221		909 913	1215	311 641, 1570
	1300 1325	1172	392, 762, 859		1639 1781
	1121, 1498	1173	356, 591 1575	1216	91 530
1134	302 901 929	1174	1375, 1167	1217	177, 315 541
	930 1015 1330	1175	860, 1619		550 1614
	1536, 1563,	1176	393 397 398	1219	5 2 333 695
	1582, 1586		551 554 631,	1220	885
1135	476 1018 1155,		872 911 1009	1221	213 1429
	1269 1332		1092	1222	212
1136	900 1135	1177	210 212, 121,	1223	358 821 ( )
1137	262 (?)		787 1126 1508,		1479 1757
1138	1164 1697 1768		1510	1224	148 875, 954,
1139	593 1164, 1326	1178	1237		1130
	(3), 1571	1179	665 767, 792,	1225	389, 1189, 1530
1140	774 (?), 963, 1019,		811	1226	99 1360
	1170, 1221	1180	225 485	1227	148 278, 1128
1141	223, 254 578,	1181	820, 1576 1590		1134
	775 836 932,	1182	385, 916, 1168,	1228	151, 386, 986
	1710		1550 1566	1230	317 ( )
1142	552 817 1326 (2)		1591, 1776	1231	200 ( ) 362
1144	219, 1049 1303	1183	1287	1232	1733
1145	712 823 1288	1184	671, 773 (?) 1093	1235	1637
1146	44, 173 263 378		1349 1376,	1245	1152
	1048, 1078,		1573	1246	133
	1350, 1549	1185	617 (?), 1139,	1248	918
1147	138, 1033, 1125		1312, 1311	1249	96
1148	793	1186	442	1251	217, 291 545
1149	904, 1289	1187	309, 312, 958,	1252	159
1150	1006, 1034		1387, 1592,	1253	142 202, 204,
1151	15, 145, 759, 851,		1739		523 ( )
	1699	1188	332, 1150, 1160	1255	119
1153	300, 501, 523 (?),	1189	871, 1280, 1418	1258	151 153
	562, 961	1190	1395	1260	1099, 1707
1154	164 ( ), 1162,	1191	169, 598 (?) 646,	1263	888
	1471, 1771		729, 773, 782,	1265	353
1155	259 579, 902,		807, 821, 838,	1267	121, 206
	933, 1089, 1090,		854, 856, 972,	1270	396
	1309, 1322,		1388, 1482,	1271	97 (?), 381
	1701, 1736		1720	1272	102, 210
1156	548, 601, 1044,	1192	855, 867, 1391,	1273	1450
	1050, 1073,		1391	1277	194
	1090, 1175,	1194	172	1287	720
	1201, 1285	1196	672 (?)	1288	179
1157	475	1197	68, 131, 1702	1290	190
1158	10 ( ), 408, 1089,	1198	1650, 1690	1292	279
	1404	1199	1649, 1690	1293	182
1159	246, 193, 500,	1200	1676, 1677	1294	273
	1567	1202	143, 148, 168 (?)	1295	183
1160	389 779, 1091	1203	317 (?), 1398,	1308	209
1161	1423		1694	1316	197
1163	937, 1282, 1350,	1205	1123, 1612	AD 1805	533
	1519, 1711	1206	122	1809	448





# INDEX VII

## Correspondence between library marks and numbers in this Catalogue

Aa	1	958	Ac	15	1024	Ad	20	1116	C	2	1450	
	2	928 971, 1137, 1143, 1725		16	1068		21	995, 1076		3	1451	
	3	963		17	1062		22	1075		4	1466	
	4	965		18	1050		24	1134		9	1472	
	5	964		19	1042		25	1125		10	1455	
	6	962		20	1055		Ae	1		975	11	1458
	7	956		21	1077			2		979	13	1449
	8	961		23	1128			3		980	14	1452
	9	960		24	550			4		976	15	1460
	10	950		25	1023			5		986	16	1456
	11	966		26	1096	6		984		17	1447	
	12	961		27	1051, 1406	7		981		18	1453	
	13	961		29	1038	8		978		19	394	
	14	919		30	1037	9		973		21	1448	
	15	1099		31	1034	10		977, 982		22	258	
	16	1098		32	1058	B	1	1413		23	895, 1463, 1465, 1473 1743	
	17	957, 967		33	1059		2	1433		24	1469	
	18	968		34	1056		3	1419		25	1457	
	19	955		35	1057		5	1428		26	1454, 1461	
	20	1100		36	1054		6	1426		29	1459, 1477, 1483, 1728, 1746 1777	
	21	969		39	1031		7	1429		D	4	69
Ab	1	998	40	1048	8		1427	5			127	
	2	997, 1000	41	1066	10		1430	10			132	
	3	999	42	1065	11		355	11			128	
	4	1001	43	1611	12		1437	12			133	
	5	1119	44	1033	13	1435	13	131				
	6	897	45	1035	14	1436	14	130				
	7	992	46	900	16	1434	15	129				
	8	1017	47	899	17	1414	16	1698				
	9	1021	48	1039	22	1423	17	1622				
	10	1003	49	1018	23	1421	18	545				
	11	1002	50	1053	23a	1122	19	205				
	12	993	51	1047	24	1431	20	258				
	13	1083	52	1113	25	1432	22	273				
	14	988, 1020	53	1022	26	1440	23	281				
	15	1146	Ad	1	1073	27	1439	24			148	
	16	1007		3	1088	28	1416	25			145	
	17	1107		4	1129	29	1417	27		122		
Ac	1	757		5	1130	30	1418	28		126		
	2	1052		6	594	31	501	29		123		
	3	1126		7	593	32	503	30		217		
	4	1040		8	1131	33	502	31		4		
	5	1026		9	1078	34	504	32		5		
	6	1030		10	1093	35	1445	33		149		
	7	1028		11	1097	36	1425	34		365		
	8	1027		12	1138	37	1420	36		110		
	9	1029		13	1091	38	1438	37		173		
	10	1041		14	1070	40	1415	38		41		
	11	1032		15	1127	45	1441	40		100		
	12	1085		16	1139	C	1	1475		41	44	
	13	1112		17	1074		1a	1480				
				18	1095							
				19	1102							







M 96	1525	Na 2	922	Na 75	648	Na 138	685
97	1613	3	795	76	445	139	468
98	1623	4	484	78	566	140	466
99	1520	5	485	79	517	141	871
100	1521	6	1754	80	510	142	856
101	1064	7	872	81	506	143	648
102	1780	8	530	82	469	144	531, 535, 602
103	365, 377	10	529	83	472	145	560
104	346, 348	12	878	84	471	146	664
106	1121	14	481	85	661	148	555
107	943	15	616	86	870	149	508
108	1366	16	461	87	886	150	51
109	1365	17	462	88	567	151	512
111	1781	18	954	89	655	152	499
112	1513	19	712	90	656	153	658
112 $\alpha$	1514	20	649	91	654	154	480
113	1657	21	651	92	675	155	982
114	1658	22	650	93	564	156	549
115	1659	23	652	94	563	157	722
116	1660	23 $\alpha$	1757	95	565	158	855
117	1661	24	574	96	556	159	690
118	1662	25	760	97	848	160	696
119	1663	26	889	98	553	162	644
120	1664	27	505	99	319, 746, 924, 1542, 1615, 1731, 1762	163	841
121	1665	28	498			164	429
122	1666	29	482			165	614
123	1667	30	483			166	613
124	1668	31	441	100	576	167	653
125	1652	32	440	101	496	169	622
126	1669	33	442	102	497	170	425
127	1144	34	443	104	507	171	779
128	623, 1362	35	850	105	798	174	444
130	1441	36	906	106	818	175	829
131	1508	38	608	107	874	176	97
132	297	39	607	108	641, 1639	177	695
133	1292	40	609	109	470	178	562
134	759	41	624	110	701	179	1733
135	994	42	668	111	768, 811		
136	1629	43	476	112	842	Nb 1	606
137	1271	44	558	113	812	2	647
138	1443	45	559	114	547	3	873
140	1359	46	478	115	758	4	582
141	1360	47	467	116	810	5	132
142	298	48	486	117	659	6	823
143	1210	49	509	118	731	7	780
144	546	50	938, 1756	119	819	8	436
145	1627	51	881	120	918	9	753
146	970	52	347	121	866	10	737
147	1650	53	847	122	495	11	738
148	927	54	557	123	193, 500	12	797
149	1651	55	911	124	490	13	165
150	1670	56	743	125	494	14	885
151	1671	57	577	126	492	15	489
152	1653	59	717	127	491	16	854
153	1654	60	620	129	586	17	454
154	1655	61	619	130	813	18	450
155	1672	62	709	131	699	19	725
156	1673	64	471	132	712	20	575
157	1656	66	475	133	711	22	884
158	1674	67	615	134	710	23	673
159	1675	68	611	135	841	24	838
160	1608	69	421	136	513	25	837
		70	422	137	514, 515, 516	26	840
Na 1	912	74	888				

Nb 27	859	Nb 94	791	Nb 157	625	Oa 15	271, 1344
28	796	95	853	158	774	16	992, 1471
29	672, 687, 733	96	487	159	145	17	473
30	910	97	822	160	642 1751	18	1467
31	627 750	98	428	161	756	19	1198 1340
32	628	99	674	162	610	20	1166, 1339
33	626	101	776	163	693	21	581, 724
34	890	102	735	164	668	22	1481
35	590	103	806	Nc	1	226	23 618, 660
36	588	104	646, 782		2	561 739, 915, 1722, 1761	24 775, 831
41	587						25 267, 832
42	589	105	894		3	453	26 14 80
43	789	106	692		5	457	28 446 621
44	861	107	605		6	458	640
45	573	108	427		7	680	29 1101, 1105,
46	890	109	845		8	448	1240
47	572	110	734		9	683	30 1261 1280,
48	666	111	430		10	601	1527
49a	1758 1760	112	755		11	720	31 1387 1764
49	456	113	596		12	754	1 60
50	887	114	898 1766		13	488	32 1 49, 1224,
51	570	115	804		14	1767	1327, 1768
52	569	116	528	662	15	684 702	33 1566 1591
53	851			805	16	437	34 1173, 1318,
54	916	117	891		17	794	1772
55	781	118	793		19	843	35 439 447
56	736	119	679		20	433	36 880
57	741	120	904		21	629	38 764
58	801	121	914		22	460	39 1470, 1476
59	769	122	824		23	459	1610
60	524	123	435		24	455	40 1310
61	526	124	595		25	1104	41 1468 1776
62	525	125	921		26	1103	42 633 1237
63	670	125a	1763		28	991	1299 1315
65	585	126	677		29	989	43 1203 1336,
66	748	127	825		30	990	1352
67	749	128	875		Nd	1	452
68	751	129	599			2	451
69	681	130	790			4	612
70	703	131	715			7	771
71	449	132	839			8	584
72	645	133	520			9	438
73	721	134	618		10	729	46 833
74	708	135	846		11	783	47 538 605
75	603	137	705		12	826	48 983
76	671	138	707		13	477	49 1228 1392
77	719	139	705		14	583	50 479
78	730	141	879		16	1239	51 1714
79	521	142	835		17	698	52 704 824
80	519	143	803		19	663	53 257 1295
81	809	144	877		Oa	3	1157, 1495
82	597 840	145	877			4	375, 799
83	785	146	831			6	1087, 1303
84	784	147	896			7	1009 1045,
85	788	148	820				1092
86	787	149	682, 893		8	604 610	57 669 686
87	786	150	698, 869		9	1135 1260	58 578 1326
88	766, 955	151	747		11	908, 1522	1355
89	765	152	867		13	1086, 1400	59 367, 368,
90	689	153	527		14	762 859	380, 745
91	716	154	557			909 913	763
92	523	155	431				60 1036, 1141
93	522	156	678				61 256, 1014
							1153 1212

O 162	426, 617, 816, 868, 930	1350, 1742, 1755	1277, 1301, 1328, 1331	987 1175, 1225 1309, 1322, 1515, 1736
63	552 817, 932 1729	Ob 73 361 463, 544 676, 694, 700,	Ob 9 1250 10 985 11 316, 1180	Oc 5 66, 1005 1176 1194, 1258 1343 1737
64	548, 1044, 1090	713 723, 728 752 761, 925	1334, 1346, 1412, 1462, 1464, 1721	6 1349 1738 7 1347, 1727
65	1543	71 1252, 1324, 1779	12 1364 13 1265 14 1008 1013, 1723	Ob 1 464 862 2 592 1046 1094, 1734
67	1080, 1208, 1255, 1262, 1311	Ob 1 1115 2 1601 3 1500 4 1170 1345 6 1323 7 598, 972 974 1720	Oc 1 318 417, 1711 2 1226, 1351 1474 1732 3 1401, 1745 4 579 933	Pa 1 1638 Pb 1 770 2 917 3 1710
68	862			
69	1551, 1597			
70	543 580, 901, 1015, 1082, 1330			
71	1240			
72	907, 937 1252 1291,			



## INDEX VIII

### List of MSS containing paintings or drawings.

4 (*old Mongol style*), 127 (*mediocre*), 217 (*mediocre*), 280 (*bad*) 288 (*in European style*), 317 (*bad*) 422 (*good*) 574 (*mediocre*), 651 (*mediocre*) 654 (*mediocre*) 655 (*mediocre*) 656 (*bad*), 824 (*mediocre*) 1485 (*bad*) 1713 (*mediocre*), 1714 (*mediocre*), 1733 (*modern, mediocre*)

## INDEX IX

### List of vignettes ('inwāns)

#### (a) *Good*

12 21, 33, 38 149 321, 421 422 182 483, 558 572 585, 587 613 606, 612, 613, 643 648 651 661 690 699 703 725 726, 747, 886 963 1032 1101 1104 1105, 1116 1160, 1247 1248 1219 1256, 1272, 1386

#### (b) *Mediocre*

1 16 41, 53 81, 82, 89 90, 95 116 128, 132, 134 185 193 238 244 261 276, 282 426 437 438 449, 471 152 173 178 (*faded*), 489, 490 491 518, 519, 559, 571 581, 589 636 642 645 653 654 659 664 683 709 736 712, 764 783 794 801 809 880 910 924 959 960 963 966 968 970 997 1026 1080 1100 1115, 1116 1163, 1215 1216 1267 1297 1299 1360 1362 1382 1112 1121 1128 1430 1635

#### (c) *Bad*

51 73, 131 135, 205 210 289 392 492 494, 496 501 533 533 600 601 607 614 617 622, 655 668 (*very bad*) 691 (*very bad*) 706 716 (*very bad*) 781 786 821 867 911, 962 1072 1098 1206 1255 1418 1433 1487 1695 1699 1735

## INDEX X

### List of calligraphically written MSS

4, 16, 33, 72 108, 109, 244 253 313, 317 456 482 183 189 191 363 368 572, 584 585, 603, 604, 606, 612 616 619, 626 636, 642 643 615, 618 651 661, 664 678 690, 699, 703, 709 711, 726 730, 731 742 747 794 801 822 955, 956, 956 992, 1032 1101 1116, 1206 1216, 1386 1582, 1739



## ADDITIONS AND CORRECTIONS.

(Note —Fat figures refer to the numbers in the Catalogue Lines on a page are numbered from the top, unless marked 'fr b' =from the bottom of the page )

- 1 (p 1, l 15) Add Gotha C 46, Dorn C 260-264 Cf JASB, vol XVII (old series), pp 437-471
- 4 (p 2, l 18) Add Dorn C 279
- 6 (p 3, l 15) Add Elliot, Hist of India, III, 60-66, Wiener Jahrbucher, vol 69, Anzeigeblatt, pp 33-35
- 8 (p 4, l 27) Read *أفريس* for *أفريس*
- 10 (p 5, l 19) Add Br 44-56, Cf Notices et Extraits, IX, 117-274, Wiener Jahrbucher, vol 69 Anzeigeblatt, pp 37-49
- 14 (p 6, l 28) Add ff 72v-422
- 33 (p 10, l 24) Add Elliot, Hist of India, IV, 141-145, V, 116, also Elliot's Bibliographical Index, p 106
- 34 (p 11, l 5) Add Elliot Bibliographical Index, pp 106-110, 121-127, (l 9) read *أنا* for *أنا*
- 41 (p 12, l 29) Add Elliot, Bibliographical Index, pp 143-162
- 42 (p 13, l 8) Add Elliot, Bibliographical Index, pp 298-304, Mélanges Asiatiques, vol V, p 119
- 43 (p 13, l 37) A part of the same work is described later on under No 1500 (2)
- 44 (p 14, the title) Read *Tawārīkh* for *Tawā'īkh*
- 51 (p 16, l 3 fr b) Read *أنا* for *أنا*
- 53 (p 17, l 14) Add R 1081, Dorn C 298, Dorn, Das Asiatische Museum, p 348
- 58 (p 18, l 20) Read *دمع* for *دمع*
- 59 (p 19, l 2) Read *دلدانی* for *دلدانی*
- 66 (p 21, l 10) Insert Ff 1v-32
- 68 (p 22, l 4) The MS in GC I l is dated 964/1556 Therefore the date of the composition of the work is most probably the beginning of the Xc /XVIc
- 71 (p 23, l 11) Add Elliot, Hist of India, II, 53-154, Mélanges Asiatiques, vol III, p 731
- 72 (p 23, l 28) Add Mehren 19, (l 30) add Elliot, Hist of India, III, 478
- 78 (p 25, l 11) Read, in the first half of the quotation *مع و طر*
- 80 (p 26, l 1) After the word *end* insert *ref* 459
- 89 (p 28, l 22) Add S de Sacy, JA, vol V, p 86
- 98 (p 31, l 8) Read *Fawā'id* (in the title)
- 99 (p 31, l 22) Read *Dā'ūd* (in the title, and l 23)
- 106 (p 34, l 10) Read, at the end of the quotation *كوله*
- 110 (p 35, l 16) Add Gotha C 53 Dorn C 296
- 113 (p 36, l 6) Read *Wāq'āt* Add (l 11) EIO 2989, (l 13) Cf JRAS, 1900, pp 439-475, (l 18) The Turkish original is described in this Catalogue under No 1730
- 114 (p 36, l 27) Read Lodī, (ll 31 and 40) *Dā'ūd*, (l 34) *Dā'ūdī*
- 115 (p 37, l 13) Add Elliot, Bibliogr Index, p 178-180
- 122 (p 39, l 3) Add Mehren 20, Leyden C, III, 9 (l 5) Cf Notices et Extraits, X p 199
- 131 (p 41, l 8) Read the second half of the line *Murādābād*, by Kānjhīmāl Kāyat'h (the passage, written in a bad form of shukasta, is not clearly legible)
- 134 (p 41, l 2 fr b) Add at the end of the quotation (after *سما*) the particle *!*
- 135 (p 42, l 13) Add Elliot, Bibliogr Index, p 310-339
- 140 (p 43, l 11) Instead of the words 'latter part' read 'whole', (l 12) read B1 93, (third line fr b) the last word in the quotation to be read *سپاغبان*
- 152 (p 47, l 5) Add Mehren 21
- 155 (p 47, the title) Read *Latā'ifu'l-akhbār*
- 161 (p 49, l 4 fr b) Add Mehren 18

- 164 (p 50, l 12 fr b) Add Mehren 22  
 174 (p 53, l 15 fr b) Add Leyden C, III, 14  
 180 (p 56, l 5) Read *روانی* instead of *روانی*  
 210 (p 67, l 14) Read *افنداح* (the first word in the quotation)  
 211 (p 67, l 9 fr b) Add Tornberg 191  
 225 (p 75, l 12) After 'R 372' add 381, 843  
 234 (p 78, l 4 fr b) Read *Makhzanu'l-gharā'ib*, (last line on the page) read *Tarā'iqu'l haqā'iq*, (p 79, l 14) read *Manāzilu's-sā'irīn*  
 246 (p 90) The name of the author appears in its full form (on f 84) as 'Abdu l-'Aziz b Shīr Malik b Muhammad Wā'izī  
 247 (p 91, l 11 fr b) Read Ahmad-i-K'hatū (i.e. Ahmad from the village, called K'hatū), (p 92) the description of his journey is not rich in details and deals chiefly with personal matters concerning the saint, they are of no special interest  
 248 (p 93, l 3-2 fr b) Read *Anzeigebblatt*  
 258 (p 96) The date of the death of 'Abdu l-Haqq Dihlawī to be read as ca 1052/1642  
 259 (p 98) Read (l 4 fr b) 'Ārif for 'Arif In Nos 111, 113 and 115 (p 99) read Mānikpūrī, in No 169 (p 100) read the date 790/1389, in No 242 (p 101) read Jiw, in No 255 (p 102) read *سهری* (?), in No 270 (p 102) read Hāmid Chāndwār Miyān, in No 325 (p 103) read *al-Ghauth* for *al-Ghūth*, in No 372 (p 104) read 'Umar for Umar, in No 429 (p 105) read *Siddiqi* for *Sadiqi*, in No 448 (p 105) insert after the word *Ilahdād* an *of*, in No 460 (p 105) read *Khalwatī*, in No 466 (p 105) read *Abī'l-Hasan* for *Abīl-Hasan*, in No 470 (p 105) read *Muhaddith* for *Muhaddith*, in No 517 (p 106) read 'Abdi'sh-Shakūr for 'Abdi-sh Shakūr, (p 107, l 7) read 526 instead of 576  
 267 (p 113, l 15) Read Ff 25v-60v  
 268 (p 113, the title) Read *Manāqib i-Ghauthiyya*  
 271 (p 114, the title) Read *Nasā'im i-Ghauthiyya*  
 281 (p 121, l 10) Read *Anzeigebblatt*  
 285 (p 122, l 10 fr b) Read (b) 'Alā as Sanjarī  
 288 (p 124, the title) Read *Tafrihu'l-'imārāt*  
 290 (p 126, l 18) Read *J Ouseley*  
 296 (p 128, l 10) Read *al-Madā'inī*  
 297 (p 128, the title) Read *Latā'ifu't-tawā'if*, (l 14 fr b) read *Latā'ifu'z-zarā'if*  
 302 (p 131, l 21) Read (at the end of the line) Āqā  
 316 (p 136, l 10) Insert Ff 114-117  
 323 (p 139) Read (the beginning of the quotation) *ربا كن*  
 327 (p 140) A better reading of the title is (*Muntalhab i qisas i anbiyā*) (منتخب قصص انبياء)  
 333 (p 142) This is most probably an extract from one of the numerous versions of the popular work on tradition, usually ascribed to 'Abdu'l-lah b Salām Cf further on Nos 1008-1012, 1725 and 1770  
 334 (p 143, l 10) Read *Rasā'ilu l-'ajāz*  
 338 (p 145, l 7 fr b) Instead of 639/1242 read 715/1316 (p 146, l 9) Baranī refers to Māhiū very often in the last part of his book, not translated by H Elliot, (p 147, l 5) Read (the first word in the line) *Dīn*, (ll 6-7) read *وكانه رعيا وعامة ربا* (so in the text)  
 339 (p 149, l 8) After 'Fleischer' insert *Leipzig C*, (l 9) add Wiener Jahrbuch, vol 64, Anzeigebblatt, p 18  
 346 (p 151, l 13) Add Gotha C 116 Leyden C, I, 360  
 364 (p 159, the title) Read *Ruq'at-i-'Abdu'l-Latif*  
 365 (p 160, l 2) Read (the first word in the line) *Hulal*  
 368 (p 161, l 14) The *نابو هدری* most probably stands for Henry Boileau (Cf Nos 448, 673, 885, 954)  
 372 (p 163, l 11 fr b) Read the title *Tāyū'l-madā'ih*  
 376 (p 165, l 17) Insert Ff 137v-154v  
 378 (p 165, last line on the page) Read Lith in India or Tashkand  
 397 (p 172, ll 16 and 32) Read *Siddiq* for *Sadiq*  
 398 (p 172) The last word in the title to be read *Siddiq*

- 403 (p 177) In the last quotation instead of *دلعرا* read *ولعرو* The (sic) may be omitted
- 407 (p 179, l 6) Insert Ff 68v-end
- 410 (p 179, l 2 fr b) Insert a bracket after the word *dots*
- 412 (p 180, the title) Read *Ruq'āt v-* for *Ruq'āt-*
- 415 (p 181, the title) Read *دار الحلد* for *دارالحلد*
- 430 (p 192, l 21) Read *عربى* for *عربى*
- 446 (p 198, l 17) Read at the end of the quotation *سكنابرا* for *سكنابرا*
- 448 (p 199 l 3) The name *مايلو صاحب* (apparently for *نابلو*) probably stands for that of Boileau (cf above, remarks to No 368)
- 451 (p 200, l 14) Read, the end of the quotation *مرعراز عقى را*
- 462 (p 204, l 3) Add copied towards the end of the XIIIc AH
- 463 (p 204, l 18) Read Ff 306-316 instead of Ff 330-340
- 464 (p 204) The folios are badly misplaced Their proper order is as follows 280-286, 244-253, 239-243, 230, 237, 231-236, 238, 222-229, 213-221, 207-212, 198-206, 190-197, 182-189, 151-158, 166-165, 159, 167-181, 287, 288 (end)
- 466 (p 206, l 9) Read *Mu'ayyad* for *Muayyad*
- 467 (p 207, l 7 fr b) Instead of 1085 read 1083
- 475 (p 209, l 3 fr b) Read *'Isā* for *'Isū*
- 524 (p 229, l 6 fr b) Read *here with* for *herewith*
- 543 (p 235, last line on the page) Insert Ff 30v-39v
- 544 (p 236, l 5) Instead of ff 231-235v read ff 210-213v
- 545 (p 236) Read the title *Rasā'il v-Sa'di*
- 548 (p 238, l 9) Insert Ff 34v-44
- 583 (p 252, l 16 fr b) Read *بنام آنک* in the beg of the quotation, (l 12 fr b) in the first half of the quotation read *کامى* for *کام*, (p 253, l 7) read *حکمت* for *حکب*, (l 14) cancel the comma after EB 803 (3) (l 26) in the second half of the quotation read *حانئ* for *حانئ*
- 592 (p 257, l 18) The beginning of the line read like this, who in this particular copy (not in the other two) is called *Aud'hī*, and may be etc (l 19) instead of 'present copy' read 'following copies' (l 20) after the date insert (in the present one, probably by mistake, the date is given as 709/1309) (l 27) instead of 785 read 775
- 596 (p 259, l 8) After the word 'Fleischer' add *Dresden C*
- 598 (p 260, l 11) Instead of 33v read 30v
- 605 (p 263, l 11) Instead of Ff 63v-100, read Ff 60v-97
- 612 (p 271, l 19) Read the end of the quotation *حلمه را مدد*, (p 272 l 19) read *Diwānu' rasā'il*
- 630 (p 277, last line on the page) Insert Ff 123v-169
- 634 (p 278, l 6 fr b) Insert Ff 62v-84
- 647 (p 282, l 12 fr b) Add Mehren 41
- 648 (p 283, l 4) Read XvC instead of XIVc (p 284, l 21 and p 285, ll 17, 20, 38) read *Mahbūb's siddiqin*
- 671 (p 298, l 2) Instead of *حما* read *حما*
- 672 (p 298, l 24) Instead of 173v read 149v
- 676 (p 300, l 24) Instead of Ff 268-278v read Ff 246-255v
- 690 (p 308, l 1) Instead of *فرالى* at the end of the line read *فرای*
- 691 (p 309, ll 5 and 12 fr b) Read *Khūshdīl* for *Khushdīl*
- 700 (p 314, l 5 fr b) Instead of Ff 295v-302v read Ff 271v-278v
- 708 (p 318, l 20) Read the beginning of the second half of the quotation *ما سده* (sic?)
- 713 (p 321, l 16) Instead of Ff 237-269 read Ff 217-246
- 734 (p 332, l 11) Instead of *نرس* read *نرس*
- 736 (p 334, l 2) Instead of *فروع* read *فروع*
- 757 (p 343 the title) Read the first word *Āsās* and *آساس*
- 760 (p 345, ll 1-2) 'Ādil Shāh Muhammad b Ibrāhīm reigned 1035-1070/1626-1660
- 769 (p 348, l 6) Read *ربا آسا*
- 818 (p 370) The folios have been numbered in the MS after it was originally

- described, and therefore references may now be given the name of the author is given as Ghulām 'Alī on ff 407v 416v, etc. His father's name appears on f 396. The title of the work is found on f 3v. Several dates of composition are given on f 530v (they vary from 1107 to 1110 A H), the *دعاء عبد الله* begins on f 533v. On p 371 l 16 insert Ff 538
- 828 (p 377 l 11 fr b) Instead of 127v read 77v
- 832 (p 379, l 20) Instead of 'the fourth' read 'the fifth'
- 850 (p 386 l 13 fr b) Read 1149/1736-1737
- 859 (p 390 l 17) Read f 64 for 67, (l 23) read f 84v for 86v, (last but one l) read Ff 64-101v for Ff 67-110v
- 863 (p 393, ll 8-9 and 7 fr b) Instead of 'of which the authorship is ascribed to' read 'in praise of'. Instead of 'this commentary' (l 7) read 'the *qarīda* and the commentary'
- 893 (p 407 l 12 fr b) Read the first word as 'Poems'
- 896 (p 408, l 7 fr b) Read the first word in the second half of the quotation as *بروی* instead of *بروی*
- 897 (p 409) A better provisory title may be suggested as *Manzūma i chihil hadith*, or *Chihil hadith i manzūm*
- 910 (p 414 l 10) Read the last word in the first half of the quotation as *بروی*
- 912 (p 415, l 11) Second half of the quotation Read *و سه* for *و سه*
- 923 (p 422) No 17 Read 'Irāqī for Irāqī'
- 924 (p 427) No 20 The poem in question is by the well known Husaynī Sūdūt (see above Nos 556-557 and 1188-1190). For another copy of it see R 774 (p 429) No 43 Cancel 'the'
- 929 (p 440) No 8 The author may be identical, as far as chronology is concerned, with S Muḥammad Walih b Mī Muḥammad Bāqir Mūsawī the author of a work on prosody composed in 1140/1728, described here under No 1482
- 934 (p 442 l 7 fr b) Insert a comma after 'Walī', (l 5 fr b) read *Qābil* for *Qābul*
- 941 (p 447) The original library mark of the MS has fallen out in printing. It must be M 19
- 943 (p 453, last line) Read *أرر* for *أرر* (p 454 l 8) Insert a comma after 'Rāqim'
- 944 (p 454, l 6 fr b) Read the last word of the line *Mūsawī*
- 945 (p 455 l 7 fr b) Read *Khūshhāl* for *Khushhāl*
- 952 (p 460, l 26) Read *Āsafī* for *īsafī*
- 959 (p 468 l 1) After 'Fleischer' add *Leipzig G*
- 989 (p 480 l 5) In the reference to C Brockelmann's book read vol I instead of vol II
- 1008 (p 487, last l on the page) Read traditions are ascribed to 'Abdu'l-lah
- 1013 (p 489 l 11 fr b) Read *as Siddiqī* for *as Sadīqī*
- 1024 (p 495 l 16) Insert Bh 108
- 1037 (p 502, l 7 fr b) Insert a comma after 'ad-Dabūsī', (p 503, l 11) read '*Abdu'l-lah*, (l 13) cancel the comma after *Ruknu'd Dīn* and insert one after *Abū 'a'īd*
- 1046 (p 508, l 2 fr b) Read Ff 1v-70
- 1053 (p 511, l 14) Read *Siddiqī* for *Sadīqī*
- 1071 (p 518 l 15 fr b) Read *anecdotes* for *anecdotes*, (l 4 fr b) read the beg of the quotation *ربا آنا*
- 1072 (p 519, l 8) Read the quotation *ربا آنا*
- 1073 (p 519, l 23) Read the beg of the quotation *ربا آنا*
- 1082 (p 522, the title) Read *باری بعالی* and *Būrī Ta'ālā* respectively
- 1093 (p 527, the title) Read *fī* for *fī*
- 1094 (p 527, l 11 fr b) Read *نای* for *نای*
- 1096 (p 528, l 7) Read XIIIc for XIIc
- 1103 (p 531, l 22) Add Bh 158
- 1113 (p 535, l 20) Read 1089 instead of 1189
- 1129 (p 542, the title) Read *Qāṭi'a*
- 1141 (p 547, ll 16 and 19) Read *فصلت* for *فصلت*
- 1145 (p 549, the title) Read *فصلت* and *Fadīlat* instead of *فصلت* and *Fādīlyar*

- 49 (p 552, l 10 fr b) Read the beg of the quotation ربا آنا
- 58 (p 555, l 2 fr b and p 556 ll 6-8) Read everywhere فصلت for فصلت\*, (p 556, l 6) read at the end of the line (f 295) instead of (f 297)
- 82 (p 566, l 11) After 'Fleischer read *Dresden C*
- 83 (p 566) Hamīdī'd-Dīn Nāgūī, the author of the work, died in 643/1244 according to *Gulzār i abrār* (see No 259 ff 14v-15) where the present treatise is referred to His name was Muhammad b 'Atā'ī lah Little is known concerning his real biography The work is based on early Sufi literature, referred to rather abundantly The latest historical reference seems to be to 'Alāu'd Dīn Husayn Ghūī (d 556/1161) (f 119) Fakhru'd Dīn Rāzī, the famous divine (d 606/1209), mentioned on f 262, was probably already dead at the time of composition (فدس الله روحه is added after his name)
- 91 (p 569 l 12) Read XIc instead of XVe
- 93 (p 569) The work is obviously spurious, because Mas'ūd i-Bak (see above No 595), who d 800/1398, is referred to in it (f 135v)
- 14 (p 578, l 91) Add the work itself has not been completed till after 825/1422 because this date is referred to on f 268v where the death of Gīstūrīrāz is discussed
- 16 (p 582 l 14) Read فصلت\* for فصلت
- 19 (p 583) Add The commentary on the *ʿAmā'idāt* is one of the earlier works of Gīstūrīrāz, and was composed in Gujrāt so is the *Istiqāmāt u'sh shari'at*, which was written at Kahanbayt (Cambayt), probably before the preceding one The *Asmā'u l asyār* is generally regarded as the most important work of Gīstūrīrāz It was composed at Gulbarga ca 810/1405 (Cf *Ta'rikh i Habibī*, No 26 in this Catalogue, ff 45-47)
- 22 (p 584) *Khātima* is chiefly based on Qushayrī's well known *Risāla*, and was originally intended as an epitome of the translation of and commentary on that work by Gīstūrīrāz but has been frequently regarded as an independent composition (see the *Ta'rikh i-Habibī*, f 46) It was composed at a comparatively early period, but has only been finally edited not long before the author's death
- 23 (p 585, l 9) Add This work is not mentioned in the *Ta'rikh i Habibī* Perhaps it is referred to under a different title
- 28 (p 586, l 11) Add It is also referred to in the *Ta'rikh i Habibī* (f 46)
- 29 (p 586) This work is apparently referred to on f 45 of the *Ta'rikh i Habibī*, and it is stated there that it had also the title *الدرر العبدس* It was written at Cambayt
- 37 (p 589, l 9) Read *Tirrupātūn* for *Tai pātūn*
- 53 (p 601) The work is chiefly based on the teachings of Shaykh Mīnān of Lueknou
- 55 (p 602, l 17) Read 39v for 34v
- 99 (p 624, l 15) After 'Fleischer add *Dresden C*
- 93 and 1304 (p 625) According to the *Gulzār i abrār* see No 259, f 73, the author was living in Gujrāt in the beginning of the Xe /XVIc
- 95 (p 625 last line on the page) Add The latest shaykh who can be identified mentioned here is Muhammad Pārsū (f 142 his *Risāla i Qudsīyya* is here referred to) The work could therefore not have been composed before the IXc /XVc
- 16 (p 643, l 11 from the bottom) Read *Bār i Ta'ālā* instead of *Bār i Ta'ālā*
- 70 (p 655) This work has been analysed by W Ivanow see JASB vol XIX (new series), pp 295-298
- 74 (p 658 l 10) Read Beg as in No 1372 (and cancel the quotation in the next line)
- 38 (p 662 l 9 fr b) Read the last words in the quotation ناربعالى
- 37 (p 670, l 10 fr b) Read 1213 for 1213
- 19 (p 675 l 11 fr b) Read *at-lāhāt*
- 97 (p 690, ll 6 and 7 fr b) Read *Khāṣṣiyatu'l abu āb*
- 15 (p 708, l 13 fr b) Read *Khāṣṣiyat* for *lhaṣṣiyat*
- 12 (p 746, l 14) Cancel (سج)
- 5 (p 747, l 19) Read *Ilkhāns* instead of *Ilhūnīs* (ie most probably a Persian Mongol ruler, not a prince of the dynasty of Hasan Buzurg, 736-814/1336-1411)
- 5 (p 755, l 11 fr b) Add Cf EB 364, R 3, Getha C 57 Dorn C 243-246